

THE THEOSOPHIST

THE KING EMPEROR

EDWARD VII is dead. And the death has fallen on the Empire like a thunderbolt. The evening papers of May 6th told us that His Majesty was suffering from bronchitis, following on a cold contracted at Biarritz, and that "there was cause for anxiety". The papers of the following morning announced his death. In London they knew on the evening of May 5th that he was ailing, but it was only on the 6th that grave anxiety arose; and ere the 6th was over, he had gone. Seldom has a death so sudden—save by assassination—struck down a Monarch, and the shock has been almost stunning in its violence. All eyes were on the King; what would he do in the pending crisis? how would he meet the grave constitutional difficulty which had arisen? The confidence in his wisdom was so great that people faced the constitutional turmoil without very much anxiety: things were safe in his hands. At the moment of England's sorest need, the wisest and calmest statesman of the nation has been stricken down.

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And the Peace of Europe? he was "Edward the Peacemaker". Respected for his age, his knowledge, and his power, he wielded an incomparable influence in the councils of Monarchs; he had woven a web of peace over

Europe and enmeshed in it the nations. Travelling from Court to Court, he used his matchless tact to soothe, to win, to bind. France, Spain, Portugal, Italy, all felt the charm of his diplomacy; Russia, even, thawed under his genial warmth, and his haughty nephew of Germany failed to withstand his tactful and weighty counsel. He kept and has left his Empire in peace, though the thunders of menacing war, throughout his all too-short reign, have been rolling round the horizon. "The War-Lord" has become a more threatening peril now that the Guardian of Europe's Peace has gone.

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What can his people wish for him, so well-beloved and honored throughout his world-wide realm? They are left to the struggle, while he has gone to the Peace. And there can only rise from hundreds of millions of lips the ancient prayer:

Grant him, O Lord, the Peace eternal,
And let Light perpetual shine on him.

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And for his Son, on whom has fallen the heavy burden of Empire, what can we wish, save that the Angel of Britain and the strong Guardians of Humanity may so guard and guide him, that he may steer the ship of Empire safely through the weltering chaos which surrounds it, and may inspire the strength of his mature manhood with the wisdom of age, and supply with insight what he lacks in experience. From all whom his royal Father ruled will go up the fervent prayer: GOD SAVE THE KING!

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There was a large gathering at the Theosophical Society's Headquarters at Adyar on May 8th, White Lotus Day, and the platform whereon stand the statues of the Founders, was exquisitely decorated. On the subject here dealt with the President said:

We meet here to-day under the shadow of a great calamity; a whole Empire is standing grief-stricken around the corpse of him who was its King. A blow has fallen, so sudden, so unexpected, at the very moment when, as the world would judge, the King Emperor was the most needed for the peace and the guarding of the world. Edward the Peacemaker was the name he bore, the name by which he will be known in history. More than any other was he the man whose strong hand held Europe in peace. He stood out among the European Monarchs by his cosmopolitan sympathies, his friendliness with many peoples, while his age, his knowledge, and his experience gave him a position unique among the crowned heads of Europe. Standing on the steps of the throne while his august Mother ruled, he learned the ways of statesmanship by her example, and gained his wide knowledge of the world and of men. By his imperial power, his wide experience and his matchless tact, he was the central Figure in Europe; that Figure has disappeared with startling suddenness—his illness was scarcely mentioned in the papers ere his death was announced. What will be the outcome? what the results? who can tell?

How far his sudden death will affect the public life of England at this moment—a moment so dark that England has not known the like for more than two centuries—it is impossible to say, save by Those who guide the destinies of nations. That all great changes work into one mighty plan is an idea to which we are well accustomed. And this idea—at a moment when the Crown has fallen from the head that wore it so well, when the Sceptre so strongly wielded has passed into younger hands, necessarily less experienced—should keep us calm, contented and unafraid, for a philosophy of life is worthless if it be not applied to life under circumstances so grave. No crisis can be greater than that which has befallen, when, from the Empire at such a moment, the central Figure on which all eyes were fixed is called away beyond the veil. Yet all must and shall be well, for as a Hebrew psalmist sang:

“The Lord sitteth above the waterfloods; the Lord remaineth a King for ever.” Earthly Kings pass from this life to the life beyond, but the Eternal King changes not, nor passes away. Wars may come, catastrophes may happen, the balance of power may change, nations may rise and fall, but all shall work for the permanent good of humanity, for all is part of the great plan. We who are happy enough to know the Truth, to trust the Law, may rest in peace. Even while we mourn the great loss sustained by the Empire, we can say: “All is well.”

The Vice-President, Sir S. Subrahmanya Iyer, K. C. I. E., also spoke earnestly and with much feeling of the King's death, recalling His Majesty's visit to India as Prince of Wales, when he had the honor of making his personal acquaintance. He spoke strongly on the benefits of British rule in India, and urged on his fellow-countrymen the duty of loyalty.

The President sent the following telegram to H. E. the Governor of Madras:

The President of the Theosophical Society, comprising thousands of British subjects, begs your Excellency to transmit to the King Emperor their sorrow for the death of his Royal Father and their unalterable loyalty to the Throne.

The Central Hindū College, Benares, has sent to the King Emperor through H. E. the Viceroy a telegram of sorrow and loyalty, and has also sent a telegram directly to His Majesty, in grateful remembrance of his kindness when he visited the College in 1906.

The Indian Section of the T. S., the Karṇātaka Theosophical Federation, and many individual Indian Lodges, have passed similar resolutions. The visit of the Prince and Princess of Wales endeared them to the Indian people and India feels that friends, not strangers, are seated on the Imperial Throne.

ON THE WATCH-TOWER

WHITE Lotus Day, of which an account appears this month in our columns, was duly observed at Headquarters, but the usually joyous and grateful memory of our workers beyond the veil was slightly shadowed by the shock of the King's sudden death. Two general Secretaries have passed from us this year—those of Scandinavia and Hungary—and it will be remembered that we had on the last Anniversary also to commemorate the loss of two such officials, those of France and Cuba. As the elders fall on the Great Journey, younger ones step forth to take their places, so that the Theosophical Society passes on unchecked. Thus may it ever be. Peace to our resting Brethren; strength and wisdom to the workers on the physical plane.

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Two large donations, amounting to nearly Rs. 30,000—to be used in the purchase of Besant Gardens and of a small garden which lies between the Headquarters and the road on the south, to be named Alsace Grove, in memory of the donors—were received early in May from some French members. These sums have been used as directed, and the Headquarters' lands now comprise 266 acres.

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The English people are liberally helping the founding of a University in China; how thankful our Central Hindū College would be for a little similar sympathy. As I have pointed out in the *Adyar Bulletin* :

The College is splendidly staffed, largely by honorary workers, has fine buildings, is attended by nearly a thousand scholars, has not a solitary blot on its escutcheon for good behavior, stood firmly against the attempt to draw its students

into politics, and has done brilliantly well in the University examinations and in the playing-fields. Despite all this, it has had to struggle against the dead weight of local official antagonism from its very inception, because of its independence; it has never taken any Government money, nor offered to officials seats of power in its management. Its promoters honestly believe that it can do its work better apart from official control, while it seeks to co-operate with the local officials in all that it believes to be right, and has refrained from doing some things which would have been useful, when those things were disapproved of by the local officials. It has also steadily refused to change its ideals at the bidding of any, or to become a mere mouthpiece of official opinion. As a matter of fact, local officials change frequently, and official opinion changes with them; some are broad-minded, others illiberal; some are generous, others tyrannical; some are trustful, others suspicious. We cannot change our ideals with every change of officials, and we content ourselves with showing respect to constituted authority, while we refuse servility. In some Benares officials we have found warm friends and trustworthy councillors, and have repaid them with gratitude and trust. Even while Sir James LaTouche was Lieut. Governor—the only one of the three Lieut. Governors under whom it has lived who was reasonably friendly—there was official opposition to the inclusion of the C. H. C. in the programme of T. R. H. the Prince and Princess of Wales. Lord Curzon, when visiting Benares, refused our invitation to visit the College. Lord Minto was coming but was suddenly called away by an imperious duty, which he could not honorably disregard, and has not since found occasion to fulfil the promise given to visit the College later. Probably the steady local official antagonism will finally overbear his generous heart and real sympathy with the Hindū community. The College is disliked by local officials because of its independence, its outspoken love of the Motherland, however interwoven with love of the Empire, and its refusal to pour out streams of sycophantic flattery. My own habit of frank speech reflects discredit on it, for in India the policy of saying: "Peace, peace, where there is no peace" finds favor in most official eyes. I was perilously near prosecution for my 'Appeal,' though there was nothing in it that every one here does not know to be true, though people whisper to each other the things which I spoke out. To my blind eyes, it is wrong actions that stir up hatred, not their condemnation. Moreover, the whispering of wrongs breeds revenge, not their open rebuke. But this attitude of mine re-acts on the College, for rich men, while privately expressing sympathy, fear publicly to support, lest they should find themselves frowned upon. So we remain poor, despite our record of work.

It is our independence which makes us a force for peace and good-will, and renders us really useful. Our students learn that English people are lovable and friendly, and go out into the world willing to co-operate with them. They

love the Empire instead of detesting it, are proud of it (as being a part of it) instead of looking on it as alien. Kṛiṣṇavarma, the advocate of assassination, has lately denounced us as the worst enemies of India—his anti-British and anarchist India—on this very ground. But many local officials—good but narrow-minded men—are not far-seeing enough to realise that the choice in India to-day lies between repression and suspicion breeding silent detestation and secret conspiracy, of which there is much among the students trained at the harsher type of Government Colleges—some Government Colleges are admirable—and the acceptance by the English of co-operation from an enlightened Indian patriotism, which will not fawn and flatter but will work loyally for India in the Empire hand in hand with them. The C. H. C. stands for the latter. Will any of the wealthy English help us in our work of spreading good-will between the races ?

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The Adyar Library, under the able direction of Dr. Otto Schröder, is taking its place among the recognised important Libraries of the world, as the President-Founder hoped when he appointed the learned Doctor as Director. Professor Sylvain Lévi is the acknowledged head of French Samskr̥tists, and he writes, in the 'Comptes-Rendus' of the *Journal Asiatique*, Nov.—Dec., 1909 :

The Theosophical Society, whatever opinion one may profess with regard to it, has anyhow the merit of having understood how to bring together at Adyar (Madras), its Headquarters, an important collection of Samskr̥t manuscripts. It proposes to publish a descriptive Catalogue of the same ; the first volume of it has lately appeared in Madras (*A Descriptive Catalogue.....*). The Collection described comprises..... The work is divided into two parts : exterior description, analyses and extracts. It does the greatest honor to its author, Dr. Schröder, and to the Society which publishes it.

Good work in the long run wins recognition.

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Sir J. J. Thomson, at the British Association annual meeting, made some remarks which seems to imply more

or less agreement with the view of Æther put forward in the *Theosophist* in June, 1908. He said, according to *Knowledge and Scientific News*, September, 1909:

Although at first sight the idea that we are immersed in a medium almost infinitely denser than lead might seem inconceivable, it is not so if we remember that in all probability matter is composed mainly of holes. We may, in fact, regard matter as possessing a bird-cage kind of structure in which the volume of the ether disturbed by the wires when the structure is moved is infinitesimal in comparison with the volume enclosed in them.

This is not identical with our idea that matter is composed of 'holes', *i.e.*, of empty bubbles in a medium of inconceivable density, but it comes very near it.

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We call the attention of our readers everywhere to the Friends of India, 42 Craven Road, Paddington, London, W., an association for befriending Indian students in England. Mrs. Herbert Whyte, the Hon. Secretary, is always glad to welcome the Indian, when he lands, a stranger, in a strange land. She can give him addresses of suitable lodgings, information about technical education, etc., and can introduce him to families who will invite him to their homes, and show him hospitality. She is at 42 Craven Street on Wednesdays, from 3-6 p. m. and can always be reached by letter.

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The Sons of India Lodge in Bangalore is doing good work. When I was there to preside at the Karṇāṭaka Theosophical Federation, on May 14th, the members came to escort me to the morning meeting, with flags bearing the motto of the Order, and wearing yellow scarves. On May 14th I distributed prizes to the scholars of the Night School managed by them, and it was a very pleasant ceremony; I then gave an address on the value of the Order. H. H. the Mahārāja of Mysore is its Guardian in his State. The Federation meetings were most successfully held, and the Bangalore Lodges had made admirable arrangements for the comfort of the delegates attending.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

ΡΑΡΗΑ ΒΑΙ (H. P. B.)

(Continued from p. 974)

POOOR despised facts! unfortunate naked truth! Truly, she is not presentable at the court of modern science. All she can do is to go and die at the bottom of her well, or else to entreat some worth² of science to dress her according to the latest physiological fashion. For a long time the tailors refused to do so, but obviously they have now changed their minds. We shall show later on how they have done it, and what has been the result. Truth is the chief sufferer. Every time a new fact makes its appearance and wants to be recorded, truth has to fight the opinion of the influential majority, the rage of which is always proportional to its conceit and stupidity. But if modern science has to be battled with, the newly discovered fact does well to take leave and disappear for a while. If it should fail to do so, all priests of science, all superficially judging people, all followers of the old methods, all partisans of routine work, all 'apes' of science and of worldly cleverness, would rise like one man and fight for the down-trodden rights of the academies, and

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

² The Russian word 'Wortow' is used as an allusion to the famous firm of Worth. (Note of the German translator.)

in the style of Charcot they would relegate the new fact into the realm of tittle-tattle, of pathological hallucinations and of hysteric phenomena.

Despite this reception, which they have met with for many years, new facts continually appear, and they begin to speak with so loud a voice that some serious men of science feel induced to make them the object of their study.

But we will not anticipate things.

There are in the world many such facts and truths, unexplained as yet and unexplainable by our men of science.¹ Only the press is still turning its back with feigned dislike upon these phenomena, and runs away from them like old Nick from incense; wagging its tail, it follows the example of those hypocrites of science of whom Dr. Charcot speaks with well-deserved contempt in the preface to Dr. P. Richet's book.² But now and then

¹ "And that for good reasons," as Charcot replied to a Spiritualist who bothered him with questions. "As long as we are not in a position to explain everything," he said, "we are necessarily obliged to accept nothing out of the domain of phenomena about which opinions are so widely different and contradictory."

² *Etudes Cliniques sur l'Hystero-Epilepsie ou grande Hystérie*, par le Dr. Paul Richet.

In this preface as well as in his letter to the author, Charcot violently blames those physicians who are determined to see in every phenomenon of hallucination "nothing but a pseudo-psychic force" and a "disposition de l'attention expectante"—Carpenter's Theory. We wholly agree with the author of the *Etudes Cliniques* when he says that science is best served if for the time being one begins by studying the simplest forms of hysteria and proceeds only very gradually and cautiously to investigate its more complicated phenomena. But we part company with him, when he adds:—"J'ajouterai même en négligeant complètement. . . . les faits d'une appréciation beaucoup plus difficile, qui pour le moment ne se rattache par aucun lien saisissable aux faits déjà connus," because if the facts were to be ignored one cannot wonder at the Spiritualists explaining them in their own way. By thus accepting the views of Richet, the famous hypnotiser Charcot affirms the reality of incidents which fit in neither with any physiological theory nor with any neuropathological investigations; but which rather form part of those Proteus-like phenomena which ever seem to elude all scientific methods, and of which the bewildered Professor of the Salpêtrière realises that they cannot be classed with the phenomena of hysteria. He says: "En présence de l'évidence des faits (the phenomena of Clairvoyance and of Hypnotism) le scepticisme prétendu scientifique que quelques-uns semblent affecter encore vis-à-vis de ces études, ne saurait plus être considéré que comme un scepticisme purement arbitraire, masquant à peine le parti pris de ne rien entendre et ne rien voir." (page x).

circumstances occur when our sarcastic press has to face disagreeable facts, as for instance when, moved by superstitious dread, villagers burn some unfortunate person as a sorcerer. Out of consideration for the laws and in order to cater for the general curiosity, the newspapers then loudly bemoan the sad and incomprehensible superstitions of our people.

Such a case happened a few years ago in Russia. An entire village, if I am not mistaken, about sixty people, were accused of having burnt an old and half crazy woman, whom the neighboring peasants had raised to the dignity of a witch. The whole company was acquitted. The press of Madras had to deal once with a similar incident, but our humane English judges proved less lenient than the Russian jurymen, and some forty Badagas were hanged in silence.

The terrible Nilgiri tragedy which happened in the village of Elanaud, some miles from Ootacamund, is still green in the memory of every one. The child of the village elder began to ail and fade away. As there had already occurred several puzzling deaths during the preceding month, the Badagas attributed the child's illness to the basilisk-look of a Kurumba. Mad with despair, the father threw himself at the feet of the judges—that is, he went to law.

The Anglo-Indian judges sent the Monegar to Jericho, and roared with laughter for three days about this absurd matter of complaint. Thereupon the Badagas resolved to help themselves, and to burn the village of the Kurumbas to the very last man. They implored a Toda to accompany them on this errand, as it is generally believed that no Kurumba can be burnt or drowned without the permission of one of this tribe. The council of the Todas consented; probably "their buffaloes had thus decided". With the Toda in their midst the Badagas now made, under cover of a dark and windy night, for the Kurumba village and set fire to every hut. None of the dwarfs escaped. If one leaped out he was caught on a dung-fork and thrown back

into the fire, or else he was slain with an axe. An old woman alone succeeded in hiding herself in some bushes during the general confusion. She it was who lodged the complaint before the court. Many Baḍagas were arrested, and so was the Toḍa who had made common cause with them. He was the first criminal of his tribe, but the English could not hang him, for he disappeared on the eve of the execution. As to the Baḍagas, about twenty of them died in prison of "swollen abdomens".

This happened not very long ago, and a similar drama took place in Kotagiri some years after. In this latter case the defender and even the public-prosecutor vainly pleaded extenuating circumstances, pointing to the firmly rooted belief in sorcery held by the accused and to the many ills they had undoubtedly suffered at the hands of the Kurumbas, who went unpunished. They did not ask for a verdict of not guilty, but only for a commutation of the sentence. Vain efforts! The English savant may perhaps, at the worst, believe in the occurrence of the evil eye and in a person being bewitched, provided the case is presented to him under some scientific terms, but the English jury is unable to do so. Despite this there still exists in Great Britain to this day the very law against witchcraft under which thousands of people were sentenced to torture and to the stake two centuries ago. This law is now in disuse, but it is not abolished. If need arises it can be resuscitated at any time, as has been done with regard to Slade, an American medium. His only fault was unpopularity; and to see him sentenced gratified the public. For India this law is unnecessary. It might indeed do harm if the Hindūs were apprised of the fact that there had ever been a time when their rulers shared their superstitions. The power of public opinion is so great in England that even the law must submit to it.

This is no digression, as one might be inclined to think; these are all real instances and annotations on facts in direct connexion with our narration. Although such

terrible dramas are often enacted in India, no inhabitant of Ooty will ever forget the story of how the Badagas burnt a whole Kurumba village. Mind you, not one single unfortunate sorcerer, but a hundred and sixty-seven wizards and witches, together with their progeny.

Yet it is not with these facts that we are concerned. Our task is of a more philosophical nature. It is not restricted to the description of a simple and very natural crime, committed in a fit of mad fear and exasperation, caused by the belief in the fatal power of magic art. It does not stop at roasted wizards and non-licensed Torquemadas—non-licensed because the law recognises sorcery though the judges do not. Our task is a higher one, as will be presently shown.

As Secretary of a Society whose object it is to study all such kinds of psychological problems¹ I want to prove two things :

Firstly, that there is no superstition in the world which has not some grain of truth in it.

Secondly, that this very same popular magic is practised and furthermore developed by our savants under the protection of both law and science: for sorcery, mesmerism, and hypnotism are essentially manifestations of the same force, which force is now-a-days not only tolerated but even taught by the faculty in the school of Dr. Charcot, and in similar scientific institutions.

It is obvious that I cannot deal fully with so difficult and complex a subject within the narrow compass of this narration. But I hope nevertheless to clearly show to all such as have convinced themselves of the existence of the so-called mesmeric force, that people are equally wrong who approach this problem from the following two opposed poles. I mean, of course, on one hand, those who see nought but the devil's work in this

¹ The third of the objects of the Society is: "To investigate unexplained laws of nature and the powers latent in man."

inner, though abnormal, faculty of man, and, on the other, those who point-blank deny the existence of such a force. The mistake of the former party brought the slaughter of hundreds and thousands of innocent people in its trail; while the mistake of the latter threatens to lead cultured humanity into a general obscurantism.

For this reason and in connexion with the question which is now engaging our attention, I beg leave to make a little digression.

Our Theosophical Society would be more correctly called a Society of those who are dissatisfied with the present materialistic science. We are a living protest both against the gross materialism of our times, as well as against the unreasonable and sentimental belief in the 'spirits' of the departed and in the direct communication between this world and the next. As our members belong mostly to the upper classes of Europe, and there are in our ranks many writers well-known in science and literature, we can afford to do without the recognition of the official savants. But while we assume an attitude of expectation, we miss no opportunity of putting before the public every fact which transcends the scheme of purely physical phenomena. May these facts serve as a living reproach to natural science and its high priests. Steeped in prejudice the latter will not move a finger to unravel the secrets of nature. And yet the moral and physical welfare of perhaps hundreds of thousands of people depends on their being unravelled and satisfactorily explained. It is for want of this that many lose their reason and that millions of spiritualists run loose. Although harmless for the present, their monomanias cannot fail to become dangerous in the future, and are certainly in no way inferior to the hallucinations of inmates of any lunatic asylum.

In other words we do not only search for material and irrefutable proofs of the existence of these things which common folk call sorcery, witchcraft and the evil eye, while

the educated of mystical circles call them hypnotism, mesmerism, or simply magic; we go further than this, and look for the causes which gave rise to such beliefs. We endeavor to trace the source of the psychic force which science derides and denies instead of studying and explaining—however superficially the latter might be done. As long as the origin of this force has not been traced, its existence not been investigated, as long as it is denied wholesale it is difficult, if not impossible, to put its many sub-divisions all into one bottle, as Dr. Charcot would like to do under the label: "Repository for greater and lesser Hysteria". He wants to dig a ditch into which to throw indifferently all the phenomena of the 'unknown' psychical agent. This is the name by which the force is now called in neuropathological wards. But such a proceeding will not give the layman the desired information nor will it render any service to science. The 'agent' explains nothing.

Let us suppose, for the sake of a hypothesis, that laymen would allow themselves, out of respect for the representatives of science, to be drugged into a belief that epileptic hysteria (which is caused by purely physiological disturbances in the human organism) is the same power as that which controls the self-moving pencil of a medium. Or that the prophecies of the inspired Seers of all ages are to be put on the same level with the hallucinations of the ventriloquist, Mlle. Amonda, whose delusions were due to vapors, caused by a hysterical swelling of the large intestine. Let us suppose that laymen would believe the priests of science, when they pathetically inform them that these four kinds of registered phenomena take place under the influence, common to all, of the 'psychic agent' and of the greater hysteria (*la grande Hystérie*).

Is there really any reason which obliges us to assume that the ineradicable belief held by the masses and by some of the faculty in supernormal powers, which are now proved almost to a certainty and which enable some people to

override the will of others and to influence them for either good or bad¹, is there really any reason, I say, to assume that these powers proceed from one source only, and fall exclusively under the heading of the 'greater hysteria'? We have studied these forces for many years, and consequently know beyond the shadow of a doubt that there are no supernatural forces hidden behind them. We further know that when these forces manifest themselves at the same time as physiological and climatic² peculiarities, they work on the psychical nature of man and arouse abnormal phenomena in him; but for all that they are not of the kind described by our materialists and physicists. Is it likely that serious and thoughtful men will allow themselves to be put off with the haughty attitude assumed by the representatives of science, who sneer at any attempt to understand these strange phenomena, and accuse the amateur investigator of an 'antiquated' belief in magic, upon which they leave him to his own devices without troubling themselves to explain anything? Would it not be desirable first of all to show scientifically,

(1) How it has been possible for the 'greater hysteria' and its companion, the 'psychic agent', to influence mankind in such a way as to develop everywhere, even from the very infancy of humanity, a crude idea of sorcery and a belief in magic.

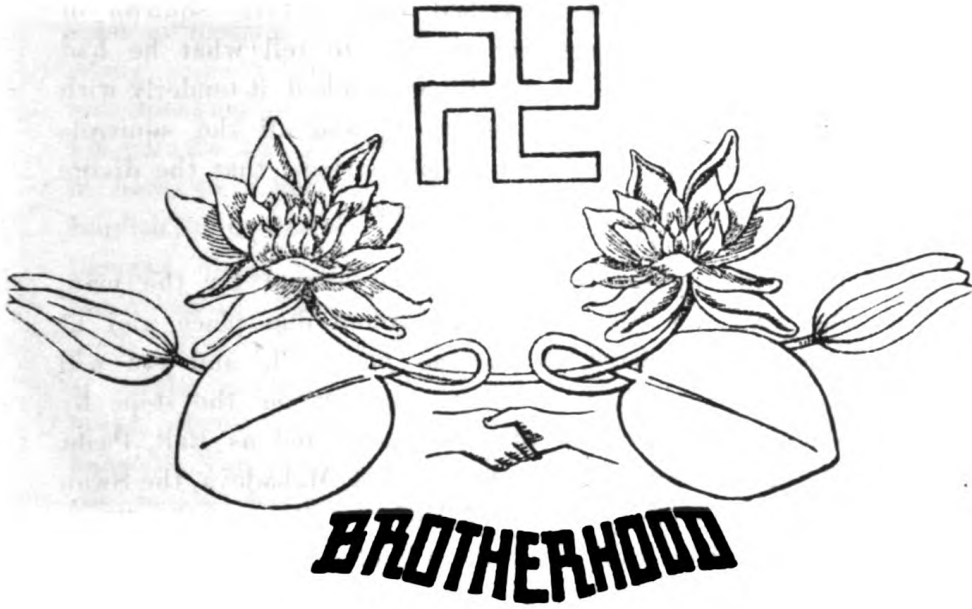
(2) How it happens that this mysterious pair (*la grande hystérie et l'agent psychique*) evolved in so similar a manner as to give rise, even in prehistoric times³ and amongst nations which never came into contact with each other, to such a uniform belief in things, the nature and workings of which are alike all the world over.

(*To be continued*)

¹ It does not matter in this connexion if they have acquired these powers by the help of science or by their own innate qualities.

² Mostly in thin mountain air, as in Scotland, where almost every Highlander possesses the faculty of clairvoyance.

³ I trust that none, least of all men of science, will dispute the prehistoric age of the Chaldean Magicians, the Egyptian Hierophants and the Indian Brahmanas, all of whom believed from ancient times in sorcery and magic.



THE PROTECTION OF ANIMALS

(SPEECH AT THE CALCUTTA TOWN HALL)

OVER the whole of Christendom to-day (Good Friday) men, women and children are bowing down in worship and in grateful reverence, recalling the death of the Founder of their Faith, remembering the sacrifice He made for man. And there is a Christian legend that as the Christ hung dying in agony on the Cross, He felt against His tortured right hand, pierced by the cruel nail which held it to the wood, the soft rustle of tiny fluttering wings; He opened weary eyes and glanced, and there a little brown bird hovered, trying with feeble bill to draw out the firm-fixed nail; His life-blood had stained the tender breast-feathers; He smiled and blessed; and, ever after, the crimson breast was the mark of all the robin-race, and they became the Robin Red-breasts, best-loved of English birds.

Another legend of love of animal to a divine Man in sorrow, this time Hindū: when Rāmachandra cried aloud in anguish seeking His ravished wife, a little squirrel of the woods ran up upon His breast, to tell what he had seen of Rāvaṇa's flight; and Rāma stroked it tenderly with gentle hand, the tiny loving beast; and all the squirrels since that day have worn the dainty stripes that the divine fingers made in those caressing strokes.

In all religions the love of the animal for the man, of the man for the animal, has found due place and fit consecration. Go back as far as you will, and you will find animals sanctified by divine contact on the steps by the divine throne. In Egypt Apis manifested as Bull, Pasht as Cat. The Hindū honors the Bull of Mahādeva, the Swan of Brahmā, the lordly Eagle of Viṣṇu. Among the Pārsis Mithra had His Bull, and the Chaldean Oannes had His Fish. Among the Christians a favorite symbol is the Lamb, and what more loving and tender name is ascribed to Christ than that of 'the good Shepherd'? Everywhere we find the same idea; and why? In order that by the holiest sanction religion could give, the animal might be encircled with the halo of divinity, and a tie wrought between the Deity and the brute. Man is a thoughtless and a hasty being, apt to tyrannise over the weak who serve him, apt to forget all he owes to the strong and silent helpfulness of the animals he owns; to recall that debt wise men have lifted the animal into the radiance of the Divine, that the sacredness given to a few might spread out over the animal world. Therefore is this worship so widespread, and the love of the animal interwoven with the holiest feelings of humanity, so that men and women of every creed might admit the righteousness of the holy mission, when any came to plead for the protection of the animal, came to voice the needs of the inarticulate, the suffering that could only moan, not complain. If there be one thing more than another that stirs the heart of every right-feeling man and woman, it is the suffering of the helpless who cannot plead for themselves,

the suffering of the child in humanity, of the animal in the lower world. These are indeed, fit objects of compassion, and those who ignore the claims of the helpless need not hope to receive either justice or mercy for themselves.

Speaking as I do here to-day on behalf of the Imperial League for the Protection of Animals, which Mrs. Charlton is here to found with the help of friends in India, both English and Indian, I want to put to you two lines of thought along which I would fain lead you. The first is the question: What can we do? The second: Why should we do it? I put the practical one: What can we do? first, for a definite reason. If I make only an appeal to your sympathy, then, though your feelings may be stirred for the moment, there is a danger lest they should evaporate without action, for lack of any definite objects at which you can aim. There are many who are ready to help animals, ready to protect their interests, to alleviate their sufferings, but who do not know how to expend their energies, and these would work if they knew what to do.

Mrs. Charlton was right in saying that through the country districts in India there is very little need of any protection of animals. Indians are naturally gentle and kindly, and treat animals well. Go through village after village, and notice the relations between men and animals, and you will find them satisfactory. The men and the animals are friends, although masters and servants. The cattle, goats, sheep, donkeys, need no driving from place to place; they follow their owners to the fields or back to the home. You see a peasant returning from labor with his bullocks behind him; look at the eyes of the animals, and you will find them untroubled and friendly. This harmonious relation of man and beast grows out of religious feeling; the Hindū believes in one Life, one Consciousness, in vegetable, animal and man, so that the animal shares the Life that lives in the man. The Hindū is taught to see God living in the animals

round him, and this universal belief has had its humanising effect on the relations between men and animals. Apart from this, there is the special reverence paid to cattle, on whom agricultural prosperity depends: the bull that ploughs the field, the cow that yields the milk which feeds the family—these are the parents of the village. The cow is regarded as the mother, and is fed and tended as a religious duty; she is washed, brushed, decorated with flowers—is literally worshipped.

It is not in the country, then, that protection is wanted for the animals; but when we come to the great cities—alas! everything is changed. Here indeed is protection of animals imperatively demanded, for in the cities men become brutalised and animals are tormented. I am not thinking so much of underfeeding, though that is common, for the ribs of the driver are often as visible as the ribs of the driven, but of many cruelties which are habitually practised, and which ought to be stopped by the strong hand of the law.

One of the first of these is the terrible overloading of bullock-carts. In every street in Calcutta we meet with overloaded carts, laden with bricks, stones, bales of various kinds; in the crowded streets carts are continually being stopped, and every stoppage means the difficult re-starting of the over-heavy load, for even where the animals under the yoke can pull with effort the cart or truck once set going, the strain to re-start the dead weight after a stoppage is often terrible to witness; and when there is a slight incline the bullocks' struggles to drag the cart up it, and the blows showered on them to force them into unnatural exertions, cry aloud for the interference of authority.

Some attempts have been made to check overloading, but they have not been effective. In 1869, Bābū Pūrṇa Chandra Miṭṭra brought in a Bill which passed into law for the Prevention of Cruelty to Animals, which contained

a provision that no cart should be overloaded, and making those responsible for the overloading liable to punishment. But the Act has practically been a dead letter in this respect, owing to the difficulties of determining what constituted overloading.

The best thing to do to prevent this form of cruelty is to divide draught animals into classes according to size, and then to assign a maximum load for an animal in each class. There would be no more difficulty in doing this, than in classifying ponies for purposes of sport, and without this all enactments as to overloading must fail. The load that can be drawn with ease by a large bullock is killing for a small one, but once the classes are fixed there will be no difficulty in protecting large and small alike from overloading. If the local Society cannot take up the subject, one of the first efforts of the Imperial League should be to press for a Bill against overloading. Meanwhile, each passer-by who sees a case should stop, ascertain the name of the owners, and report to the Society.

The next question to deal with is the housing of milch-cows, and their treatment in the city cowsheds. Really, cows whose milk is to be used as human food ought not to be kept in the city at all, if only for selfish reasons. In all civilised countries efforts are being made to remove cows outside the limits of crowded cities. To keep cows in crowded districts is bad for the drinker of milk as well as for the yielder of milk. Milk is readily impregnated with dangerous poisons of all kinds, and good and health-giving milk cannot be obtained from cows herded together under insanitary conditions, deprived of air and light, and without the green food necessary for the maintenance of their health. In Calcutta, as you can read in the report of Mr. Justice Brett, the state of the cowsheds is abominable. Moreover, the life of milch-cows here is very brief; a young cow is purchased, a calf is born, is removed from the mother almost immediately and sold to the butcher, and then—with the help of the unmentionable cruelty of

phooka—the cow is drained of milk so long as she yields any, and then follows her calf to the butcher. Young and valuable milch-cows are thus sacrificed after they have borne but a single calf, and that calf having been slain, so that there is a steady drain of life most valuable to the country. The cow, as giver of milk and mother of cattle, is one of the sources of agricultural wealth, and they are being ruthlessly sacrificed in this great city to the ignorant greed of a few.

And here let me appeal to my own countrymen, rather than to my Hindū brethren. The removal of the calf soon after birth, and the sale of the milk intended by Nature for its nourishment, is a double blunder. The milk of the cow for some days after the birth of the calf is not wholesome for human food, and all cowkeepers who know their business leave this milk for the calf who needs it. In Benares, for instance, the milk is not used until the tenth day. Apart from this, the flesh of so young an animal is—even from the carnivorous standpoint—unwholesome, more unwholesome than it would be later. But I base my appeal on other grounds than these. The sale of cows and calves for food shocks the religious feelings of the great majority of our Indian brothers, and digs a gulf between the races dwelling in this land. General Beatson—who had in charge the arrangements for the Royal party when T. R. H. the Prince and Princess of Wales visited India—and the Mahārāja of Idar some time ago asked me if I would not start a movement against beef-eating among Englishmen and Musalmāns. General Beatson said that a very large number of officers and men in the Army would willingly give up eating beef, so as to conciliate the Hindūs, who formed the bulk of the population, thus removing one of the barriers which separate the races from each other. Sir Antony Macdonnell, now Lord Macdonnell, while Lieut. Governor of the United Provinces, never allowed a morsel of beef to pass his lips, in order that he might not, for the gratification of his palate, alienate the

people whom he ruled. You may remember also that the Amir of Afghānistān, when he was here, would not sanction the slaughter of cattle, because he would not outrage the feelings of the people who were offering him a national welcome. Here then is a thing which you, my countrymen living in India, can do; forbid beef to appear on your tables. Hundreds of thousands of cattle are slaughtered for you; if you put a stop to this, you will confer an enormous economic benefit on India, as well as win millions of grateful hearts, for all these saved cattle will be available for agricultural purposes. Famines have swept away millions of cattle, and the supply is yearly becoming more inadequate for the agricultural needs of the country. If out of sheer goodwill and gentleness of heart you will resolve to cut beef out of your dietary, you will remove a great cause of sore feeling, and you will increase the supply of cattle for agriculture. Here is something you can all do at once.

Next, some method of loading donkeys should be devised other than the strap passing round the haunches, for this often cuts into the flesh and causes an open wound. Meanwhile, any one who sees a donkey overloaded, wounded by the strap, or cruelly hobbled, should stop and remonstrate with the owner, and, as a last resort, bring the case to the notice of the Society.

But, why should you take all this trouble, why should you concern yourselves with the sufferings of animals? You have so many things to think about—reforms, budgets, elections, and what not. I have nothing to say against any of these interests and activities, for they all have their place in the varied life of a nation. But that is no justification for ignoring the sufferings of the animals around you, by whose help and patient service all your activities are carried on. The results of indifference to animal-suffering are far-reaching, as in a moment I will show you. But you may perhaps say: "I am not indifferent. I pay my five or ten rupees to the S. P. C. A. Why should I trouble further, when I pay others to see to it?" That

reminds me of what I have known of some orthodox people, who say many of their prayers by proxy, and pay a substitute to recite for them their mantras. Charity by proxy is a poor thing; our debt to the animal world cannot be paid by paying a few rupees which we do not miss. The animal has a claim on every one of us for personal care and personal protection. We must not pass by on the other side—like the priest and the Levite in the parable—when we see the commission of an act of cruelty; we must play the good Samaritan, must stop, remonstrate and prevent. Every act of cruelty which we see and do not try to check forms part of our destiny in days to come; we share in the cruel action we do not hinder, and we must share also in the inevitable re-action of pain to the doer. Human law cannot touch us, but the divine law cannot be escaped. Truly has an English poet said :

Though the mills of God grind slowly, yet they grind
exceeding small,
Though He stands and waits with patience, with exactness
grinds He all.

Every act of cruelty which a man sees and does not seek to hinder falls into these mills of God, and is ground out as pain to himself.

There are two ways of stopping cruelty: one by losing your temper and abusing the man; this is infinitely better than callous indifference, but it is not the best way. The best way is by gentle remonstrance, explanation and persuasion. Gently explain to the cruel man what he is doing and the result of pain it will bring to himself, for he is often more thoughtless and ignorant than deliberately cruel. The ignorant man, like the child, lacks imagination, and we have to help him as well as to protect the animal. To make him desist for the moment through fear is not enough; we must remove the cause of cruelty, not merely drive it underground.

And now comes the fuller answer to the question: Why should we exert ourselves to stop cruelty? Because on the

more evolved lies the burden of guiding evolution in his own sphere, and Society goes upward, or begins to descend, in evolution as cruelty is, or is not, inflicted or tolerated. The qualities that distinguish man from the brute are mercy, tenderness, gentleness, compassion. Human bodies are formed to express these, and their nervous system is builded as an apparatus for this expression. It is no excuse for human cruelty that the lion kills the stag, the cat the mouse, that "cruelty is in the scheme of nature". It is not in our part of the scheme. Human beings are higher than animals, and though they may inherit tendencies to cruelty from their savage ancestors—as they inherit tendencies to gluttony and promiscuity—they can only evolve by transcending these, and their further evolution must be away from the brute and towards the God; they must "let the ape and tiger die," and rise along the lines of mercy and tenderness, not sink along the lines of cruelty. Where indifference to cruelty is found it means the decay of Society, its entrance on the downward grade; where acquiescence in cruelty is found—under whatever name the cruelty may shelter itself—that Society is decadent and has no future, unless it changes its ways; the bodies born into it will become coarser, generation after generation, until it has sunken into savagery.

Sometimes it is said in defence of cruelty: "The animals are ours, given to us for service." Granted. But given for what purpose? Are they given to us that we may treat them with cruelty, and train them merely for our own use, or are they given to us that we may co-operate with nature in their evolution, that we may play the part of elder brothers, of friends and educators, instead of the shameful part of tyrants and oppressors? It is ours to teach the animals with which we come into contact—they are future human beings—to develop their intelligence and train their faculties, in the same spirit—though on a lower level—in which we train our children. You are not brutal to your own children, though you call them yours. Oh! be tender and compassionate to these younger souls encased in animal

bodies, and let your superiority be the measure of your gentleness. Then shall the whole atmosphere of your surroundings change, and cruelty, ill-treatment, indifference, will give place to mercy, gentleness and tenderness. Animals have their rights, and we have duties towards them, for rights belong to the weak and duties to the strong.

Go forth then, as knights, for the protection of the weak. Persuade, teach, if necessary, coerce. Hold animal shows, in which prizes shall be given to the best cared for bullock, horse and donkey, for these will serve as education and as encouragement, and do more good than prosecutions. Reward for good is better than punishment for evil, as love is better than hate. Take up as your personal duty the protection of every animal that comes in your way: see to it that no avoidable suffering is inflicted upon any; So shall you deserve and win that noblest of all titles. "The friend of all creatures."

ANNIE BESANT

THE TASKMASTER

Clad all in white, erect and proud, came one—
The Master of the Tasks looked gravely forth:
"Upon thy breast there hangs a hollow stone,
Turn it to bread to feed a multitude."

And after many days, in tattered clothes,
Footsore and mired with travail on the roads,
The same returned: "No multitude" he said,
"But I have fed perchance some two or three."

This time more softly came the Master's voice:
"Go to yon stream; fill to the brim thy jar,
Then turn the crystal water into wine
Wine to make glad the hearts of many men."

M. CHARLES

THE PATH OF WISDOM

IN RELATION TO INTERNATIONAL SCIENTIFIC PROGRESS¹

ON this occasion perhaps I may be permitted to recall the fact that when I was a student of medicine I frequently listened with special respect and satisfaction to the opening lectures of the various medical schools, in which I was assured that I had entered a liberal profession, free from prejudice, and animated by the spirit of free discussion and honorable fellowship.

But I should be indeed pleased if I could now add that my experience has proved that the encomium was well deserved.

Trades-unionism has sprung up; and everything which appears unfavorable to medical interests is boycotted with persistent severity. Notably this was the case with Dr. John Parkin (Commissioner for the Investigation of Contagious Diseases) during the reign of Her late Majesty Queen Victoria. He had written a book entitled *Are Epidemics Contagious?* which was never properly answered; but pressure being brought to bear on his publishers, he was obliged to withdraw it.

Dr. Carl Spinzig, of St. Louis, U. S. A., was also treated in a somewhat similar manner by the profession, for writing on *The Causes and Prophylaxis of Variola* (small-pox); and I myself have found the greatest difficulty in obtaining full publication or discussion for my writings on allied subjects. This injury I hope I have borne with due

¹ A paper read at the first Public Meeting of the Medical League for the Abolition of Vivisection, Vaccination and Inoculation, held in the Theosophical Society's Lecture Room, 108, New Bond Street, London, on March 1st 1910.

philosophy; though I much deplore the implied degradation of my profession, which could render such a statement possible. I still continue to say: "Strike, but hear me," and await the advent of some younger man or woman who will not be afraid to tell the whole truth to the modern victims of obsession.

We are now apparently under the rule of the self-originated microbe, which has evolved itself into every species of contagion, and which (as might be expected) is endowed with most miraculous properties. It is the fear of this wonderful product of human imagination which makes black white, the part greater than the whole, and "the majestic roof (of heaven) fretted with golden fire, a foul and pestilent congregation of vapors". Were there no fear of microbes we should have comparatively pure milk on our tea-tables; vivisection would hardly maintain itself; animalised inoculation with all the offscourings of the earth would be abhorred; and there would be little necessity for a Society to prevent premature burial.

Moreover there seems to be a genuine want of a scientific journal, untrammelled by private interests, which would be open to hear both sides of every public question not otherwise sufficiently debated.

It is a blunder to take an equivocal position on any moral question;¹ nay, so far from its being a hindrance to ultimate success in any reform, it is actually the best plan to speak plainly from the first, and nail your colors to the mast. If we wish to abolish vivisection, we must not accept half measures. If we condemn compulsory vaccination, we must vote for total repeal of the Acts. If antitoxins and sera are quack remedies, we must condemn them root and branch. If noxious microbes are a result of low vitality, we must not legislate on the ground that they can ever be destroyed effectually without the previous recommendation and enforcement of decent sanitation.

¹ As the Contagious Diseases Acts and Mrs. Josephine Butler.

I myself believe that germs alter their character according to the state of the pabulum with which they are associated; and I would always put first among remedies-needful reform in the conditions of life, avoiding as much as possible all that interferes with rational liberty, and choosing whatever requires the smallest amount of officialism. Lastly, if we wish for truth, we must hear all sides; if for spiritual progress, we must not quench the Spirit; and in all things, we must consider the rights of minorities, and the solidarity of a rationally constituted Society. Thus we shall prove all things, and hold fast that which is good.

EDWARD HAUGHTON, M. D.

IN THE SLUMS

I tried to feel where Heaven was
 Through all my life of gloom and sin.
 I said: "Albeit the house be bare—
 Darkness and desolation there—
 Christ might be passing, and look in.

And where Christ is, there Heaven is!
 Albeit the blind eyes cannot see—
 Albeit the deaf ears cannot hear—
 It is enough that He is near
 Who waits and longs and weeps for thee!"

I cannot see Thee, gracious Lord!
 Yet, though the pall be never raised
 In this sad life, this is not all!
 Another life shall raise that pall.
 Christ lives! His holy Name be praised!

J. B. GERARD PARR

ESPERANTO

WE are now in an age of such incessant progress and improvement that scarcely any surprise is expressed by the public when another invention, which adds a glory to the present time and is a boon to mankind in the future, is given to the world. There is also a strong tendency towards a closer union, a better mutual understanding among all nations. This tendency is no doubt largely due to the increased facilities for inter-communication by post, literature and travel. The barriers between nations are being slowly but surely broken down, and while national life shows no sign of weakening, the international spirit is abroad, and an ever deepening interest is manifested in the methods and the modes of thought outside our own land. Yet of what avail is it that nation and nation come together with kindly feeling and common interest at heart, if the barriers of language stand ever in the way? Surely there can be no such thing as real mutual understanding, let alone Brotherhood, so long as direct inter-communication is impossible?

It is an international auxiliary language (not a universal language) that we need. In the last 200 years there have been presented to the world more than 150 projects for an international tongue, and many ingenious devices have been suggested. Some were 'silent' languages, depending on signs, dots or numbers, but they proved eventually impracticable, as also did Volapük, which could only with difficulty be pronounced even by the average educated individual. If true it be that there is really nothing new under the sun, we should at least remember that there is a certain newness in the manner in which an idea is presented to the world, and in this Esperanto—the inter-

national auxiliary language—stands before all its predecessors. Its chief originality lies in its simplicity of form and structure. No existing language is so easy to learn, and for that reason it has become a 'living language,' and is already in daily use by thousands of people in all parts of the world. Its easy grammar and pronunciation are facts of experience. Its internationality is shown in the principle which has governed the choice of words in that their roots are common to several languages, and though most of these are of present European extraction, yet Asiatics acquire the language with extraordinary ease. Philologically classified, Esperanto is simplified Aryan, its form being very slightly inflected, and thus 'Europeanised'.

And Esperanto is more than a mere international language, good for commerce, more than a link to unite nation with nation, even if it be a link in the chain of peace. It has a deeper meaning than outward interchange of thought, its aim is grand, its ideal is high. For it has the essence of the spirit of Brotherhood, born in it when the inventor, Dr. Zamenhof, first thought out this language as a help towards peace, in the years of his early childhood. Indeed there is in our day a wave of internationalism which has carried on its crest among other things what some of us understand as 'Esperantism,' a movement of which the Esperanto language is but an effect. It is born of a yearning to get into closer relations with one's fellows all the world over, and this strong tendency has manifested itself amongst the thoughtful of all nations. To express this universal feeling, then, Esperanto came forth, as a manifestation of the thought within. The aim of Esperantism is practically one with the first object of the Theosophical Society: "To form a nucleus of the Universal Brotherhood of Humanity without distinction of Race, Creed, Sex, Caste or Color." She holds out a hand, as it were, and introduces each member and each nation, and thus renders possible a far higher mutual understanding of Brotherhood than the world has yet dreamt of. No

race but may learn this international tongue with greater ease than any existing language; no creed, but all its thoughts and dogmas can in Esperanto be as well expressed as when first it was taught to its disciples; no sex, caste, or color, but all may use in common the simple language of everyday life, or the complicated terminology necessary for any technical subject.

Brotherhood in our day has a wider and greater significance than it ever held in the past; no longer the narrow limits of the savage tribes suffice, and larger are the ideas now than those which were expressed by the French Revolution; the Brotherhood of to-day opens its arms to embrace *all* the nations of mankind.

Men speaking different national tongues can by means of Esperanto meet each other on equal terms, because it is a neutral language common to all, and thus no nation is offended that its own tongue is not adopted, and therefore all jealousy is avoided. Some persons have imagined that English would be likely to supersede all other tongues; yet the English language is only understood by about 40 millions out of the 350 millions of Europeans at present existing, and English is hampered in a multitude of ways by linguistic limitations. This will not do for the modern spirit of progress; we will not wait hundreds of years when we can attain our end at once by means of Esperanto.

It is at Congresses that the use of one common tongue would be of enormous importance in saving time, labor and expense. At the Peace Congress, for instance, transactions have had to be carried on in at least three different languages, and international Congresses are frequent at the present day; still a great deal of the proceedings is lost upon many of the delegates. The same speech may be translated into four different languages, and yet fall short of its full effect; then, too, a delegate may be able to understand a foreign tongue, but be unable to speak it, and must leave his

most important view of his subject unexpressed, or at least poorly explained. Happily already several Congresses have proposed, and some have decided, to adopt Esperanto. In time we shall have no such meetings as took place lately, when, at a certain Congress of Naturalists, German doctor had to translate into French an English treatise written by a Norwegian colleague!

At present much foreign literature is only accessible to a privileged few, who are fortunate enough to understand the language into which it is translated, but were nearly every book translated into one common tongue, then everyone would be benefited. Nor would the blind be forgotten, for the reproduction of books in Braille raised type is too costly and its number of readers too small, to justify publication of special editions for the blind of any one country; whereas a common tongue would allow of one single edition being published for the blind of the whole world, and would render possible also free intercommunication irrespective of nationality.

The current literature of Esperanto is daily increasing: there are more than 85 journals printed, wholly or partly, in that language, including national Esperanto Gazettes in more than 20 countries; Japan, Finland, Brazil and Armenia all contribute with their European brothers. Since the first Esperanto book, published in 1887, several thousands of books and pamphlets have appeared in that language. Literary masterpieces from many nations are now to be had: Shakspeare, Goethe, Schiller, the *Psalms* and *Proverbs* from the Hebrew, etc., herald other works; clever books, written originally in Esperanto, are among the number, not to forget also many literary masterpieces written in out-of-the-way languages, which have reached a larger world by means of Esperanto. A good translation in Esperanto is a proof of the fitness of this language for literature, because it implies the same literary possession of powers as that employed in an original work.

And just as the Frenchman, when talking or writing English, does not translate French idioms into English, because instinctively he knows that the Englishman will not understand them and that they would not be good English, so too the Esperantist does not use idioms, but he just says what he means in a direct and simple way and is universally understood. Esperanto can express one's true thoughts, most intimate feelings, and is fit for the daily affairs of life, for prayer, for poetry, for the highest feelings of the soul, it matters not to what nationality the Esperantist belongs.

And it would seem that this universal pervading spirit of mutual understanding and Brotherhood under the name of Esperanto is a manifestation of the primitive thought of its inventor, Dr. Zamenhof. Needless to say that, as with all great pioneers, derision, mocking, laughter and hardships followed and met him all the way; but, nothing daunted, he kept to his purpose, buoyed by hope and inspired by his love of humanity. Often alone and unknown must heroes tread the path of martyrdom; it is the inner motive, the great ideal, that gives them the courage to walk bravely forward, with their banner of Excelsior unseen to human eyes. Many years of patient labor followed one another, even after the language seemed ripe to be given to the world; but it was not till the year 1887 that Dr. Zamenhof published his first book, entitled: *Esperanto International Language; with preface and full grammar*. The world will have cause for much gratitude for this patient and persistent fortitude!

The permanent basis on which Esperanto rests is Dr. Zamenhof's *Fundamento*, a book consisting of a grammar, exercises, and a dictionary in six languages. The internationality of Esperanto is shown in the derivation of the root words. There are no exceptions to any of its rules. Thus for example:

Nouns end in o—as vivo, life.

Adjectives end in a—as bona, good.

Adverbs end in *e*—as *facile*, easily.
All verbs are conjugated alike.

The first main principle is the root word and grammatical termination; the second main principle is the use of affixes, syllables having a distinct and constant meaning; any one of these added to a root, makes a new and distinct word. For instance the affix 'in' makes *all* masculine nouns into feminine; thus: *patro*, father; *patrino*, mother. The prefix 'mal' an opposite meaning to any word: as *granda*, large; *malgranda*, small. Thus many words are made from one root, each with a definite meaning and perfectly intelligible to Esperantists throughout the world. How is this international language to become universally known? Even now how often do we hear it said: "I will learn Esperanto when the rest of the world speaks it." This objection, though once natural, has no longer the same force, because the difficulty has been solved by a 'key,' obtainable in the form of a booklet printed in any language. It can be had for a half-penny, and contains an Esperanto dictionary and grammar.

Another proof of the practical value of Esperanto is the increase of professional and specialist Esperanto Societies, numbering already 130. In England the National Union of Teachers has included Esperanto in its commercial examinations, the London Chamber of Commerce holds examinations in this language, and it is taught in many of the evening commercial centres under the London County Council. It is one of the subjects for the Oxford Senior Local Examinations. Abroad we find that in Belgium, for instance, it is one of the obligatory subjects in Military Schools, while in France Municipal Authorities are fostering the study by means of substantial grants to the funds of local groups. There is an International Association of Esperanto Doctors, and a monthly publication entitled *Voco de l'Kuracisto*, in which doctors may read the latest information concerning medical progress at home and abroad. There are Esperanto Societies for Red Cross Nurses, Freemasons, Railwaymen, Stamp-

collectors, etc. In the United States, Esperanto is being taught in schools, colleges and universities. It is taught in the University of Wisconsin. It is added to the curriculum of the Massachusetts Institute of Technology, Clark University, the Pittsburgh High School, the Roxbury Latin School at Boston, and the Preparatory School for the Harvard University; and interest is being manifested by educational authorities over all the States.

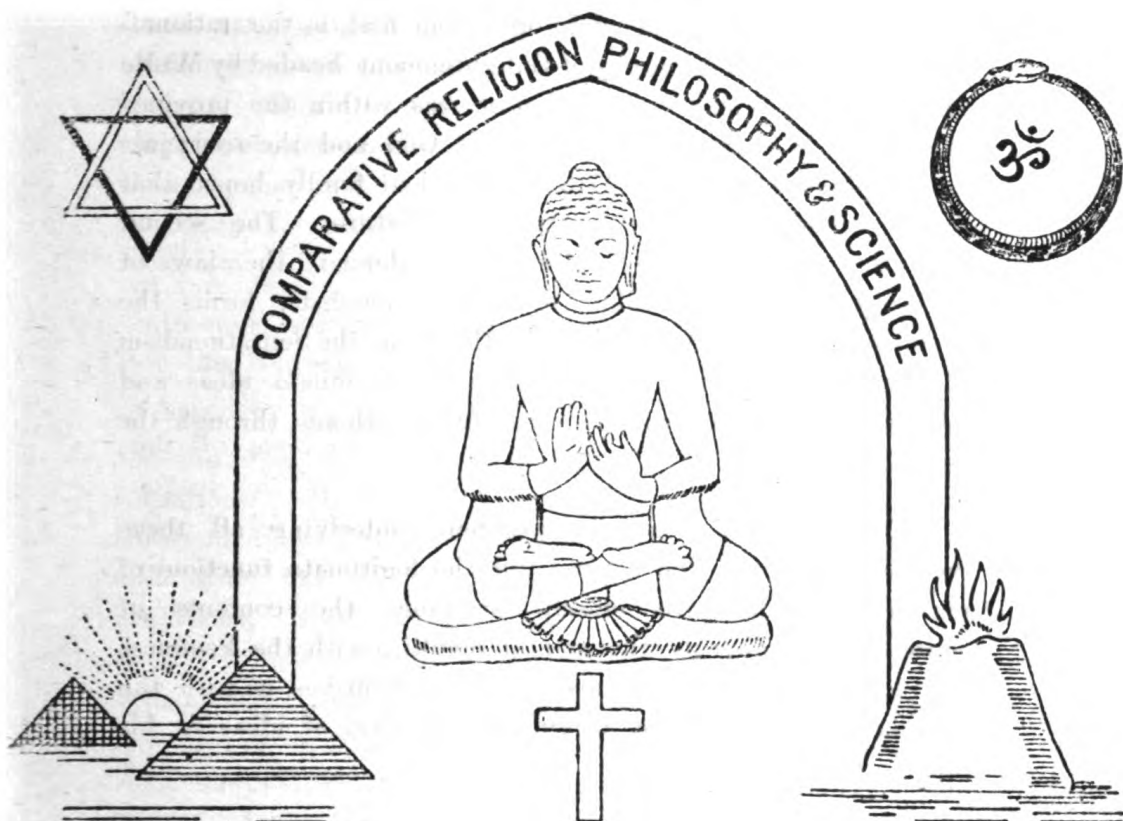
Surely then it is the duty of every earnest Theosophist to learn and help to spread this language, and to encourage translations of Theosophical literature into this one common tongue; thus the truer wisdom will be better and more widely diffused throughout the world. Already something has been done in this direction by the Theosophical Esperanto League. The work of this league in its second object should especially appeal to all who have the general Theosophical propaganda at heart. By the use of Esperanto, Theosophists could undoubtedly reach many thousands of people who are now out of touch.

Esperanto and Theosophy should go forth as two spirits aiding and guiding one another, bound in one interest to help throughout the whole world. As the Esperanto star symbolises Hope, so the golden rays of Lucifer symbolise Wisdom; the two, blending, shall throw a light on the Path, uniting mankind in an eternal bond of Brotherhood.

M. E. L. Cox

All information respecting Esperanto can be obtained from the British Esperanto Association, 123, High Holborn, London, W. C.

All interested in the Esperanto League should communicate with M. C. L. Gutman, 26, Van Buren Street, Chicago, U. S. A.



THE PROBLEM OF REASON IN WESTERN PHILOSOPHY

(Concluded from p. 1038)

Immanuel Kant, who was born in 1724 at Koenigsberg in Prussia, and who died there in 1804, was the Professor of Philosophy at the old University, the Albertina, and the first who used the critical method in philosophy; *i.e.*, he would not proclaim *ex cathedrā* that any theory was true, but would carefully examine the grounds of his belief, before he committed himself to any official statement. His great work

in two parts, *The Critique of Pure Reason* and *The Critique of Practical Reason*, while containing a wonderful theory of knowledge, is at the same time an answer to the doctrines of three contemporary schools of philosophy: the first is the rationalistic school, or the Philosophy of Enlightenment headed by Wolfe and Leibnitz, which taught that it was within the province of reason to prove the existence of God and the soul; just as the philosophy of the 17th century had fondly hoped that reason would unlock the mysteries of Nature. The second was the Scepticism of Hume who denied the law of causality, which, according to the rationalists, forms the very essence of reason. And the third was the Sensationalism of Locke, who attacked the theory of innate ideas and taught that all knowledge came from without through the senses.

Kant realised that the problem underlying all these theories concerned the nature and the legitimate function of reason; he therefore closely examines the contents of consciousness, dissects the mental faculties with the keenness and logical acumen of a master, and furnishes us with the criteria for testing the origin and relation of ideas in his famous *Categories*.

Now Kant's theory of knowledge differs considerably from that of all his predecessors, by making the process of knowledge an altogether subjective one. He shows us that the outer world does not consist of hard material objects which leap full-fledged into our consciousness; but that we are living in a Universe of Thought, which the mind constructs out of its own substance.

Kant also begins with sensation. Look at that tree yonder; where do you see it? In the garden? Not at all; the organ of consciousness is not in the garden, it is in you. What has happened is that your optic nerve has received some outward stimulus which produces a color sensation of green and brown; your mind reflects on the sensation, *projects* it into space, and there is your tree in the

garden. That brings us to the first important point in the *Critique*. Kant claims that our minds are so constituted that we can only become conscious of sensation under the forms of Space or Time; *i.e.*, we can only become aware of things as co-existing, as a room full of people, and then we see them in space; or they may appear to us as successive states of consciousness, as a clock striking, and then we perceive them in Time. Space and Time might therefore be called the spectacles, through which the mind looks out on the world.

Let us now try to translate Kant's theory of knowledge into the language of every-day life.

To the infant in the cradle awakening from his sleep for the first time, the world is nothing but a chaos of sensations. He hears confused sounds, sees himself surrounded by vague shadowy forms, has sensations of touch and taste, but cannot yet differentiate himself from those sensations. Soon he begins to take notice, *i.e.*, he attends to the sensations and refers them to an outward object, as the milk he has drunk to the cup in his mother's hand, and the ticking he hears to the clock on the wall. So the mind introduces order among the mob of sense impressions crowding upon it by the inborn sense of Space.

Then the child begins to combine different sensations as referring to a particular object, by what Kant calls *the creative imagination*, and this gives him the percept of a thing. He sees a dog, he hears him bark, he touches his hairy coat, and this gives him the percept of a thing called Carlo or Rover, which is, however, not yet the concept of a dog.

The function of the creative imagination is to furnish the mind with pictures. As the child grows older, he sees through the windows of his room and on his walks outside, houses, trees, people, animals, the sun, the moon, the stars, etc. When he is about four years old, he is taken by his parents on a railroad journey, and he is standing now at the

open window of his compartment, looking out upon the world flying by. There are passing before his eyes in a rapid succession the pictures of mountains, forests, rivers; he sees stately country-houses, farmers at their labor in the fields; he passes through busy cities and stops at stations swarming with life, but all these things are not objects to him yet, as they are lacking in content; and so they may be compared to the pictures of a magic lantern. In order to make 'objects' of these *disjecta membra* furnished by the creative imagination, we need a 'subject' to act upon them. A world of unrelated things around me would be no world; I must understand what those trees, those plants, the sun and the stars mean to me; I must realise in what relation I stand to those people I see around me; and the intellect in ascertaining this actually *creates* the objects which constitute my world. This is done, as Kant expresses it, by *the creative power of the intellect*, which works according to certain laws; and those laws are embodied in the famous twelve Categories. Making due allowance for defects in any comparison, we might liken those Categories to moulds, into which the heterogeneous elements, furnished by the creative imagination, are cast.

The doctrine that the human intellect creates the world, which seems at first very strange to the Westerner, ought not to be unfamiliar to the Oriental mind; for we read in the Sāṅkya Philosophy, as interpreted by Max Müller in his "Sacred Books of the East," a passage which evidently expresses the same idea:

Out of the mind comes the fine material, the Tanmātras, which combine, become grosser, and finally produce this Universe.

Man the creator of the universe, not a worm of the dust! That is the great truth Kant proclaimed eight years before the French Revolution broke out, and the 'Rights of Man' were declared. This beautiful world around us, with its forests and seas and snow-capped mountains, its cities teeming with life, is a thing of our own making, the richly-embroidered garment which the human intellect weaves

on the loom of Space and Time. But garment it is indeed, not a body. We are living, according to Kant, in a world of phenomena or appearances, because we can only know a thing as it appears to us in sensation, but never the noumenal factor behind the phenomenon, the *Thing-in-itself*. This famous doctrine of Kant, stated here in a very brief form, seems to be analogous to the teaching of Śaṅkarāchārya.

According to the Vedānta, as we read it in authorised English translations, the world was created by Brahman associating Himself with Māyā, the principle of illusion, by which is symbolised the action of the Spirit through the mind and the sense-organs. Now the things of the world are called by the great Indian Sage "the offspring of Māyā"; may we therefore not assume that Kant's 'Thing-in-itself' corresponds to the thoughts of Brahman *without* the veil of illusion; or, as we should say in Theosophy, to "the thoughts of the Logos"?

But what is the 'Thing-in-itself' from a scientific standpoint? Is it the formless world-ether, stimulating the sense-organs and causing the intellect to act? Or is it this same ether impressed with the multitudinous forms of objects, thus furnishing to the mind not only the stimuli but also the models in its work of creation? Such questions might possibly arise in our minds; but we have to leave the answer yet to the science of the future.

In following the thought in the *Critique of Pure Reason*, we have determined so far only the function of the intellect, which is in one passage of the book called "the law-giver of Nature". This may sound to us very strange at first, but if we realise that Nature is but the union of all phenomena, and that the intellect brings order among the phenomena by giving content and meaning to the vague and unrelated pictures formed by combined sense-impressions, we shall see that it may be truly said of this faculty also that "it preserves the stars from wrong". The Law of Gravitation is

not an objective reality, but it is a proclamation of the human mind, which imposes a necessity on the heavenly bodies, because it sees these bodies moving in a certain way.

If the creation of the world is the function of the intellect, what then is the function of reason? To rule the world which the mind has created according to eternal principles. A more formal answer, according to the *Critique*, would run like this:

As the intellect is the faculty for producing unity among phenomena according to rules, reason is the faculty for producing unity among the rules of the understanding according to principles. Therefore, we see the action of reason chiefly in logical syllogisms, such as:

All phenomena must have a beginning in time;
 The world is a phenomenon;
 Therefore the world must have a beginning in time.

In the above, the first two statements, or 'the premises', are furnished by the intellect, because they depend on empirical facts; the third, or 'the conclusion,' is furnished by reason, which never looks to experience, although its ideas contain all *possible* experience.

According to Kant it is one of the functions of reason to create 'divine ideas,' or what are sometimes called 'eternal truths,' such as Justice, Liberty, etc. Such conceptions, however, can only serve as ideals, *i.e.*, guides of conduct, but they can never become real knowledge, because all such knowledge must be the result of experience. Here Kant agrees with Locke. Now the law of causality which assigns a cause to everything in the world is a law of nature which needs verification by the senses; but it cannot proceed from reason, since reason cannot apply the test of experience. Therefore, Hume is right in saying that causality cannot be derived from reason. It is not an inherent force in a thing by which it acts on another; but it is a law of the intellect,

by which all experience in time is synthesised; and Kant has included it among his categories.

But the most important point in which Kant showed the limitation of reason was by declaring it incapable of proving the existence of God or of the soul. This incapacity is based on the nature of reason; it cannot 'prove' anything, because it cannot furnish the facts necessary for doing so. Meta-physical truths like those of an all-wise and omnipotent Ruler of the world, or of the eternal principle in man, can never become the objects of experience, nor be subjected to the laws of Space and Time; or, in other words, we can never attain to the knowledge of God and the soul by mere speculating and theorising—a thought which is also expressed in the *Kathopanishat* as follows:

This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times.

But what Kant denies to 'Pure Reason,' he claims for another aspect of consciousness, which he calls 'Practical Reason'. Let us see how he distinguishes between the two:

If Pure Reason is the innate faculty of furnishing the principles of knowledge, Practical Reason is the application of those principles in conduct.

This means that we can come to the knowledge of God and the soul through *action*, according to the moral law.

The argument of Practical Reason for the existence of Deity might be briefly expressed as follows:

Although I am bound by the laws of the senses and the intellect, experience shows me that I am free in my actions. I can choose to do what I consider right or wrong. Knowing this, I naturally become aware of laws which regulate my conduct. These are the moral laws, the observance of which makes me a being of a moral world, which is an ideal world of righteousness, or the Kingdom of God. Now unless those moral laws are idle dreams, and unless that world where only harmonious relations prevail, the ideal

Commonwealth, is only a phantasm of the brain, there must be an originator of such laws, there must be a ruler of the perfect state, and that is God.

The object of those moral laws and precepts is to be found in the happiness of all members of the community, which is ensured by obedience to the laws.

So Practical Reason, instead of giving a formal logical proof for the existence of a necessary supreme Being, 'postulates God,' as the technical term expresses it; *i. e.*, it takes the existence of Deity for granted, as a necessary condition on which the most sacred ideas of humanity are based. As the tendency of philosophy is always towards unity, the moral laws, according to Kant, are synthesised in the 'Categorical Imperative,' which is generally expressed as follows:

Always act so that every one of your actions might become a universal law.

There cannot be a higher moral standard than this, for it eliminates the personal element completely from our motives.

The philosophy of Kant has sometimes been characterised as "cold and clear like the mountain heights"; and so it will probably appear to many of us, as the emotional element is almost completely lacking in it. If Kant may be said to have had any passion, it was the passion for doing his duty. To the quiet, modest, unassuming nature of the man, to do right was the most natural thing; and there was no compromise in his case between the demands of sense and the dictates of conscience.

So we have seen that reason which, according to Kant, is a combination of the intellectual and the activity aspects of consciousness, failed when she tried to find the divine element in the world and in man, in her former capacity alone, and that she had to call in the supplementary part

of her nature, in order to solve that problem. But the answer of the *Critique of Pure and of Practical Reason* was not the last word philosophy has spoken in this matter.

We find in the beginning of the 19th century, springing from the philosophy of Kant, the great idealistic movement, inaugurated by Fichte and further developed by Schelling and Hegel, in which Deity is represented as the great Self, seated beyond the confines of Space and Time, and also expressing Itself through the spiritual nature of every man, just as we read in the *Bhagavad-Gītā*:

I, O Guḍakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

But 19th century idealism, which reads more like a series of inspired dithyrambs than a philosophic system, cannot be said to be merely the product of reason; it represents the blossoming and the unfolding of the whole human nature, subject, of course, to the limitations of the age; it is an interpretation of Reality in terms of the intellect, the emotions, the will and activity of man.

HEDWIG S. ALBARUS

GEMS FROM TIRUMAN'TRAM

In my search of 'I' and 'Thou' I found no *two*, but only *One* the true 'I', the source of wisdom. I myself dissolved in that wisdom.

Fools advise: "kill out the five sensations." Even *Devas* cannot do this. If senses be killed, one becomes an inert dead object. I learnt the art of realisation of the Self, sensations notwithstanding.

THE CASE OF JOHN THE BAPTIST

IN the January *Theosophist* Miss Browning in her article deals with the question of John the Baptist being a reincarnation of Elijah by stating that we need not speculate on the matter, as Christ Himself states that he was, and that John's denial of it very probably arose from his being unable to recall his past incarnations.

I find myself in disagreement with Miss Browning on both points.

I think we must speculate on the matter, because the Christian Church does not admit reincarnation; so if a case actually occurs in her own Scriptures, it behoves us to do all we can to endeavor to prove it.

I must confess the question worried me a good deal some years ago, and led to my comparing these two lives, with the results which are contained in this article. 'The Case' is not an easy one to decide, for the only witness is Christ, and we cannot question Him; we do not know for certain that He ever made any such statement, as it rests entirely on hearsay. On the other side, John the Baptist flatly denies that he and Elijah were the same person. Under the circumstances it seems to me that the only thing to do is to examine the circumstantial evidence, and see whether it is sufficiently strong, taken together with Christ's alleged evidence, to justify conviction. I think it will be found that it is, and that further it will give us the reason of John's apparent denial. I do not, however, think that his denial is of much value as evidence against this reincarnation. John was asked a straight question and he gave a perfectly straight answer when he said: "I am not." It is obvious that no person

is, nor ever can be, really a reincarnation of another person, for no life is the reincarnation of another life, but is always the reincarnating of the products of many other lives. Thus, for example, an Ego who incarnates to-day may in the past have incarnated as S. Francis, Alexander the Great and Judas Iscariot ; but the John Smith of to-day cannot say : " I am the reincarnation of S. Francis," for he is not ; he is the reincarnation of the product of all three personalities, and many more besides. If it were not so, reincarnation would tend to produce fixed types, which it does not. John is a very good example ; he does not duplicate Elijah, he modifies him.

But let us turn to the narratives. After the triumph on Carmel, the calling down of the fire from heaven, the slaughter of the priests of Baal, and the coming of the rain in answer to his prayer, we are told : " The hand of the Lord was on Elijah and he girded up his loins and ran before Ahab to the entrance of Jezreel." Now we may be quite sure of two things : first, that the hand of the Lord was on Elijah for some purpose, and second, that that purpose was not the providing of an athletic display for Israel. It is a well-accepted maxim that a victory should be followed up and a beaten enemy given no time to rest and reform ; a great victory had been won on Carmel and the Lord laid His hand on Elijah and carried him to Jezreel post haste ; for what ? history is silent ; can we guess ? The Lord was dealing with the worship of Baal in Israel ; He had dealt with Ahab and the people at Carmel, but Jezebel was the stronghold of Baal worship in Israel ; she was in Jezreel, and the hand of the Lord took Elijah to Jezreel ; it seems reasonable to conclude that He meant to deal with Jezebel and that He intended to use Elijah.

We can never know, but we cannot help speculating on what might have happened. The drama was not being played out in the material matter-of-fact West, but in the more (for want of a better word) superstitious East.

From Carmel runners must have carried to Jezreel tidings of the doings there, and such tidings! The prophet of Jehovah had called down fire and rain from heaven and had slain all the prophets of Baal; who could stand before such an one? The court and the city must have been stirred to their depths, and the followers of Baal filled with dismay. The whole city would pour out to meet the returning King to learn, if indeed, these reports were true, and when another wonder was added before their eyes, and they beheld the aged prophet of Jehovah running before the chariot of the King, what must their feelings have been? Suppose Elijah, instead of pausing at the entrance of Jezreel, had swept on through the city with all the forces that were behind him, the mystery, the awe and terror of his deeds, to the palace where Jezebel awaited the King, and there had leapt upon her and slain her as he had slain the prophets of Baal, would they have opposed him, would they have dared to strike the man who could blast them with fire from heaven? Was that Elijah's mission? who knows? but it is strange that after his failure he was told to anoint Jehu, who did slay Jezebel. Elijah does not seem to have gone beyond the entrance of Jezreel. Why, we do not know; he had been through great events; perhaps he thought he would rest, and in the morning carry on the Lord's work. If Elijah rested, Jezebel did not; what a night she must have spent rallying Ahab and the cowed followers of Baal; bad she may have been, brave she certainly was, for Carmel and its fire struck no terror into her soul, and she hurled back her defiance to Jehovah and His prophet: "So let the Gods do, and more also, if I make not thy life as the life of one of them by to-morrow about this hour." The opportunity for a *coup de main* was lost; Jezebel had turned the tide; all that had been won at Carmel was lost at Jezreel. "And when Elijah saw that, he arose and went for his life." Why? he had proved that he was no coward when he bade Obadiah bring Ahab to him. The victory at Carmel had changed Elijah; before it, in adversity, he had thought nothing of himself and much

of the importance of the Lord's work; but the triumph was his ruin; he became important; you can see it in his answer to the Lord; it is I, I, I; it was because he was so important that he ran away; what would become of the Lord's work if anything were to happen to Elijah? His egoism was his ruin, and that was evidently the opinion of the Lord; He does not condemn him, but just points out that Elijah is not indispensable (*Kings*, xix. 15-17).

Now before turning to consider John, let us be clear as to what shape our evidence must take if it is to be of any use to us.

If reincarnation is a fact, then its object must be that we may endeavor to correct the mistakes we have made in the past; if, then, we find that John corrects the mistakes of Elijah, that will be circumstantial evidence that it is the same Ego reincarnating. Turning to the New Testament story one cannot but be struck by the similarity of the actors. On the one side a King and Queen, on the other a prophet. Again the quarrel is chiefly with the Queen, "for John had said unto Herod, it is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him" (*Mark* vi. 18-19).

Elijah was taken to Jezreel by the Lord, but fled from fear of Jezebel. John had a message for Herodias; he delivered it, and was cast into prison. On Herod's birthday the supper was set, and the fatal dance was danced; then Herod pledged his royal word, and the daughter of Herodias, instructed by her mother, demanded the head of John the Baptist.

Jezebel had sworn; did Herodias perform?

We have seen that Elijah was ruined by his egoism; does John fall into the same error, or does he go to the other extreme? When the messengers of the Pharisees, in despair, put their final question: "Who art thou? What sayest thou of thyself?" his only reply was to quote three verses of

the fortieth chapter of *Isaiah*. This man is nothing, nothing but a nameless messenger. Why does he suppress with such care that which had been the ruin of Elijah, unless there be some connexion between the two? If, on the other hand, there be a connexion between the two, if he is a reincarnation of the same Ego, then the action can be traced back to its source, both cause and effect are before us. Herein also lies the explanation of his apparent denial; he will lay claim to nothing; he will be nobody; he will never again repeat the past error.

The trios are a very interesting study in the effect of incarnation upon different Egos. The Ego which incarnates as Jezebel and Herodias "had developed part of the qualities necessary to his upward evolution"—tenacity of purpose and courage; but the moral qualities, the discriminating between right and wrong, are still dormant. In both incarnations she appears as a corrupting influence; as Jezebel, in the religious life; and as Herodias, in the moral and home life of the people over whom she ruled; there does not seem to have been much progression.

The Ahab-Herod Ego on the other hand had progressed, for he showed in the second incarnation that he had learned something. He is still self-centred, still grasps at all that he desires, without consideration for others. As Ahab he takes another's vineyard; as Herod he takes another's wife; nevertheless he had progressed. Ahab connived at the murder of Naboth, and there is no sign that he felt the slightest compunction. Herod on the other hand is loath to slay John, and it is strange that S. Mark, who can have had no friendly feeling towards Herod, takes pains to record the fact that it was only because of the oath which he had thoughtlessly sworn that Herod allowed the execution. An interesting thing comes out in connexion with this Ego, and that is the value of the damnatory side of religions. No appeal would have touched Ahab; but frightened by the terrors of judgment, threatened by Elijah, he repents. These terrors which are held over the head of

the worshipper act like galvanic shocks to the dormant moral senses; quickened into action by fear, they begin to form the habit of doing right. Ahab slays without compunction, and repents through fear; Herod is loath to repeat the action, because of the growth of the moral sense in regard to that particular act.

The Elijah-John Ego is at a very different stage of evolution; the moral senses are fully awake, the still small voice can now be heard speaking within the soul itself. Mistakes are still made, for the Ego is not yet perfect, but in the succeeding incarnation he bends all his energies to correct his errors; his eyes are fixed upon the goal; he knows that the pathway to liberation lies through reincarnation.

I know that the difficulty which I raised at the beginning still remains; these people may never have lived, they may be historic fictions; but if these lives, so strangely interwoven, are historic fictions, then we are entitled to ask: What object can the historians have had in thus dovetailing one incarnation into the other?

If they are not actual personages, then they are allegories, and if allegories, we escape the difficulties but not the deductions.

H. J. CANNAY

When the light of the Love of God shall descend on thy heart and soul, then thou wilt become more glorious than is the sun in the sky.—Hafiz.

Wash thyself clean from the dross of the body, that thou mayest find the alchemy of love and be transformed into gold.—Hafiz.

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

(Concluded from p. 1030)

HERAKLEITOS AND THE EAST

WHEREAS the connexion of Herakleitos with western sources and thinkers can be recognised with certainty in many a point, his relation to the East is enshrouded in an almost impenetrable darkness. Several attempts have been made to lift the veil, but the result is conjecture and nothing more. Of none of the fragments can it be said that it unmistakably points to the East. There only remains the naked fact that Herakleitos must have been acquainted with, at least, some eastern theories. This hypothesis is inevitable for many reasons. But farther we cannot go for the present. The translator of *Thrice-Greatest Hermes* will probably be able to prove his assertion, viz., that Herakleitos was in contact with the Egyptian mystery-tradition,¹ but so far the proof has not appeared, and to conjecture, as has been done, that the sacred fire of the Persian Magoi inspired Herakleitos to his theory of the flux, appears to us completely useless.

Therefore, instead of discovering one or two precarious eastern influences in Herakleitos' doctrine, we prefer to conclude our study by returning, with a few words, to that fascinating comparison touched on at the beginning, between Herakleitos, Lao-tse and Buddha.

Glancing over the three personalities, one cannot fail to notice at once that the Buddha stands above both

¹ *The Theosophical Review* for 1907, page 420.

Herakleitos and Lao-tse. The Buddha is a saint in the highest meaning of the word, which can, of course, not be said of Herakleitos, but cannot be said of Lao-tse either, nay, not even of Jesus, who has been compared with both of them. We can understand how the consciousness of his loneliness made the Chinese sage utter that touching lament of the twentieth chapter of his work:

The multitude are joyful and merry I alone am anchored without giving any sign—like an infant, undeveloped. My homeless heart wanders among the things of sense, as if it had nowhere to stay Ordinary men are full of excitement. I alone am heavy-hearted without a place to rest. All men have some purpose. I alone am thick-headed as a boor.¹

We can understand how, in his terrible agony, the prophet of Nazareth gave utterance to the thrilling word: "My God, why hast thou forsaken me?" But a perfect saint never complains. He has attained to that harmony, peace, serenity, which cannot give way for a single moment to anger, hypochondria, despair.

Then, if we look at the doctrines of the three as at systems, *i.e.*, connected wholes, there can again be no doubt that a comparison proper is, in the case of the Buddha, out of the question. For the Buddha has a real system consisting of mature ideas, each of which has its fixed place like the stones of a building. But with Lao-tse and Herakleitos we have rather a mass of thought-germs tending to join in a system, than a system proper.

Again, it would be a folly to assume² that we could take Lao-tse's doctrines, one after the other, and find for them Heraclitean equivalents. The sphere in which Lao-tse moves is nearly as different from that of Herakleitos as the Buddha's is from that of both.

¹ Translation by C. Spurgeon Medhurst (*The Tao Teh King*, Chicago, 1905), p. 36 fl.

² While writing the above I had not before me pages 609 fl. of the *Theosophist* for 1910. I am sure that the author of the otherwise excellent paper will pardon me. Whoever is keenly interested in a matter is liable to be carried too far by his enthusiasm.

On the whole, then, a comparison of these three great men is clearly impossible. But in certain particulars we may draw parallels between them, and among the latter there are at least two which may help us to better appreciate one or the other of our three philosophers, if I may so designate them for want of a better name.

Only one fundamental idea I find represented in all the three cases, namely, the idea of the co-existence or complementary nature of the contraries.

That this idea plays an important part with Herakleitos, we have already seen when dealing with his attitude to the poets. Says Herakleitos:

Opposition unites; disease makes health sweet; evil the good; hunger, satiety; toil, rest . . . ; conjunctions are: things whole and things not whole, that which tends to unite and that which tends to separate, the harmonious and the discordant.¹

Contraries are coexistent with the same necessity and effect, as are the lyre and the bow.² And together with this knowledge there arises the theory of relativity: not only is the good *conditioned* by the bad, toil by rest, life by death, etc., but the former *is* the latter looked at from another point of view. Surgery is 'bad' with regard to the pain it causes, but 'good' with regard to the health it restores.³

Sea-water is purest and foulest: drinkable and healthy for fishes, undrinkable and deadly for men.⁴

To Herakleitos the law of contrast is supreme in nature no less than in human life.⁵

As fire is the material, so the law of contrast is the tool or instrument of the Logos, who is himself the *coincidentia oppositorum* and therefore beyond the opposites.⁶

¹ B. 46, 104, 59; D. 8, 111, 10.

² B. 45; D. 15.

³ B. 57, 58; D. 58.

⁴ B 52; D. 61.

⁵ Gomperz, *loc. cit.* p. 71

⁶ B. 36, 6, 18; D. 67, 102, 108, etc.

Lao-tse has made quite the same discovery, only he applies it in a rather different way. The following might have been said by Herakleitos as well:

All the world knows what 'agreeable' means, and this necessarily connotes 'disagreeable'; it knows in the same way what 'good' is, which connotes 'not good'. Hence, 'existence' and 'non-existence' have a common birth; 'difficult' and 'easy' have a common creation; 'long' and 'short' have a common obviousness; 'high' and 'low' present a common contrast.¹

But Lao-tse draws a conclusion which was excluded with Herakleitos by the predominantly pantheistic character of his Logos. The contraries, Lao-tse declares, while making up the world, obliterate the Tao (Absolute). It follows that they are not desirable, but the contrary. The truly wise, therefore, attains to a 'Virtue' which is beyond both virtue and vice.

It is only when the great Tao fades that we hear of benevolence and justice² Could we put an end to benevolence and get rid of justice, the people would revert to more primitive filial piety and tenderness; could we put an end to artfulness and get rid of gain, robbers and thieves would vanish.³

For:

Superior virtue does not appear as virtue, therefore it is virtue; inferior virtue never fails to appear as virtue, therefore it is no virtue.⁴

The Buddha, finally, as should be expected (*cf.* above the theory of *santāna*), has nothing to tell us as to the contraries of the physical (objective) world, but the more on the psychical contrasts which he looks at much like Lao-tse. One can say without exaggeration that the idea of the coexistence of the contraries is the foundation-stone of and the key to the Buddha's conception of Nirvāṇa. The highest goal of the old theology was the 'world of Brahman,' with eternal life and unbroken pleasure as the definitive end of suffering and death. But the Buddha preached with

¹ Chapter 38, Parker's translation; *cf.* Chapter 28, 36, *Ibid.*

² Chapter 18, *Ibid.* (beginning after Medhurst).

³ Chapter 19, *Ibid.*

⁴ Chapter 38, after Dvorák.

all the energy at his disposal that liberation is never possible, except as the end of both pain *and* pleasure, death *and* life; that the first cannot cease, unless the latter ceases too. And even the way to the planes (lokas) above the 'sphere of sensuality' (kāma-loka) in which we live, is to him conditioned by that Virtue which, according to Lao-tse, is 'un-virtue,' and which is described in the Buddhist texts as equally far from both hatred and love, namely, *metta* (maitrya), *i.e.*, passionless benevolence.

The other parallel I would call attention to runs from the Tao to the Logos at the one side, and to the Nirvāṇa at the other.

Herakleitos:

Wisdom is one, unique: [and thus] it is both willing and unwilling to be called by the name Zeus¹. . . . Wisdom is apart from all other things.²

Lao-tse:

The Tao ('Path') which can be trodden, is not the eternal Tao; the name which can be named, is not the eternal name. . . The eternal Tao is without name. . . I do not know its name; to designate it, I say Tao.³

Buddha:

There exists, O Bhikkhus, a sphere (condition) where there is neither earth nor water, neither infinity of space nor infinity of mind. . . . neither this world nor that world. . . . neither death nor birth incomprehensible, unimaginable, for which there is no simile anywhere. . . . For him who has gone out, there is no measure; whatever they attribute to him, with him that does not exist. [For] where all things are abolished, there all possibilities of speech are [also] abolished.⁴

That means: Herakleitos hesitates to apply a name to the Absolute; Lao-tse calls it the nameless; and the Buddha

¹ 'Willing' in that Zeus is the name of the highest power, 'unwilling' in that Zeus is only a *primus inter pares*, a God among Gods, and not the incomparable Absolute.

² Cf. above.

³ Chapters 1, 32, 25; the translation mainly after Dvorák.

⁴ *Uddāna VIII. Sutta-Nipāta*, 1149, 1076.

has actually no name for it, nay, as a rule carefully avoids hinting at it except indirectly.

The resemblance between Tao and Logos is very great, so great, indeed, that the word Tao has been translated by Logos by several scholars. According to Rémusat, Lao-tse's Tao really corresponds to the Greek Logos in its threefold sense, that is, as absolute being, reason, and word. And, indeed, one must distinguish at least two meanings in which the word Tao is used by Lao-tse :¹

(1) The 'nameless Tao,' the indefinable something which is the cause and basis of all existence, though different from it in every respect, the Parabrahman of the Vedānta. This is the absolute Logos hinted at by Herakleitos in a few passages (see above) but generally confounded with the next category;

(2) Tao as the divine reason, the divine word, the ideal tendency of things. This again is to Lao-tse not essentially different from the nameless Tao, but only by distinguishing it can we understand those passages which speak of some people having Tao and others not, of the empire being governed or not governed by Tao, etc.

Especially in the second sense the parallelism is unmistakable though not complete. It is incomplete in that war, strife, and disharmony, made so much of by Herakleitos, are to Lao-tse "most assuredly *not* Tao".² But the practical relation of man to Tao or Logos respectively is much the same in both the cases, as is shown, by the following instances.

¹ C. Spurgeon Medhurst is rather in favor of the first of these meanings in the Foreword (pages IX, X) to his translation of *The Tao Teh King* (Chicago 1905), but in "Chinese Esotericism" (*Theosophist* for 1909, p. 337 fl.) he will have the second only. For the first compare especially Dvorák, *loc. cit.*, pp. 33-46. Herakleitos' Fire is better left out of the question.

² 53, Parker.

HERAKLEITOS :

Listening, not to me, but to the Logos, people should wisely admit that all things are one (B. 1, D. 50).

Therefore it is necessary to follow the common. But though the Logos is common to all, most people live as though they had an understanding peculiar to themselves (D. 2, B. 92).

In order to speak with intelligence, it is necessary to hold fast to this common element of all, as a city holds fast to law, and much more strongly (D. 114, B. 91).

LAO-TSE.

To know the *harmonious* is called the eternal. To know the eternal is called enlightenment (54. Carus).

The great Tao is plain and straight, but people are fond of bye-paths (53, Parker *plus* Carus)

If princes and kings could keep Tao, all creation would by itself improve (37, Carus *plus* Parker).

As to the 'nameless Tao,' Dvorák's opinion deserves to be mentioned,¹ according to which the principal merit of Lao-tse consist in having superordinated his idea of the highest being to the idea 'heaven' (thien) used by the Chinese in this sense.²

Tao and Nirvāṇa may be compared, in that the description of the latter as the state of the enlightened has much in common with that of the 'holy man' (shing) of Lao-tse. The 'possessor of Tao' and the saint who has Nirvāṇa, both of them are completely unselfish, compassionate to all beings, passionless, calm, 'empty,' inaccessible to love and enmity, profit and loss, favor and disgrace, etc., etc.

And, finally, there is still one curious coincidence between Herakleitos and the Buddha. As Herakleitos was, owing to his doctrine of the flux, always believed to be the sworn enemy of the Eleatic idea of the 'being,' just so the Buddha was, because of his theory of the series (not-self), from a very early time declared the opponent of the Vedāntic idea of the 'Self'. Both erroneously. For Herakleitos, as we saw, did not dream of combating any 'being'; and the *ātman* combated by the Buddha was the naive idea of an individual soul-substance, but never that of the super-individual Absolute.

DR. F. OTTO SCHRÄDER

¹ *Loc. cit.*, p. 143

² A step analogous to that of Parmenides, see above.



REN'S IN THE VEIL OF TIME

THE LIVES OF ALCYONE

VII

OUR story takes us now into another continent. Our hero was this time the son of Leo and Achilles, his twin-brother was Sirius, and his sisters Aletheia and Polaris. He was born in the year 18,209 B. C. in a kingdom in North Africa, which comprised most of what we know now as Algeria and Morocco. This was then an island, as what is now the Desert of Sahara was then a sea. The race occupying the country was the Atlantean Semite, and the people did not differ very greatly from the

higher-class Arabs of the present day. Their civilisation was of an advanced type, and learning was very highly esteemed. Public order was well maintained, architecture and sculpture were of a high order, and the roads and gardens were beautifully kept. Fountains were specially plentiful, the water being brought from the mountains by skilfully-constructed aqueducts, somewhat as in ancient Rome.

Alcyone lived in the suburbs of a large city on the southern side of the island—that is, on the northern coast of the Sahara Sea. His father (Leo) was the principal judge and administrator of the city—a man of great wealth and influence in the community, who had large estates and also owned many ships. The management of the estates was still much on the patriarchal plan, but naturally Leo had to spend most of his time in the city, so that the land was left largely in the hands of his steward Sagittarius, who managed it for him ably and loyally. In their childhood the twins Alcyone and Sirius lived much at the country-house in the midst of his huge estate, as they both greatly preferred this to the town life. There they played often with the steward's son Algol and his daughter Cygnus, and had childish flirtations with the latter.

As they grew older they had to stay more in town for the sake of attending the classes at the University, which had attained a great reputation. It had a large number of resident students, who came from the surrounding districts, and also many day-scholars who lived at their own homes, as Sirius and Alcyone did. The University, however, had entirely outgrown its buildings, and its accommodation was in every way defective.

It conferred degrees in divinity, mathematics, literature and rhetoric—or at least proficiency in debating and lecturing; but it also gave prizes for sword-play, for javelin-throwing and for the illumination of manuscripts. The student was supposed to be trained in fighting and to live a strictly celibate life—

to be a sort of soldier-monk; but owing to the rapid growth of the University and the utter lack of accommodation this aspect of education had to some extent been neglected.

Sirius and Alcyone went through the usual course, and the latter especially was fired with an extraordinary enthusiasm for his *alma mater*. He devised all sorts of schemes for her improvement and aggrandisement, and often declared (but only in private to Sirius) that he would devote his life to her, would double her roll of students and make her famous throughout the whole world. He infected his brother with his zeal, and Sirius promised in case of his father's death to take upon himself the whole management of the estates and the inheritance of various offices from their father, in order to leave Alcyone entirely free to make a life-work of the development of the University—but of course sharing everything with him precisely as though he took his recognised part in the business side of their life.

Alcyone, though full of far-reaching plans for the future, by no means neglected comparatively small present opportunities of doing any kind of service that offered itself; this attracted the notice of the authorities, so that when the time came when he would naturally have left, they offered him a post on its permanent staff. He accepted joyously, and by willingness to do any piece of work which others avoided, by unremitting diligence and unflagging devotion to the interests of the corporate body, he advanced himself so rapidly that in his thirtieth year he was unanimously elected by the supreme council of the city of the office of Head of the University. He was by far the youngest man who had ever held that post; yet the only person on the council who voted against him was his own father, and when this became known his fellow-councillors united in asking him to withdraw his opposition in order that the vote might be unanimous. He at once complied, saying that he knew of his son's devotion to the welfare of the University, and fully agreed with his colleagues that they would find no more

earnest man, and that he had voted against him in the first place only because of his youth, and lest he himself should be unconsciously influenced by his love for his son.

When Alcyone at last had full power in his hands he lost no time in getting to work. First of all he appealed to his father to give him nearly half of his great estate as a site for the University and its gardens, for he declared that it should no longer be vilely and insufficiently housed in the heart of the city, but should have free and ample domicile in a healthy country place near the sea. His father and Sirius gladly agreed to give the required land, and Alcyone then went to work to collect the very large amount of money necessary for his extensive schemes. He succeeded in stirring the patriotism of his fellow-citizens, so that some gave him money, others lent him laborers, others supplied him with materials gratis, and in a wonderfully short time work was beginning on a very large scale indeed. Spacious buildings were being erected for all the various purposes of the University, and splendid gardens were being laid out on an extensive scale. As Alcyone was strongly impressed with the importance of an open-air life for the young, the different parts of his edifice were erected on a decidedly novel plan, which was rendered possible only by the very favorable climate of the country, and the large amount of ground which he had at his disposal. Except in the case of a tower for astronomical observation, no building had an upper floor, and every room was built separately.

The University was not one building or even a set of buildings in the ordinary sense, but a huge garden with a number of rooms dotted about it at intervals, with avenues leading from one to another, interspersed with fountains, ponds and miniature cascades. Such seats and desks or platforms as were considered necessary for the various class or lecture rooms were placed under the trees in the open air, a room being provided in each case as an alternative, only to be employed when the weather was

inclement. This of course scattered the buildings over a very large area, so that a student often had to take quite a long walk in going from one class to another or from his room to his meals. The private rooms for the students were arranged in rows back to back, each room opening straight out into the garden and having no interior communication with any other. A supply of fresh water was kept constantly flowing in each room, and spotless cleanliness was enforced. The students were encouraged to live entirely out-of-doors, and to use their rooms only for sleeping.

Objection had been taken on behalf of the day-scholars to Aleyone's scheme of moving the University out of town into the country, so in order to meet their difficulty he had promised to provide means of transport for them. To fulfil this promise he invented a novel and extraordinary kind of rock-tramway, operated by water-power. The possibility of this was suggested to him by the nature of the country. Along the coast between the city and this University ran a cliff perhaps three hundred feet high, and a river cut through this cliff about midway. He diverted some of the water of this river on each side, commencing far inland, and so arranged two streams running parallel to the top of the cliff. He then made a smooth road of highly-polished rock, and dragged light cars along it on runners, something on the principle of a modern sleigh. At frequent intervals were double movable water-tanks, which slid up and down the face of the cliff between columns like a lift. When he wished to start a car he allowed one tank to fill with water and then to slip down the cliff. Its weight dragged the car (to which it was attached by a rope) from its starting-place to the top of the lift; there that rope was at once cast off, and a rope from the next lift attached, which drew it on in the same way another hundred yards, and so by a succession of constant changes of rope the car was dragged all the way to the University at a pace rather faster than a horse could travel, and he carried upon each spidery-look-

ing car many more students than a horse could have drawn. On reaching the bottom of the cliff each tank was at once emptied, and the descending full tank drew up the empty one at the same time that it pulled along the car. He was able in this way to keep a large number of cars running simultaneously, for as only one could be pulled over each section at one time there was no danger of collision, and of course all the cars were running in a steady procession out of the city in the early morning and back to it in the evening. Students were conveyed on this primitive tramway free of charge, but it was presently discovered that this was also a convenient way of carrying stores and materials out there, and so other cars of different make were sometimes used in the middle of the day. Then it transpired that there were often people who desired to travel in that direction. At first such people formally applied for permission to ride on the cars, but presently Alcyone ordered that any one might make use of them upon making a small payment, and so a real tramway system was instituted. Later still the rather clumsy lifts were replaced by water-wheels, and a succession of continuous ropes was used.

Alcyone worked not only at the housing of his University, but also at its interior development. He spared neither trouble nor money to make it absolutely the best in every way he could think of, sending over even to Poseidonis to engage professors who had the highest reputation for some special subject. (Among those who responded to his invitation we note Pallas, Lyra, Orpheus and Cetus. The wife of Pallas was Alcestis.) He classified its heterogeneous collection of manuscripts, built a magnificent library for them, and employed agents in many countries to gather together others. In this manner he came into possession of many valuable books, but naturally it not unfrequently happened that he had several copies of the same work, so he instituted a plan for exchanging duplicates with other libraries in Egypt, Poseidonis and

India. It is interesting to note that he thus came into relation with the very library in the south of India he himself had founded six hundred years before when he was acting as deputy for Sūrya. He also insisted much on the physical side of his students' development, revived all the old rules as to the life of the soldier-priests, and drilled his young fellows into a regular army.

The capital city of the country, the residence of its ruler, was on the northern side of the island, but he had long ago made a journey thither, obtained audience of that ruler (Venus) and gained his approval and support for his schemes. He even contrived that Venus himself should perform the ceremony of opening and consecrating the University—for he was chief priest of the religion as well as temporal ruler—a function which was made to involve a fabulously splendid procession and much elaborate ritual. The University buildings were by no means really completed when this formal opening took place, but Alcyone thought it well to take advantage of the ruler's visit, for the sake of the prestige that his opening would give.

Alcyone would much have preferred a quiet and obscure life, for he had a great desire to write certain books on philosophy, but having taken up the management of his beloved University as his life-work, he thought it his duty to sacrifice his private inclinations. He had married Helios, and had several children. His eldest daughter was Mercury, and she took a great pride and interest in his work for the University; indeed, after a certain painful event which cast a shadow over her young life, she devoted herself entirely to its welfare. The second daughter, Ulysses, was a wayward and passionate girl, and her lack of self control brought great trouble upon the family, for she fell wildly in love with Vajra, who was a suitor for the hand of her sister Mercury. Vajra's affections were already fully engaged with Mercury, so he paid no attention to the blandishments of Ulysses, and this indifference drove the latter

to distraction. Her passion was so mad that she threw aside all ordinary decency, and made quite improper advances to him, thinking that if they succeeded she might force him to marry her. His devotion to Mercury made him impervious to these, and his rejection of them infuriated Ulysses so much that in a fit of passion and jealousy she stabbed him.

Her brother Herakles, becoming cognisant of this murder, took it upon himself, in order to shield his sister and to save the family from the disgrace which such immodest action on the part of one of its ladies would entail. He was consequently on his own confession arrested for the murder, and was brought before his uncle Sirius as judge, Leo having by this time retired. Sirius was much horrified at such an occurrence in the family, but tried to do his judicial duty precisely as though the accused had been unconnected with him. Having had much experience in various cases, he noted sundry discrepancies in the story of Herakles, asked inconvenient questions, and finally announced his entire disbelief in it, and remanded the case for further enquiry. He put it off in this way several times, feeling convinced that there was more in the background, though Herakles obstinately persisted in his story; but the law would not permit indefinite postponement, and naturally there were those who attributed his hesitation to the fact that the accused was his nephew.

Fortunately at the last moment the intuition of Mercury led her to suspect the truth (she declared that she saw it before her as in a dream), and she charged Ulysses with it so vehemently that at last the latter confessed and committed suicide to escape the ignominy of a public trial. Of course Herakles was at once released, but naturally the event threw a gloom over both the families, and there was widespread popular sympathy for them.

Mercury mourned long and sincerely for Vajra, and after his death gave up all thought of marriage and devoted

herself wholly to helping her father with his University. Her mother Helios, too, was full of good suggestions with regard to it, and Herakles also very ably seconded his father's efforts. Herakles was much troubled in mind about the falsehood which he had told with regard to the murder, even though it had been with the intention of shielding his sister; so he went to consult Br̥haspaṭi, a learned and holy man who lived as a hermit, though he came out into the world at intervals so far as to lecture at the University on philosophy and divinity. He was very much respected by the whole community, and regarded as a kind of confidential adviser. So Herakles went to him and told him the whole story, saying that he felt he had done a wrong thing, and wished to atone for it by adopting an ascetic life. Br̥haspaṭi consoled him, telling him that though he could not approve of the falsehood he fully appreciated the excellence of his motive. He dissuaded him from leaving the world, and advised him rather to make his atonement by remaining in it and devoting himself to its service. He at once chose to work for the University as his special line, to which Br̥haspaṭi cordially agreed.

Br̥haspaṭi had some reputation also as a healer, though it appears to have been not so much his own doing as that Sūrya sometimes sent power through him and effected cures in that way. This was done once with regard to Alcyone himself, after an unfortunate accident which occurred at the University. Alcyone's second son, Aldebaran, had taken up very keenly the study of the chemistry of the period, having travelled as far as Egypt in order to obtain additional information from the professors there. He had made several important and useful discoveries, and was always engaged in experiments, often of the most daring character, in which his sister Mercury also took much interest. One day when Alcyone had been invited to the laboratory to inspect the results of some new processes, a serious explosion took place, stunning both Mercury and Aldebaran, and setting on fire the garments of the former.

Alcyone displayed great personal bravery in this emergency, rushing forward and beating out the flames with his hands, and dragging the body of Mercury out of a pool of blazing liquid, thereby unquestionably saving her life. He was badly burned himself in doing this, and it was in consequence of this that he was taken to Bṛhaspaṭi. The latter passed his hands lightly over the wounds and blisters, applied to them some sort of oil which he specially magnetised, and then deftly enveloped them in bandages, telling Alcyone not to touch them for a certain time, and promising that when at the end of that time he removed them he should find the wounds healed, which proved to be the case. It is noteworthy that Bṛhaspaṭi always used the name of Sūrya in his magnetisations, and that he invoked him when operating upon Alcyone, saying: "I cure him in thy name and for thy work." Owing to Alcyone's prompt action Mercury was but slightly injured, but Aldebaran, who had been nearest to the retort, was much hurt by the force of the explosion, though hardly burnt at all.

Alcyone was so much interested by Bṛhaspaṭi's procedure that he afterwards went to him to learn the art of mesmeric healing, and practised it among his own students with considerable success. Once Bṛhaspaṭi himself fell ill, and was sedulously nursed by Helios.

On yet another occasion Bṛhaspaṭi's semi-occult influence came usefully into the family life. During one of the vacations of the University an attack was made upon a village in the neighborhood by negro pirates from the southern shore of the Sahara Sea. Bṛhaspaṭi by some means or other became cognisant of the impending attack—from his eyrie on the hill-top he may have seen the fleet of boats approaching—and he managed by means of thought transference to warn Alcyone of the danger. Leo, Alcyone, and Herakles, representing thus three generations, happened to be within reach, and they all at once hurried down to the village and organised the inhabitants to resist the raid.

The villagers were ill-armed and unaccustomed to fighting, and if caught unawares would undoubtedly have fallen an easy prey to the savage marauders. But having three gentlemen to lead and encourage them, and to make a definite plan of defence for them, they were able to do very much better. Our heroes thought it best not to attempt to oppose the landing of the enemy, but succeeded in decoying them into an ambush in which large numbers of them were slaughtered.

Mizar, the youngest son of Sirius, happened to be staying out there with Alcyone for his holidays, with two boy-friends. These boys had of course been left behind when the news arrived, and strictly enjoined to keep out of harm's way. But equally of course they desired to see something of the fighting, and stole down after their elders, and while they were watching from a distance Leo's arrangements for the defence, a brilliant idea suddenly dawned upon Mizar which he instantly communicated to his companions. The pirates ran their boats up on the shore, made them fast and left them while they rushed into the village to pillage and murder. The boys ran unobserved round the back of the village, rushed to these boats and set them on fire, helping the conflagration by pouring into them a quantity of pitch which they obtained from the yard of a neighboring boat-builder. The pirates had not dreamt of any serious opposition and had left their craft entirely undefended, so the boys had a clear field of action, and in a surprisingly short space of time, by working with feverish energy, they had the entire fleet of boats blazing merrily, and whenever they could not get the flames at once to seize upon some part of the vessels they stove in their sides with an axe and cut away such rigging as they could easily reach. In this they were assisted by another of our characters—Boreas, who was a boy-servant to Mizar. Fortunately for themselves they contrived to get away just before some of the pirates, disgusted with their unexpectedly warm reception, came trooping back to the beach and realised that they were cut off.

This discovery made them fight with redoubled savagery, but Leo's plans were so well laid, and he was so ably seconded by the younger men, that they were able to keep the pirates at bay until the arrival of Sirius with a large armed force from the city—for immediately on receipt of the first warning of danger Alcyone had sent a messenger to him for military assistance. The pirates were then ruthlessly exterminated.

The younger branches of the family intermarried to some extent, Vega taking Beatrix to wife, and Bellatrix joining with Aquarius. The childish association of Cygnus with Sirius and Alcyone led to her falling very seriously in love with the latter when they grew older. Though she had never previously shown her love openly, his marriage with Helios was a great blow to her, and she went and reproached him bitterly for forgetting her, as she put it. He was much concerned about the affair, and spoke very gently and kindly to her, though he was in no way shaken in his devotion to his wife. Cygnus could not forget her, and refused several eligible offers because of this; but after some years she at last yielded to the oft-repeated solicitations of Regulus, married him and lived a sober and happy life. Her brother Algol married Psyche, which was considered an exceedingly good match for him. Among their sons were Auriga and Tiphys, and the former married Iris.

Perfect understanding always subsisted between the twin-brothers Sirius and Alcyone, and when the former died at the age of sixty-nine Alcyone felt that he had lost himself as well as his brother. But he soon realised that nothing was really lost, for each night he dreamt vividly of Sirius, and during the two years which he survived it may truly be said that he lived through the days only for the sake of the nights. Up to the last, however, he retained the keenest interest in his University, and it was his greatest joy to see how thoroughly his son Herakles entered into his feelings, and how eagerly he carried on his work.

Finally Alcyone passed away peacefully during sleep at the age of seventy-one. leaving behind him as a monument a University the renown of which lasted some two thousand years, until the civilisation wore itself out, and was overrun by barbarian tribes. We note another of our characters, Phocea, acting as a clerk in the office of the University.

DRAMATIS PERSONÆ

VENUS: ... *Ruler of the Country. Queen: Albireo.*

BRĪHASPATI: ... *Ascetic Teacher.*

MERCURY: ... *Father: Alcyone. Suitor: Vajra.*

ALCYONE: ... *Father: Leo. Mother: Achilles. Twin-brother: Sirius. Sisters: Aletheia, Polaris. Wife: Helios. Sons: Herakles, Aldebaran. Daughters: Mercury, Ulysses, Beatrix, Aquarius.*

SIRIUS: ... *Wife: Selene. Sons: Vega, Vesta, Bellatrix, Mizar. Daughters: Mira, Canopus, Psyche.*

HELIOS: ... *Father: Uranus. Mother: Proteus.*

HERAKLES: ... *Wife: Aurora. Sons: Neptune, Capella.*

CETUS:

ORPHEUS: }
PALLAS: } *Professors at the University.*

LYRA:

PALLAS: ... *Wife: Alcestis. Sons: Osiris, Olympia. Daughter: Ausonia.*

PHOCEA: ... *Clerk in the Office of the University.*

SAGITTARIUS: ... *Steward. Son: Algol. Daughter: Cygnus.*

ALGOL: ... *Wife: Psyche Sons: Auriga, Tiphys.*

CYGNUS: ... *Husband: Regulus.*

AURIGA: ... *Wife: Iris.*

BOREAS: ... *Boy Servant of Mizar.*

ALETHEIA: ... *Husband: Pegasus. Sons: Lomia, Ophiuchus. Daughter: Phœnix, Calypso, Virgo.*

POLARIS: ... *Husband: Fides. Sons: Melete, Libra. Daughter: Minerva.*

VIII

Alcyone's birth this time takes us to Central Asia once more, but now in the midst of the huge orthodox majority settled in that cradle-land of the fifth Root-Race. It took place in 17,464 B. C., shortly before one of the many emigrations which, following successively one after the other through thousands of years, gradually established the first Āryan sub-race in the possession of the Indian peninsula. One wing of the expedition previous to that now to be described had met with a serious disaster; part of the emigrant body had followed the western route travelled by Mars in the 19th century B. C. (18,875), avoiding the great mountain barrier of the Himālayas; but a smaller party, less weighted by women and children, had decided boldly to face the great Range, following a road they had heard of from traders, which led through a practicable but gloomy Pass, debouching into the plains near the city now known as Peshawar. In modern days we know it as the Khyber Pass. They had pressed on, engaging in skirmishes with the hill-tribes from time to time, until near the end of the Pass, when suddenly a host of foes came down upon them like an avalanche, in front, behind, on each side, and, hopelessly outnumbered, they perished almost to a man. A few stragglers from the main body escaped, and, after incredible hardships which left only two survivors, these two starving, miserable fugitives arrived on the frontier of the Āryans, and, after resting for a brief space, were sent on to the King of the central community. Clad in sheep-skins given to them by their first hosts, they appeared before him and told the story of the massacre, and from that time the Pass was known as the Pass of Death. Jupiter was then a boy of about ten, and the story made a great impression upon him, and when, as King of the tribe, he decided to send his eldest son Mars, at the head of another great host of emigrants, to penetrate into India, he advised him to avoid the Pass of Death and to seek some other egress.

The preparations for the expedition lasted for some years, and Mars decided to make careful selection of the families which were to take part in the emigration, choosing only such as appeared likely to be best able to withstand the inevitable hardships of the way, and specially the warriors best trained in the methods of guerrilla fighting for mountains and of set battles on the plains. Among others his choice fell on Psyche, the father of Alcyone (then a boy of nine) whose wife Arcturus was a woman of courage and resource; two additional boys, Albireo and Leto, and one daughter, Beatrix, formed the family at the time, one son, Ajax, and two daughters, Cygnus and Procyon, being born later, on the journey. Capella, a neighbor and a close friend of Psyche, whose comrade he had been in several marauding expeditions, was also chosen by Mars; he brought with him his wife, and his two sons Perseus and Fomalhaut, and a baby daughter Hector; another daughter, Demeter, was added on the way. A great captain, Vulcan, was the warrior on whom Mars placed most reliance, and, dividing his host into two, he sent him, a little ahead of himself, with instructions to penetrate through the mountains along a route running southwards and bending eastwards; while he would lead his party a little to the west, but not so far west as the Pass of Death. On emerging from the mountains the separated hosts were to rejoin each other, marching respectively eastwards and westwards till they met.

The starting of Mars was a little delayed by the pregnancy of his wife Neptune; soon after his eldest son Herakles was born, he set forward with his huge caravan. The women and children were divided into large parties, with herds of cattle and horses and flocks of sheep and goats; these were placed in the centre of a great number of fighting men, while on the outskirts all round hovered a cloud of well-mounted warriors, accompanied by swift and lightly-armed runners, whom they could despatch to the main body on any alarm, covering them from pursuit, the runners being less distinguishable than mounted messen-

gers would have been, and the roughness of the ground impeding runners less than mounted men.

In the early days Mars and Psyche were often seen riding side by side, discussing the prospects before them, while Alcyone, mounted on a rough, sure-footed pony of the hills, would sometimes ride beside them, listening thoughtfully to their discourses, then dash ahead to take part with the scouts in front, and then pass his elders at full gallop, as he rode to find his mother Arcturus in the centre of the troop, eagerly attending to her wants and cheering her with gay stories of the troops, or in the sunset hour, nestled by her side, whispering his dreams, his hopes. Albireo and Leto often accompanied him on his less adventurous rides, and later baby Ajax would sit in front of him and prattle gaily as he rode, held fast by his brother's arm. Capella's sons became members of this young party, and the daughters, riding astride, often accompanied them. Hector, Capella's eldest daughter, became Albireo's favourite companion, while Alcyone found his best-loved comrade in Rigel, the daughter of Betelgueuse. Ere the plains were reached the two pairs were wed, and the family of Mars had been increased by two sons, Siwa and Mizar, and three daughters, Osiris, Pindar, and Andromeda.

After some fifteen years of travelling, the caravan-army of Mars reached the plains, the earlier bodies camping and awaiting the later ones, until all were gathered in one huge camp. From time to time the younger men would make forays into the surrounding country, and on several occasions Mars had reproofed Herakles for his somewhat reckless plunges into the unknown; the lad was wilful and impetuous, and inclined to think that his elders over-rated the danger of his excursions. However, he received a sharp lesson, for one day he and his troop fell into an ambush and were suddenly attacked by a hostile force which rose on all sides and pressed them sore. Herakles charged boldly with his men, trying to break through the encompassing ring, but

was beaten back every time; his case seemed hopeless, when a band of horsemen came charging up and a rain of arrows, loosed as they galloped, fell on the assailants. The horse of Herakles had fallen with him beneath it, wounded and stunned; a sharp *melée* followed, the enemies were driven off, and Alcyone, recognising his friend's horse, rolled it over with the aid of two of the soldiers, and found the senseless body of Herakles underneath. It seemed that Alcyone had gone eastwards, in search of the hoped-for approaching army under Vulcan, and had met a similar scouting troop from it, under Vajra, looking for the western force; they had met with much rejoicing, and were returning to the camp of Mars when a thick cloud of dust was noted by Vajra's keen eyes. Alcyone was impressed with the idea that Herakles was in danger, and urged his companions to speed. They arrived but just in time to save the party from massacre, and Alcyone, tenderly raising his friend's body, supported it against his breast until he laid it at his mother Neptune's feet. She nursed her stalwart son back into health ere long, but Mars improved the occasion by reminding Herakles of his warnings, and pointing out to him that Alcyone was no less brave because he was less headstrong.

The two armies having joined, the ablest leaders of both decided to march southwards to find a suitable place for permanent settlement. They left the women and children behind in a strongly entrenched camp, covering a large tract of land about mid-way between the modern Jammu and Gujranwallah, with a sufficient body of armed men to hold the camp against attack. The place soon assumed the aspect of a city, with great areas for grazing around it on all sides, and cultivated fields within the entrenchments.

The invading host moved on into a country already inhabited and flourishing. There were great cities, the dwellers in which had reached a very high state of civilisation, and had become over-luxurious and indolent.

One of the immigrations of Āryans seemed to have established itself in the large areas which were not cultivated, and after much fighting and parleying, its members had settled themselves beside the civilised town-dwellers, defending them against the attacks of others and more or less plundering them themselves, under guise of tribute and subsidies. The owners of the country despised the northern warriors as less civilised than themselves, but feared their prowess in arms and their arrogance in council, and allowed themselves slowly but surely to be pressed back into their cities, or turned into servants and laborers outside.

The Āryans, chanting the hymns of their War-Gods, and haughty in their strength and virility, despised equally the luxurious and decadent population of the land they coveted, and settled themselves down in the territory now known as the Panjāb, gradually becoming the real masters of the country. Another immigration turned eastwards, settling in what we now call Assam and northern Bengal. When the present immigration arrived, aiming at what is now called the Panjāb—by the direction of the Manu conveyed to Mars through Jupiter—it found the land partly occupied by previous settlers, who eyed the new-comers askance and, while refraining from active hostility, endeavored by passive resistance and withholdal of aid to turn them away from their own neighborhood.

After a year spent in obtaining information, and consultation over the reports brought in by bodies of scouts, Mars and his council decided to make their permanent central settlement in the land where Delhi is now situated, despite the fact that the only convenient route was barred by a great city inhabited by the Toltec owners of the soil. Alcyone, though still under thirty years of age, was charged with the duty of leading an embassy to the ruler of the city and surrounding district, praying for free passage past the city and for permission to purchase food and forage. The mission was skilfully discharg-

ed, and permission was obtained on condition that the main body of troops should not pass close to the city, but should make a considerable detour in order to avoid it. Mars was invited to visit the Chief, and accepted the offer of hospitality. Like a wise general, however, he took with him a strong escort, and left Vulcan in charge of the main body, taking Alcyone, Herakles and Vajra with himself.

The city lay within a huge wall, made of a high embankment, sloping towards the city, and faced with iron plates, bolted together on the earth-side and presenting a continuous surface without. This extraordinary wall made the city practically impregnable to attack by the arms of the time, such as were possessed by the uncivilised nations whose hordes swept now and again over the country; it could only be successfully assaulted from above, and the art of manufacturing airships had been lost by these degenerate Toltecs, and not yet entrusted to the younger race of Aryans. Castor, the Chief, hence felt himself secure from attack, but none the less designed in his own mind that when these formidable strangers entered within his gates, he would seize them, hoping that the army, thus deprived of its leaders, might be persuaded to become mercenaries in his own employ. He was disappointed to find that the second in command to Mars was not one of the party, but was none the less determined to carry out his nefarious design.

On the night preceding the proposed treachery, Neptune visited her husband in his sleep, and told him that she had seen a vision of his seizure at the morrow's feast. Under the flowing festal robes presented by his host, Mars consequently donned his fighting jerkin and concealed his arms, and bade all his escort follow his example; those at the feast were to be ready at his signal to form a compact body and fight their way out of the hall, while the bulk of his escort were to await them outside. He sent some of his men to lounge near the city gate by which he proposed to escape, with orders to seize the guard and hold

the gate on arrival of his messengers, and he stationed a few swift runners to carry to them the news, so soon as they should hear the sound of his war-conch.

In the midst of the feast, as Castor was making a stately speech to his chief guest, he signalled to those chosen to seize the visitors, and Mars was suddenly pinioned from behind. With a desperate wrench, the powerful warrior shook himself free as he sprang to his feet, and the roar of his conch crashed through the hall, so startling his assailants that they for a moment fell back, fear-stricken. The pause was sufficient. Alcyone, Herakles, Vajra and others rushed towards him and guarded his sides and back, while, striking down Castor with one mighty blow of his clenched fist—for he would not slay the man whose bread he was eating—he swiftly charged through the crowd to the door of the banqueting-hall. In a moment he was among his men, who had sprung to their horses at the sound of his conch and had galloped into the inner court-yard, bringing the horses of Mars and his comrades, and ere the guards of Castor had recovered from their stupor, Mars and his men were away, in headlong flight through the streets to the appointed gate, where the trusted Captain, Capella—who, warned by the runners, had meanwhile captured the guards and substituted for them his own men—coolly saluted his leader, closed the ponderous gates behind him, locked them with the heavy keys, and trotted away with these across his horse's neck, waiting for explanation of the proceedings until a more convenient moment.

Mars had too arduous work in hand to turn his army back to punish the aggressors; moreover he had no time to waste on reducing the city by starvation—a work of years—and no arms wherewith to take it by assault. So he pressed onward to his determined goal, laid the foundations of the future city, appointed Vulcan as governor, with Alcyone and Herakles under him, and himself, with Vajra and a picked troop, set out for his far-off camp, to bring down the women and children. Arriving there he found his wife

and his two sons, but only two daughters, the third, Andromeda, having died. Gathering all together, he started again for his new city, which he named Ravipur, and arrived there after a wearisome journey; encumbered as he was with women, children, herds and flocks and all the paraphernalia of a camp, he did not succeed in travelling more than seven or eight miles a day.

From this time onward events moved along ordinary courses—skirmishes with surrounding tribes, embassies to neighboring Chiefs, cultivation of land, and the business of a great settlement. Mars passed away about the age of sixty-five, leaving Herakles to succeed him, with Alcyone as his most trusted councillor and dearest friend.

Alcyone died at the age of sixty, in 17,404 B. C. his wife preceding him by a few years. His sons were Cassiopeia, Crux and Wenceslas; his daughters were Taurus, Irene and Theseus. There were also one son and one daughter who died in infancy.

Herakles died soon after Alcyone, never recovering quite from the loss. "The better half of myself is gone," he said sadly; "why should I remain behind?" He had married Cetus, and had as sons Gemini and Arcor, and as daughters Polaris, Capricorn, and Adrona. Not considering that either of his sons was sufficiently steady and reliable to succeed him, he named his brother Siwa as his successor, and sent Gemini and Arcor away, each with a strong troop and caravan, to found cities for themselves.

DRAMATIS PERSONÆ

- JUPITER: ... *King. Wife: Saturn. Son: Mars.*
 MARS: ... *Wife: Neptune. Sons: Herakles, Siwa, Mizar.*
 Daughters: Osiris, Pindar, Andromeda.
 VULCAN: ... *Second in Command. Wife: Corona.*
 BRHASPATI } ... *Father: Vajra. Mother: Orpheus.*
 URANUS }



- ALCYONE: ... *Father*: Psyche. *Mother*: Arcturus. *Brothers*: Albireo, Leto, Ajax. *Sisters*: Beatrix, Procyon, Cygnus. *Wife*: Rigel. *Father-in-law*: Betelguense. *Mother-in-law*: Canopus. *Sons*: Cassiopeia, Crux, Wenceslas. *Daughters*: Taurus, Irene, Theseus.
- VAJRA: ... *Captain of Scouts*. *Wife*: Orpheus. *Sons*: Draco, Altair. *Daughters*: Bṛhaspaṭi, Uranus.
- HERAKLES: ... *Wife*: Cetus. *Sons*: Gemini, Arcor. *Daughters*: Polaris, Capricorn, Adrona.
- DRACO: ... *Wife*: Argus. *Son*: Concordia.
- ALTAIR: ... *Wife*: Centaurus. *Daughter*: Regulus.
- CAPELLA: ... *Captain*. *Sons*: Perseus, Fomalhaut. *Daughters*: Demeter, Hector, Elsa.
- CASTOR: ... *Toltec Chief*. *Wife*: Pollux. *Sons*: Aries, Alastor. *Daughters*: Minerva, Sirona, Pomona.

A CASE OF REINCARNATION

In a certain war a man was killed and went up to Kī'waa;¹ and by and by a woman of his clan gave birth to a child. One time, when some one was talking about that war, the child cried persistently and they said to it: "Keep quiet. What are you crying about? Why are you crying so much?" Then the infant spoke out saying: "If you had done what I told you and let the tide go out first, we could have destroyed all those people." The child was the same man who had been killed. From him people knew that there was such a place and that people who died by violence went there If a person with a cut or scar on his body died and was reborn the same mark could be seen on the infant.

From *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* by John R. Swanton.

¹ [Kī'waa = "way up" = the place where people go who die by violence. Sometimes called ta hit = "Sleep house"].

IN THE TWILIGHT

ON the gathering of the usual circle Ithuriel read the following :

“Quite recently, while dwelling in thought upon some of the problems of evil in our world—those specially arising from greed and selfishness—my mind turned, by a rather unusual succession of ideas, to the subject of Avichi, lost souls, and the eighth sphere. Suddenly there arose before me an astral picture of a rocky cliff, much resembling a precipitous pass in the mountains of Switzerland, except that there was no beautiful surrounding landscape, nothing but rocky waste and endless space. In an isolated niche of the rocks I saw a huge creature, with a sort of half-animal, half-human form. At first glance I thought it to be an elemental—sometimes one sees such in astral plane work, and supposed that there must be something to be done in connexion with it, perhaps to help some person who was frightened by it, or to assist in disintegrating it, as the case might be. But it was soon evident that the vision was being shown me by a higher plane teacher, one to whom I owe a profound debt of gratitude for the instruction he has so often given me. He pointed out that I was being shown one of the types of the disintegrating personalities, which are cut off from the Ego. He suggested that I should try to place myself slightly in touch with its consciousness, in order that I might understand what had led to such a condition of existence. The thought of uniting one’s consciousness, even for only a moment, with that of such a creature, created within one a feeling of deep repulsion, but on continuing to regard it the feeling passed, and one began to sense a growing interest in it; one soon felt rivetted to the spot

by its wild yet penetrating glance—a glance that had in it an unholy sense of power, yet at the same time expressing helpless mute despair. Even though one's consciousness was unable in any recognised way to mix with that of such a being, one felt in some mysterious way a part of it (though quite separate), and able not only to analyse what it was feeling, but also to know what was passing in its mind. Presently there began to spread before me a long series of pictures disclosing the past lives of the creature, those lived at the time when it was still attached to the Ego. One incarnation after another was passed in purely selfish living, and they were also mixed with crimes of the lowest nature; as time went on the Ego was subjected to some severe tests as to its capacity to indulge in or resist evil. These were mostly lives in Atlantis, and the man entered into some of the degrading orgies of black magic; in fact he often led them as a priest of the black art, at the time when the use of human sacrifice was prevalent, as well as magic of the sensual order too horrible to realise. He did not respond to any opportunities offered to turn to the Path of Spiritual Progress, thus delaying his advancement, and so degrading the personality as to lead it directly on to the path of final extinction.

“It seemed very merciful that now and then the kārmiic deities would allow a life to be passed where he would be brought into contact with ascetics or priests, who tried to teach him the error of his ways—all to no purpose. At one time it was permitted him to receive teaching from even a Great One, when He was preaching, who told him that if he still persisted in evil, there would come a time when, by natural law, the divine part of him must of necessity be severed from the lower, and as a result he would be forced to wander as a soulless creature, perhaps only able to reincarnate once or twice more, and even then in a most degraded body, as only such could express his depravity; then finally it would be necessary to transport him astrally from this planet into complete isolation, where amid vain

struggles to 'keep alive' and in great suffering he would at last 'go out'. But the man would not listen, nor would he even believe the teaching given, but became even still more desperate and depraved. Sometimes when the memory of this warning would come to him to haunt him, he would harden himself deliberately and rebelliously against it; an inconceivably demoniacal look of hatred would pass over his face, and he would entertain feelings of revenge towards the Great One who had so compassionately tried to assist him to a better life. It now seemed practically hopeless that the man would even turn to the Path of Progress, for the lives grew more bestially evil than ever, lower and lower, downwards and outwards, until one could see that at last he had lost even the sense of right or wrong. It is at this time that one suspects the separation from the higher must have taken place. Apparently he must have had a sort of sub-conscious realisation that he was now ceasing to live, for he began in a desperate way to search out victims to vampirise, drawing their vitality to help him go on; sometimes he was even attached to animals; perhaps in this way he was able to obsess the dreadful elemental form he now wore. Then there followed soon after this a time when he was transported from this planet of ever increasing life and was carried to the astral plane of the moon, a disintegrating planet, to a part of it that is cut off entirely from any connexion whatever with this earth, and the place where he was when shown in the vision. During the long ages of practising black magic and of evil doing he had made himself strongly vitalised lower bodies, and probably did not realise when he was cut off from the higher part of himself—the Ego. In that strongly built lower form with its permanent atoms, he was able to function sufficiently well during the time yet left to him to exist on this plane, and in it had stored up a large amount of will of the baser kind. One would naturally suppose that such a body would be surrounded with an aura in a violent state of agitation, but this was not the case; on the contrary, the astral and mental bodies were

scarcely recognisable as such, and looked heavy, sluggish, ill-defined and viscous. When he used his will, there oozed from him polluting murky matter of a most objectionable kind, and one felt as though one were looking into a dark cave, where some foul slimy monster breathed out a miasmatic effluvium.

“Now let us turn to the Ego that had previously for so long a time been attached to this creature. There has been confusion in the minds of some concerning the state known as Avichi, and the place called the eighth sphere. It is the Ego alone that can experience Avichi (except in *very* exceptional cases where it is possible for a personality to experience it for a brief space of time) and it is a state of consciousness that can be realised in any place. But the eighth sphere is a place to which a disintegrating personality is exiled, when it is cut off from the Ego entirely, and at present we know that it is, as before stated, a region in the astral plane of the moon. Generally only a very small part of the true Ego of the man is put down into the mental, astral and physical planes when he is in incarnation in the physical body ; in proportion as the ear is to the whole physical body, so is the small part of the Ego generally put down into the personality, as compared to the Ego itself. The latter remains on his own plane, the causal, and his only touch with the planes below him is through the experiences of the personality in which are the permanent atoms. Since up to this time the personality mentioned had only been experiencing lives in which virtues had been absent, the permanent atoms could only express low and animal tendencies. But it is not so much that these tendencies, (natural to the early stages of evolution) are in these atoms, but that there is a complete absence of the opposite virtues in the causal body ; consequently the animal below has nothing from above to counteract it.

“Now in the case cited, the Ego had been quite indifferent to the experiences of the personality during the earlier stages, and when the time came at which the personality

was indulging in magic and crimes of an intellectual nature, he began to take more interest in them and even to share in them; from this he developed the evil qualities possible to an Ego—such as love of power, intellectual pride and selfishness, etc. Then suddenly he realised that the personality had become so vile that it was in danger of being cut off, and he then began to put more and more of the better part of himself down to turn it to better things; but it was too late; for not only was the personality cut off, but the Ego lost all of himself that *had* been put down, and since his only touch with the outer world was through that part of himself, he was plunged into Avichi, maimed and weakened, with no further progress possible for a long time to come. We can conceive the condition of Avichi as being analogous to that of Devachan, in that both are, in a certain sense, a separated condition of consciousness; the difference between the two lying in the experiences of both—also in the events that have made either possible. Devachan is a state of unity and love, resulting from good; Avichi is a state of separateness and selfishness resulting from evil. Devachan is a state cut off from evil; Avichi, from good.”

“Yes,” said the Shepherd, “the two states are as poles on the lower mental plane. An Ego, who has allowed his mental body to be soiled in the ways you describe, loses the greater part of it, not quite all, and through the part retained suffers the terrible loneliness of Avichi, ‘the waveless’. He has cut himself off from the current of evolution, from the mighty life-wave of the Logos, and he feels himself as outside that life. When he at last returns to incarnation, he has to take birth far down the ladder of evolution, among savages. It is even possible that he may not be able to find a body low enough to act as a vehicle, and may have to wait for another cycle.”

“There is, is there not?” asked one of the circle, “an Avichi of a yet more awful kind, mentioned in a letter of the Master K. H.?”

“Yes,” replied the Shepherd. “There is another type of black magician, in outward appearance more

respectable, yet really more dangerous because more powerful. His selfishness is more refined and not less unscrupulous. He aims at the acquisition of a higher and wider occult power, to be used always for his own gratification and advancement, to further his own ambition or gratify his own revenge. To gain this he adopts the most rigid asceticism, as regards mere fleshly desires, and starves out the grosser particles of his astral body. But the centre of his energy is none the less in his personality, and the Ego loses the strength thus woven into the lower mental vehicle. His Avichi is a long and terrible one, for he gains the isolation at which he aimed."

"We know" remarked Ithuriel, "that the crimes of the lower sort, indulged in by the savage or the ordinary undeveloped man, do little, if any harm, to the causal body, because they find their natural expression in the lower bodies, on the lower mental, astral and physical planes. But when the man has reached a stage such as that of the black magician of whom you speak, one having great mental power, pride, and selfishness of an intellectual sort, then there is a certain amount of harm to the causal body, because these lower qualities build into it matter that is not plastic, and of a deep orange color, which erects a sort of separating impenetrable wall; in so far as the individual consciousness of the man is concerned, it is isolated, constricted and selfish. When the personality is at last cut off, the Ego must dwell in his awful isolation — in Avichi—until that separating matter or body around him has disintegrated, worn away by ages of time."

"It is well to remember," concluded the Shepherd, "that only the most persistent and deliberate efforts can bring out these results. It is the determined choice to be selfish, and the inevitable consequence of that choice."

"Yes," said the Vagrant. "Nature gives us our desire, whatever it may be. And at last the sentence goes out: 'Ephraim is joined to his idols: let him alone.' And alone he is left."



DR. WELLER VAN HOOK.

ANTA PRESS & CO.

THEOSOPHICAL WORTHIES

DR. WELLER VAN HOOK

[This sketch appears out of its turn owing to the picture difficulty. We are still waiting for the block of our former General Secretary of the Indian Section, Bābū Upendranāṭh Basu Sāhab; as before said, the rapid rise in our circulation has disorganised our picture supply, and has frustrated our attempt to follow chronological order in our Worthies.—*Ed.*]

WELLER van Hook, as his name shows, is a member of a family of Dutch extraction, but of one long resident in the United States of America, and he adds the steadfast tenacity characteristic of the Hollander to the alertness and rapidity of judgment and action belonging to his American descent. He was born near Louisville, Kentucky, U. S. A., on May 14th, 1862, so is now just forty-eight.

He has had the advantage of the sound and thorough education which America gives to those of her children who have time to take advantage of it; he graduated in Arts at the University of Michigan, and took his medical degree at the College of Physicians and Surgeons, Chicago, where he became Professor of Surgical Pathology; while holding this appointment, he spent some time in Europe, entering successively as a student the Universities of London, Berlin, Vienna, and Paris, in his eager thirst for knowledge, and thus becoming extraordinarily proficient in every branch of medicine and surgery. Under these conditions, he naturally rose rapidly in his profession until he held one of the largest and most lucrative practices in Chicago, being specially remarkable for his great surgical skill, a critical surgical operation being to him what his picture is to the painter, his statue to the sculptor. He introduced some new opera-

tions into surgery which have revolutionised surgical treatment in some important cases; as the reuniting of the ureter after it had been severed, by an operation, by a gunshot wound, etc., a skilful surgical feat theretofore deemed impossible; as the excision of the perforated portion of the intestine in the last stage of typhoid fever, and the uniting of the healthy ends thus obtained, averting otherwise inevitable death.

Little wonder that the North-Western University selected him to fill its chief professorial Chair of Surgery, and that he also held the post of Head Surgeon to the important Wesley Hospital. Such was the man, standing at the head of his profession, honored and respected by his fellow-citizens, who was destined to come to the front in the great Theosophical crisis in America, and to save the situation there.

His introduction to Theosophical teachings came from his wife—a woman of high education, rare intelligence, and strong and noble character—who had satisfied herself as to their value, and his meeting with Mr. C. Jinarājadāsa—a Sinhalese gentleman of wide knowledge and exceeding sweetness of nature, one of Mr. Leadbeater's pupils—completed what the wife had begun. He threw himself into Theosophical study with characteristic ardor, and rapidly recovered the knowledge which he had possessed in former lives. Thus was he ready when the call came.

The persecution of Mr. Leadbeater and Mr. Jinarājadāsa in America brought this doughty champion to the front. After a brave declaration of principles which left no doubt possible as to his position, and which brought on him a storm of abuse from the party hostile to my own election in England and America, he stood for the General Secretaryship of the American Section in 1907 against the champion of the opposite party, Mr. Fullerton, and was triumphantly elected, after a campaign against him of unexampled bitterness. After his election, he resigned his professorship and his other offices, keeping only sufficient of his private practice

for the support of his family. He threw himself into his work for the Society with single-hearted devotion, and has labored for nearly three years—having been twice re-elected—raising the Theosophical Society in America to a larger membership than it has ever had before.

A man of splendid intellect, of deep devotion, of strong will, of ungrudging self-sacrifice, ready to renounce all for duty, and holding nothing back in the Masters' service—such is Weller van Hook. Happy is the Society which can attract and hold such knightly souls, and happy the men and women who count such among their friends.

A. B.

TOLERANCE

I must do as you do? Your way I own is a very good way. And still
 There are sometimes two straight roads to a town,
 One over, one under the hill.
 You are treading the safe and the well-worn way,
 That the prudent choose each time;
 And you think me reckless and rash to-day,
 Because I prefer to climb.
 Your Path is the right one, and so is mine,
 We are not like peas in a pod,
 Compelled to lie in a certain line,
 Or else be scattered abroad.
 'Twere a dull old world, methinks, my friend,
 If we all went just one way;
 Yet our paths will meet no doubt at the end,
 Though they lead apart to-day.
 You like the shade, and I like the sun;
 You will an even pace,
 I like to mix with the crowd and run,
 And then rest after the race.
 I like danger and storm and strife,
 You like a peaceful time;
 I like the passion and surge of life,
 You like its gentle rhyme.
 You like buttercups, dewy sweet,
 And crocuses, framed in snow;
 I like roses, born of the heat,
 And the red carnation's glow.
 I must live my life, not yours, my friend,
 We must follow our given paths to the end.

ELEMENTARY THEOSOPHY

REINCARNATION IN THE PAST

The articles that appear under this head may be reprinted by anyone. The author's name or initials should be appended, and underneath should appear the words: *Reprinted from the Theosophist, Adyar, Madras, S.*—ED.

THERE is perhaps no philosophical doctrine in the world that has so magnificent an intellectual ancestry as that of Reincarnation—the unfolding of the human Spirit through recurring lives on earth, experience being gathered during the earth-life and worked up into intellectual faculty and conscience during the heaven-life, so that a child is born with his past experiences transmuted into mental and moral tendencies and powers. As Max Müller truly remarked, the greatest minds humanity has produced have accepted Reincarnation. Reincarnation is taught and illustrated in the great epics of the Hindūs as an undoubted fact on which morality is based, and the splendid Hindū literature which is the admiration of European scholars is permeated with it. The Buddha taught it and constantly spoke of His past births. Pythagoras did the same, and Plato included it in his philosophical writings. Josephus states that it was accepted among the Jews, and relates the story of a captain who encouraged his soldiers to fight to the death by reminding them of their return to earth. In the *Wisdom of Solomon* it is stated that coming into an undefiled body was the reward of “being good”. The Christ accepted it, telling His disciples that John Baptist was Elijah. Virgil and Ovid take it for granted. The ritual composed by the learning of Egypt inculcated it. The Neo-Platonic schools accepted it, and Origen, the

most learned of the Christian Fathers, declared that "every man received a body according to his deserts and his former actions". Though condemned by a Roman Catholic Council, the heretical sects preserved the old tradition. And it comes to us in the Middle Ages from a learned son of Islām: "I died out of the stone and I became a plant; I died out of the plant and I became an animal; I died out of the animal and I became a man; why should I fear to die? When did I grow less by dying? I shall die out of the man and shall become an angel." In later time we find it taught by Goethe, Fichte, Schelling, Lessing, to name but some among the German philosophers. Goethe in his old age looked joyfully forward to his return; Hume declared that it was the only doctrine of immortality a philosopher could look at, a view somewhat similar to that of our British Professor McTaggart, who, lately reviewing the various theories of immortality, came to the conclusion that Reincarnation was the most rational. I need not remind any one of literary culture that Wordsworth, Browning, Rossetti, and other poets believed it. The re-appearance of the belief in Reincarnation is not, therefore, an emergence of a belief of savages among civilised nations, but a sign of recovery from a temporary mental aberration in Christendom, from the de-rationalisation of religion which has wrought so much evil and has given rise to so much scepticism and materialism. To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence; that a soul with no past should have an everlasting future is as incredible as that a stick should exist with only one end. Only a soul which is unborn can hope to be undying. The loss of the teaching of Reincarnation—with its temporary purgatory for working out evil passions and its temporary heaven for the transmutation of experience into faculty—gave rise to the idea of a never-ending heaven

for which no one is good enough, and a never-ending hell for which no one is wicked enough, confined human evolution to an inappreciable fragment of existence, hung an everlasting future on the contents of a few years, and made life an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality, an intolerable problem to the thoughtful, tolerable only to blind and foundationless faith.

A. B.

THOUGHT

Through this brief passage of hurried Life
 How little time for thought have we,
 Absorbed in the work-a-day trouble and strife
 Or pleasures of frivolity!
 Yet thought is a power, for good and ill—
 Not lightly to be used—*at will!*

A random word we may recall—
 But who can stay the evil wrought,
 The injury however small,
 By the shaping of a selfish thought!
 So should we school our thoughts, that they,
 With kindness winged for other's good,
 May help a stumbling traveller's way
 Through Life's dim labyrinthian wood.

MARGARET S. EAGLES SWAYNE

WHITE LOTUS DAY—1910

ONCE again, for the nineteenth time, all Theosophical Lodges the world over have been celebrating the White Lotus Day of Remembrance. Here at Adyar, our central Headquarters, the day was fittingly observed, and the presence of our beloved President lent an added charm to the occasion. A meeting of all the local Lodges was held at 9-15 A.M. in the Convention Hall, in front of the statues of our two great Founders. The platform was beautifully decorated with lotuses, big jessamine garlands were put round the statues, and the sweet fragrance of the flowers permeated the hall.

The President opened the meeting by asking Bro. A. K. Sītārāma Shāṣṭri to chant a portion of the *Bhagavad-Gītā*, which he did in his melodious voice, giving part of chapter ii. He was followed by Mrs. Russak, who read impressively from *The Light of Asia*, beginning :

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
and ending suitably :

The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey !

Then came the speech of the morning. Our President began by referring to the passing away of our King-Emperor, which portion of the speech we give elsewhere. She further said :

Turning from that great grief which to-day weighs upon the world-wide Empire, let us glance over our Society, as is customary on this Anniversary Day, recalling the names of those who have passed over and who served so

well in their lives, sending them messages of love, and also thoughts of welcome to some who have returned First, we think of the two Founders of the Society, the death-day of one marking our annual celebration, spoken of, you will remember, by the Masters as "the Brother whom you know as H. P. B. but We—otherwise". Known of old to the Great Lodge whose servant he had been in many lives, known in the world's history also, as playing many parts in ages gone, and sent in that Russian incarnation to do a work more far-reaching, wider in extent and longer in duration than any of the works which he before had wrought upon earth. First, then, we recall that great Brother's name with gratitude and love. He is again born into the world, and is again to work among us in the work that he began in that last incarnation, to which some of us are so deeply pledged; we think of him in his far northern home, in the Himālayan valley across the Indian plains, and we send him messages of love and greeting, with the promise that we will so strive to carry on the work that he may be allowed ere long openly to work among us.

And to Henry Steele Olcott, who bore with H. P. B. the burden of the Society for many years, and, after she passed away, bore it alone, unfaltering, who organised this vast movement, laid deep and strong its foundations, gathered its members from every nation, shaped its policy with wisdom and strength, to him also we send greetings. He is not yet born again, but he hopes to be—and we hope for it too—in the coming years, to take part in the wider work for which the Society is but a preparation. He also for very many lives has been serving the Great Lodge, playing great parts in the history of the world in bygone days, but no part really greater, I think, in the eyes of the Occult World, if not in those of the visible world, than when he was sent to take up the founding of this world-wide Society, and to build that nucleus of Brotherhood which is to be, as it were, the cradle of the coming Christ.

How many others, less than these but working well in their day, rise in our thoughts when we gather at these annual celebrations! Damodar, whom some of you have met, and who has not yet passed through the gateway of death; Subba Rao, who passed away and has again taken birth; these two also we look to as workers in the years to come. Many another name rises up. Last year we remembered the passing away of two good workers, General Secretaries of Sections, Dr. Pascal of France and Jose Massö of Cuba; and this year we have to send messages of love to two other General Secretaries who have also passed away beyond the veil; Sweden has lost our Brother Zettersten, who took up the Secretaryship of the Scandinavian Section when its first Secretary was obliged to lay it down, and the younger Section of Hungary, that too has lost from the physical plane work its General Secretary, our Brother Agoston, who was the centre of our International Congress last year at Budapest, welcoming all in brotherly fashion and shaping the whole of the deliberations there; to both of these we send loving messages, knowing that they will share with us in the White Lotus celebrations this year, and that they will welcome the message of love which will go out from all parts of the Society to those amongst its workers who, for the time, have passed away.

Our death-roll on the whole this year has been rather a large one; many have passed away among our active workers, and it may be that we shall, year after year, have to chronicle similar changes. Many will pass hence in order that they may come back to work in the great movement that is now so near at hand. To us, who understand the times, there should be no feeling of melancholy at the thinning of the ranks on this side, and the increasing of the ranks on the other side, for they have many of them gone but for a brief rest, and will come back again to labor in the near future. As you know, the times differ from ordinary times, and more rapid rebirth is possible for some

who have earned the right to steadily work on in the movement to which they have pledged their lives; hence the death-rate, though somewhat big, is in a sense a matter for congratulation more than for sorrow. Always it is well for those who have passed on, and it is well for those who are left behind. Those who labor now look to those who have passed to come back and take their places. The increase of the death-roll, then, rather points to progress, and to the certainty that the movement will go on uninjured and unharmed in the years that lie in front. We can co-operate among ourselves, those who are here and those who have passed on, co-operate especially in two lines of work, both of great importance. As our Society spreads through every nation, we form a great International League of Peace, for war cannot break out between any nations in which we shall not have brothers on either side, and their influence may soften hatreds which arise and may act as a force of love, making perhaps for union and for peace, if peace be disturbed. Everywhere through all the nations we must speak Peace and Brotherhood, and should difficulties arise we must speak for conciliation and patience, so that wherever a Theosophical Lodge exists it shall be a centre from which peace shall radiate; and even if the Lords of Karma permit peace to be broken, still from our Lodges love may radiate, and we shall know no enemies even though the bodies may be at war. On this arises the wider and more important work, that work of preparation of which we now so often speak—the preparing for the coming of the Great Teacher, making His way as straight as it is within our power to make it; the effort to open the minds of men to new truths, so that when He speaks again, men's hearts may not be closed against the proclamation that He will make; and the preparation of our own hearts, so that we may be able to recognise Him when He comes as Teacher, by reproducing in ourselves, in some measure, the superhuman qualities which belong to Him, who in the East is called the *Bodhisattva*, and

in the West the Christ. Let us try to acquire in some faint measure some of His perfections, so that the likeness, however distant, may not fail to draw us near to Him in loving recognition when He comes; let us prepare ourselves also to welcome, and win the world to receive, the Great Ones who shall come with Him and bear His message to the waiting world, coming to nation after nation so that all may hear His word. Such is the general immediate work which we who are in the physical world must labor at. So every year White Lotus Day shall become a more glorious anniversary, from which shall shine out love and peace and joy. For to whom should life be more glad and peaceful and joyful, than to those who know the truth of His Coming, which is drawing every day more near?

The President then called on Mr. Leadbeater and he, rising, addressed to us words to the following effect:

There is little for me to add to what our President has so well and beautifully said. But it is customary for those who remain as witnesses of the early days—and it is becoming a small band now—to bear testimony to the greatness of those who were with us then in the physical body, who are with us still, though our physical eyes are no longer able to perceive them. Only those of us who have developed the power to bring through memories of the other worlds know how great is the interest that Madame Blavatsky and Colonel Olcott still take in this mighty Theosophical work. Of course you all realise that this must be so. Yet only we, who can see them constantly as in the old days, know that there is no change in them, except in the nature of expansion; know how they follow always everything that happens, and watch everyone who shows some power for good, and how they are saddened by our failures when we do not always act wisely and well—for they are not yet Masters, who cannot be saddened, because They see all. We know how they pass from country to country, knowing all that goes on in them,

suggesting new ideas. Madame Blavatsky is in the physical body again, perhaps to come amongst us soon; while Colonel Olcott has not yet taken another body. You might think that after all the hard work which he did he might be glad to rest for a little. But he is not; he wants to take up again the toil of the earthly life, and is only waiting till his Master can find him a physical body.

It is for us who knew them in the early days to bear witness to their unflinching zeal and devotion and to the way in which they were ever ready to cheer us and remind us constantly of the Light behind. The most prominent of the many great characteristics of H. P. B. was perhaps her devotion to, and faith in, her Master. Often when things went wrong she would seem outwardly much disturbed, but always she fell back on the thought: "Master knows; He can see everything, and what happens to me does not matter. He can see and put things right." In her later years she had scarcely an hour without pain, and she was always surrounded by difficulties and troubles; yet she never failed to give us a great example of work, and of faith and trust in the Master. From her we have the knowledge that though things on the physical plane may seem far from being what they ought to be, the work will go on notwithstanding. There may be failures, but understudies are always provided, both for nations and for men, to take up the work of any who prove themselves unworthy. To the world—and to the Masters perhaps—it matters little who does the work, for the plan will certainly be carried out. But it makes a great difference to *us* whether we do or do not do the task assigned to us. Since it is offered to us, let us not lose such a splendid opportunity—and one of the objects of this celebration is, that joining in love and gratitude to our Founders, we may take them as examples, so that the work may go forward with us till such time as they come back again.

The Vice-President of the Society, Sir S. Subrahmanya Iyer, rose last, and in a brief speech expressed the sorrow which he felt for the death of the Emperor, recalling the

royal visit to India, and telling us of the occasion when he himself had had the honor of meeting him at Madura. Next he revived memories of H. P. B. and of Subba Rao; and finally he addressed an exhortation to his co-religionists, adjuring them rather to study Hindūism in the light of Theosophy, than to test Theosophy by Hindūism; for though their religion was as great and good as it could well be, much knowledge that was necessary to rightly interpret it had been lost; and the veil of ignorance and narrowness could only be removed by Theosophy. The old generation was for the most part crystallised in its ideas, he added, and the difficulty of reaching it was too great; their work should lie with the young men and boys, with whom lay the future of the race, and he trusted that they would not let their opportunity slip by.

At the conclusion of this speech, the President rose and closed the meeting. Only the pleasant little duty was left to her, she added, of making a small gift to all the servants, in memory of Mme. Blavatsky and Colonel Olcott. The files of servants, who had been waiting outside the Hall, were then called in, and the President made gifts of money to each in turn. After this the meeting dispersed.

Among suitable handbills etc. distributed among those present, there were copies of a little booklet, specially compiled and printed for the Day. This booklet contains a collection of brief extracts—appreciations of H. P. B.—from various sources; and thus it makes a suitable keepsake of a memorable and uplifting occasion.

A little later came the feeding of the poor. Nearly 800 people had gathered together under the Palm trees to enjoy—what to them is a rare luxury—a ‘sumptuous’ dinner of simple rice, dāl, and pepper-water. Men, women and children, many of them mere skeletons, ate voraciously, proving how hunger had laid her cruel hands on them; some of them fell twice on their mountain of rice; all of them seemed happy and grateful. Our good Superintendent

Mr. G. Soobhiah Chetty had made admirable arrangements and all went well.

In the evening the President and a few of us went to one of the Olcott Pañchama Free Schools at Kodambakam, where she unveiled a portrait of H. P. B. The school is called H. P. B., Memorial School and her picture, we hope, will inspire alike the teachers and pupils of the institution.

Thus was White Lotus Day kept at Adyar. Year follows year, and the gulf of time ever widens between the 8th of May, 1891, when H. P. B. dropped her last body and our own time. But man dies only to rise again highly renovated; ignorant people fear death, wise men fear it not; and we rest in the assurance that in the near future we will be able to salute H. P. B. once again in a new body with all love and reverence. In the meantime let us be ready to receive the increased knowledge and wisdom and light which he will again bring to the modern world.

B. P. W.

H. P. B.

She taught us to see
 Man's own pedigree,
 And his noble vocation and call :
 " Abandon all strife,
 For love is your life,
 And the One Divine Self is in all.
 Relinquish all hate,
 And regard small and great
 As your brothers, in hut or in hall,
 Be the skin brown or white,
 If the heart is but right,
 For the one Divine Self is in all! "

—From *A White Lotus Day Offering* by UNITA

SCIENTIFIC NOTES

THERE was one more assumption made in the previous notes, which is an essential part of the theory, *viz.*, that the electrical charges on the atoms of two adjoining planes are of opposite kinds. The only evidence adduced in proof of this assumption was that electrons are found to possess negative charges, so that if these are identical with the atoms of the astral plane, this plane must be composed of negative electricity. Hence since bodies as we know them are electrically neutral, there must exist somewhere an equal and opposite positive charge, which it was natural to assume was the charge on the physical atoms. It would be well therefore if some evidence that this is so could be obtained from occult sources. Mr. Leadbeater states (*The Theosophist*, June, 1906, p. 654) that astral matter is very strongly attracted by its physical counterpart, and this could not well happen if physical and astral matter had the same electrical charge, since like charges repel one another. If therefore astral matter has a negative charge, the attraction between it and physical matter implies that physical matter is positively charged. Similarly the linking together of Kāma-Manas, or astral and mental matter, indicates that mental matter is also positively charged, so that we have an alternation of positive and negative planes. The well known correspondences between the astral and buddhic planes, as expressed in consciousness, further implies that this alternation continues on the higher levels of cosmos. We have seen that the seven atomic planes of the universe are called the seven Son-Brothers of Fohat, and in *The Secret Doctrine* (i. 169) we are told that Fohat unites and binds together the brothers of unlike nature, and separates those of similar temperament, and that this relates to the law of attraction between two objects of unlike, and repulsion be-

tween those of like, polarity. We thus see that the occult teachings fairly bears out the assumption we have made.

Since the above notes were written, *The Secret Doctrine* teaching that atoms are living souls has, I find, received remarkable confirmation from purely scientific sources; for in a journal just come to hand (*English Mechanic*, Vol. xc. Dec. 10, 1909, p. 432), it is distinctly put forward as the most likely conclusion that can be arrived at by the most recent scientific investigations. It is an article by Fournier D'Albe, one of the most intuitional of modern physicists, whose work has been previously referred to in these notes (June, 1908, p. 853), and is the concluding article of a series, summarising all the most recent achievements in chemistry and physics. This final article shows that the chemical elements are probably living species, which live and die like other living species, and that their evolution is governed by a law of atomic heredity. He ventures to predict that the science of chemistry will split up into the two sciences of physics and biology. Physics will annex that part of chemistry dealing with larger masses of matter, whilst that part which deals with the atom and the molecule will be taken over by biology, and studied according to the laws of life. He further states that the birth and death-rate of the atoms must be approximately equal, so as to conform to the law of the conservation of matter. He therefore gives scientific corroboration to two of the most important results at which we had arrived in previous notes. Evidently the time is fast approaching when the Occultist can unite with the man of science, when each will respect the other, and they can work at the solution of the problems of the Universe in mutual friendliness and cordial co-operation.

As the main results obtained in these and previous notes, may, perhaps, be used as a basis for further study of modern science and Occultism, it may be advantageous

to summarise them here for easy reference, and to obtain clear and definite ideas of the stages through which we have passed in the course of the investigation.

(1) At a certain stage in the manifestation of a Universe, Fohat springs from the fifth kosmic plane, Mahat, or the Kosmic Mind, and becomes the link between the Divine Thought and Kosmic Substance; it is the Kosmic An̄ahkaraṇa. (See diagram, *S. D.* i. 556.) The function of Fohat is to collect the brilliant kosmic dust, the bubbles of kailon, produced by the Thought-Force of the Mind of Īshvara, and, with this as material, to form the atoms of the kosmic planes. Fohat has seven Son-Brothers, the Lipika, one for each plane, whose duty it is to adjust the balance of each plane, and who are the bases of the laws of the conservation of matter and energy of each plane. The seven planes of our solar system are the subplanes of the lowest, or terrestrial kosmic plane, and are manipulated presumably by a Fohat and a Lipika of a subordinate order. It is important to distinguish between the Hosts of Fohat and the Builders, or Planetary Spirits (*S. D.* i. 133). Fohat forms the atoms of the planes, whilst the Planetary Spirits, taking these atoms as bricks, combine them into the elements of the subplanes. The atoms are relatively permanent; the elements, like the planetary orbits, alter with every minor Kalpa (*S. D.* i. 578-736). Hence the Chemical Elements are called "Kalpic Masks". Each planet has a laboratory for the formation of its elements at the outskirts of its atmosphere (*S. D.* i. 166-638). Nevertheless there is an important link between the Planetary Spirits and the Lipika, which Astrologers and others should not lose sight of; they are said to stand parallel to each other (p. 130). Moreover through the mānasic principle of Kosmos (Mahat), the Fohatic Forces are especially connected with the planet Venus, the most occult, powerful, and mysterious of all the Planets (*S. D.* i. 33).

(2) The seven planes, kosmic or terrestrial, formed by the Son-Brothers of Fohat, alternately are electrically posi-

tive and negative, male and female, so that each plane attracts the one next to it, or as stated in *The Secret Doctrine* (i. 696): "The Seven creative Forces of Nature, radiating from the Root-Essence. follow, one the right, the other the left path, separate till the end of the Kalpa, and yet in close embrace."

(3) Every atom is a soul, a universe, and an angel (*S. D.* i. 132), and circulates across the planes of Kosmos within prescribed limits, according to its degree of evolution, just as human souls pass through cycles of successive incarnations. Hence the planes of Kosmos are a kind of Jacob's ladder (*Genesis* xxviii. 12), with angels ascending, and descending upon it (*S. D.* i. 157).

(4) The circulation of the atoms across the planes, is so adjusted by the Lipika, that on the average, the quantity on each plane is constant. This adjustment is made, not only for each plane, but also for each point of a plane, so that if by any means such as a galvanic cell, or a dynamo, the transfer of atoms is accelerated at any point of a plane, an electric potential is produced between this point and some other on the same plane, which tends to cause a current of electricity, and eventually restores the balance. This fact seems to be indicated in *The Secret Doctrine* (i. 169). where we are told that whenever any two of the Son-Brothers of Fohat indulge in too close contact, that is whenever a positive or negative charge is produced, "Fohat is forced to be born," and His function of adjustment brought into operation.

(5) The atoms of the physical plane have a positive electric charge, and those of the astral plane a negative charge, and the sum of the masses of the forty-nine astral atoms, into which a physical atom can be transformed, is half the mass of one physical atom.

(6) The downward sweep of Fohat from a higher to a lower plane is the cause of the occult force of inertia.

(7) The control of the upward and downward operations of Fohat constitutes the art and science of Magic, for Fohat is the magical agent par excellence.

G. E. SUTCLIFFE



REVIEWS

A NOVEL WITH A PURPOSE

The Prince of Destiny, by Sarath Kumar Ghosh. (Rebman Ltd., 129, Shaftesbury Avenue, London W. C.)

Romance and novel are often reliable mirrors reflecting the undercurrent of thought and aspiration of a particular nation at a particular period. It was some years ago that our President wrote on 'The Destiny of Nations' and pointed out how the balance was being adjusted between the East and the West, and how the Japanese War would help in restoring the Ideals of our Asiatic philosophy. India also has had her share of the travail that precedes regeneration, and we are not yet through the transition period. Mr. Ghosh in his excellent story leads his readers to the great truth that Light always comes from the East. As he makes his hero say:

Yes, the sun rises in the east that it may shine upon the west. The East must still be the beginning of human thought. Must conceive the mysteries of life. Act the true prophet to mankind, and suffer the fate of the true prophet. He may not reveal the mysteries entrusted to him, even to the elect of the earth.

The story has peculiar charms for the Indian, for the grace and the picturesqueness, peculiar and especial to this land, find expression in the pen of the Indian writer. No foreign novelist could do this. It depicts further a sympathy for the British ideals, and shows how we may use them here in the service of our country. Of course there are many passages which Mr. Ghosh would have written differently—and to his and his readers' advantage—had he been a student of Theosophy; he would have then influenced his western readers better. But the story has a purpose: India's Mission in the world under the British flag. Barath, the hero of the story, after depicting what Britain has done for India, is made to trace the future and his words reveal the ideal the author tries to put before us:

My people, I would plead with you to aid me in restoring India's true mission. It is not to begin the invasion of Europe—for the westward movement, if begun in India, might spread through Asia. Alone, of

all the countries of the earth, no invasion has ever gone forth, except the invasion of a religion—a religion of universal brotherhood, universal peace, universal love. Would you seek a New Kṛṣṇa, or instead a New Buddha? It is written in our books that the next era of the world will be the era of Altruism.

And we must quote one more sentiment which, as it were, gives the central idea which seems to have animated Mr. Ghosh in writing his book:

Do you realise what will happen in forty more years? Germany will then have a population of a hundred millions; the United States a hundred and fifty millions; Great Britain only fifty-five millions. *She will then be under sentence of death as a great Power—unless she appeals to India.*

And though the scheme of the fiery Vashistha of the story of overthrowing the British failed, he lives in the hope of the “coming of the new Kṛṣṇa”. But we, who like Mr. Ghosh, wish and pray for the continuance of the British Rāj in India, and for the latter taking its legitimate place in the World-Empire, appreciate a Melnor and prefer him to a Vashistha, Melnor who would rather “see Britain just than Britain great; but much more see her great by being just”. “England’s peril in India” needs a Melnor, and we hope Britain’s Guardian Angel may send her one in this sore hour.

We recommend a perusal of this well-written story to every Indian and every Britisher.

B. P. W.

A NEW TRANSLATION OF THE YOGA-SŪTRAS

The Sacred Books of the Hindūs, Vol. IV, parts 1 to 3. *The Aphorisms of Yoga by Patañjali, with the Commentary of Vyāsa and the Gloss of Vachaspati Miśra.* Translated by Rāma Prasāda, M. A. (Panini Office, Allahabad. Price, Rs. 4-8-0.)

To the English-reading public the *Yoga-Sūtras* had been known until lately, when Dr. Ganganāthan Jhā published his edition, only through Rājendralala Mitra’s translation of Bhojarāja’s commentary, published in the *Bibliotheca Indica* in 1886. In his preface the translator speaks with contempt of Vyāsa’s commentary, which he calls “a third class mediæval scholium” and to this sweeping condemnation it is probably due that until now nobody undertook to translate the said work. We cannot better explain the real relation of the two commentaries than by a quotation from Dr. Garbe’s work, *Sāṅkhya and Yoga* (Encyclopedia of Indo-Aryan Research, vol. III, part iv. p. 41):

“To the *Yoga-Sūtras* many commentaries have been composed, the oldest and best of which is that of Vyāsa, which not only presents the deepest discussions on the contents of the *Sūtras* but contains also a number of ancient quotations.

It is from the seventh century A.D., and has been furnished with supercommentaries by Vāchaspati Miśra and Vijñānabhikṣu, whom we have known to be the two best expounders of the Sāṅkhya system. That of Vijñānabhikṣu is called *Yogavārttika*. From the beginning of the eleventh century we have Bhojarāja's commentary to the *Yoga-Sūtras* under the name Rājamārtanḍa, a clear but simple and dry exposition (a *vṛtti*, not a *bhāṣya*) which often follows the commentary of Vyāsa but is far below it in value."

It is much to be welcomed that Mr. Rāma Prasāda has also translated the gloss of Vāchaspati Miśra. For the *Bhāṣya* is a work that *requires* interpretation, the more so if you cannot compare the original.

We have gone through several portions of the book and found the translation both accurate and clear. The printing too has been well done, apart from a few trifling mistakes (such as the numbering of the Sāṁskṛt words of *Sūtra* 69).

There is also an interesting introduction to the Yoga system, by Mr. Srisa Chandra Vasu.

The book will doubtlessly become indispensable to many students of Indian philosophy.

F. O. S.

FROM THE FAR NORTH

Tlingit Myths and Texts, by John R. Swanton. (Smithsonian Institution, Bureau of American Ethnology. Bulletin 39. Washington, Government Printing Office, 1909.)

Mr. Swanton, who already has given us an important paper on the *Social Condition, Beliefs and Linguistic Relationships of the Tlingit Indians*, now publishes the remaining results of his researches amongst that people, in the year 1904, in the form of a voluminous collection of myths and texts. These were collected at Sitka and Wrangell, Alaska, and include 88 stories taken down in English only, and another 18 (No 89-106) taken down in the original. These latter are given in the original with verbal, interlinear translation, together with a free rendering. A few speeches are also recorded, as well as a hundred texts of songs (mostly only a few words or a few lines in length) taken down in connexion with graphophone records. Many of the myths are extremely curious and quite as interesting for special students of comparative folklore as for the ordinary reader. Most of the stories are of what we may call the special Red Indian type. Specially so the central and most important one of 'Raven' (story 1 and 31; 19 pages as told in Sitka and 74 pages as told at Wrangell). It seems to awaken dim and unsuspected echoes which we do not know how either to analyse or to classify. It is as with Alice in Wonderland: we do not

in the least understand what it means ; yet it fills our head with all sorts of ideas. Then there are a few stories which are purely of the Grimm order. So for instance No. 80 'Orphan,' of which the summary is :

A poor girl was so smart and painstaking that she married a wealthy man. She became proud, however, and treated her poor adopted brothers ungenerously. By and bye her husband died and his relatives took all of his property, leaving her as poor as before.

Again there are stories which are interesting for the faint echoes we hear in them of some uncertain knowledge about other spheres, psychic stories. Story No. 87 'He returned from Spirit-land' is a good example. Its summary is as follows :

After the death of a certain woman her husband, who was very fond of her, started off aimlessly and came by the spirit road to a lake. He shouted to the people on the other side but they did not hear him until he spoke in a whisper. After he reached the other side he found his wife and started back with her. At first nothing could be seen of her but a shadow, but gradually she became more and more distinct. She was about to resume her proper shape, when a young man who had been in love with her lifted the curtain which was stretched around her and her husband, and both went back to ghost-land.

All the stories are admirably summarised at the end of the book, enabling one to run over the contents very rapidly, but there is no index.

J. v. M.

LIGHT ON MASONRY

The Ancient Mysteries and Modern Masonry, by the Rev. Charles H. Vail, 32°. (Macoy & Co., New York.)

This valuable little book is made up of a series of eleven addresses given at the author's church in Albion, New York, before the members of a Masonic Lodge. All whole-hearted Masons will certainly unite with him in his ideal of "encouraging all to labor for the realisation of the great principles and ideals embodied in the Ancient Mysteries and our Modern Masonry". Beginning far back in the most ancient rites, the author has traced step by step the continuity of the underlying esoteric tradition through the Egyptian, Hindū, Persian, Druidic, Gothic, Grecian, Jewish and Christian systems to the mediæval sects and Troubadours, the Rosicrucians, and the modern Masons. He also enlarges upon the meaning of true initiation, the origin and history of Free-masonry, and the symbols and legends of the Craft. Mr. Vail is a high-grade Mason, and seems to justify his title by discerning that the real surviving secrets of Masonry are to be found not so much in its mysterious signs and pass-words as in its rich heritage of symbolism and tradition. The book will prove especially interesting to Theosophists and Co-Masons, who will be in sympathy with this line of thought, particularly as it quotes

much from our literature. Mr. Vail has done a splendid service in putting in so concise and comprehensive a form information which will prove useful in assisting Masons to a better realisation of the noble incentive to the higher life underlying true Masonry. It augurs well for the future of Freemasonry that such capable writers as General Pike, Mr. Yarker, and Mr. Vail are so rightly insisting upon a spiritual basis and pedigree for Masonry, in contradistinction to the anti-religious, political and worldly tendencies, so much in evidence in certain of its branches at the present day.

M. B. R.

HAWAIIAN POETRY

Unwritten Literature of Hawaii, the Sacred Songs of the Hula, by Nathaniel B. Emerson, A. M., M. D. (Smithsonian Institution, Bureau of American Ethnology. Bulletin 38. Washington, Government Printing Office.)

Mr. Emerson has contributed an exceedingly interesting and enthusiastic account of what we might call the Hawaiian 'nautch,' with ample illustrations, explanations and interpretations. The *hula* is akin to the solemn dance, usually degraded in its present state but invariably of a religious origin, which we find so universally present in all states of civilisation and in the most diverse countries, so that a contribution to the knowledge of its nature and details in any country is of important value for the interpretation of it anywhere else.

The author defines the *hula* thus:

The *hula* was a religious service, in which poetry, music, pantomime, and the dance lent themselves, under the form of dramatic art, to the refreshment of men's minds. Its view of life was idyllic and it gave itself to the celebration of those mythical times when gods and goddesses moved on the earth as men and women, and when men and women were as gods. As to the subject-matter, its warp was spun largely from the bowels of the old-time mythology into cords through which the race maintained vital connexion with its mysterious past.

The book not only describes the dance and its customs, laws, tabus and organisations, it also furnishes the texts and translation of a great number of the songs sung at the dance-festivals; and of fourteen of these songs it gives the musical notation as well.

It describes the dancers' guild or clan, or class, or priesthood, the rules of initiation into it, the ceremonies of gradation, the pass-word or song of admission, the musical instruments used by the *hula*-folk, their marionettes, attributes and mythology. Some thirty different kinds of *hula* are separately described, and the illustrations picture the various implements, decorations and attributes used in the dances, as well as various plants and fruits referred to in the songs. An index and glossary complete the volume.

The whole is a fine piece of work, exceedingly interesting and a valuable "contribution to our knowledge". The only criticism one might feel justified in making is that the author's love and enthusiasm for his subject have led him too far in some of his conclusions, and made him too idealistic in some of his renderings and interpretations. Can we seriously link up Hawaiian *i'a* and Malay *ikan* with Greek *ichthus*? Or, again, Hawaiian *mele* with Greek *melos* (p. 260)? And has the author not read his own psychological values (see p. 12) into such renderings as 'deft' (p. 49), 'boon-companion' (p. 44), 'haunts' (p. 18), 'scion-thrust bud' (p. 18), 'beauteous in staining' (p. 54), 'symboled' (p. 101), 'Dame Rumor' (p. 253)? It seems really as if the original values ought to be somewhat more simple, more primitive.

J. v. M.

AN ESSAY ON "THOU SHALT NOT KILL"

One Life, One Law, by Mabel Collins. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1s.)

Cruelty in various guises is one of the curses of our materialistic civilisation. In our relation to the animal kingdom we are generally the reverse of compassionate, and the saving grace in it is that we are, both in East and West, unaware of our duty and the consequent responsibility. Often is the heart of the populace appealed to by the lovers of the dumb, but what is more wanted nowadays is a convincing reasonable appeal to the head. The booklet under review tries to convey to the mind of the reader thoughts couched in readable language, which we hope will make him think of the grave dangers of the unseen that even an ignorant dabbler in cruelty of sorts has to encounter. The superphysical element pervades the booklet, and this at any rate will arouse curiosity. The essay is said in the Foreword to have been "written by the same Initiate known in *The Blossom and the Fruit* as Father Ivan, in an interval between two incarnations, and left there until the time should come when some of the human race would be ready to read and consider it". How far this is true we will leave it to the reader of the book to judge; the value of a writing does not lie so much in the author as in his work, and the booklet will be appreciated for the knowledge it may bring to the reader.

B. P. W.

KABIR IN GUJRĀṬĪ

Kabir-Vāñī, by B. P. Madon. (*Jām-e-Jamshed*, Bombay. Price Re. 1-12-0.)

This is an excellent collection of teachings of Kabir, a devotee, seer and saint, who flourished in the 14th Century, and

founded a sect of his own known as the Kabir Panth. The book is well printed and neatly got up, containing about five hundred pages, in which are treated such problems as the Existence of God, Man and the Universe, the origin and end of the manifest and unmanifest, the source of happiness, real and unreal, the necessity of sat-sang or good company, the working out of the Divine Law of Karma, the way to final liberation and how to gain it, etc.

A biographical sketch of the life of Kabir is given at the close of the book which is worth reading. Mr. Madon seems to have taken very great pains in explaining these couplets, originally written in the Brij language, in plain and simple Gujrāṭī, in the light of Theosophic knowledge, and we recommend to our Gujrāṭī-knowing readers a careful perusal of same.

J. R. A.

A FAIRY TALE

The Coming of Lugh. Retold by Ella Young, illustrated by Mand Gonne. (Maunsel & Co., 96 Middle Abbey Street, Dublin.)

One hardly knows which to admire the more in this wonder tale, the story or the illustrations. Is it because of Theosophic influence that one finds an occult basis even for this little fairy-tale?—and the original ideas underlying the drawings certainly must have issued from the mind of a mystic. No more delightful tale can be placed in the hands of children (and their parents for that matter) than this, and let us hope that it is only the first of a series from these collaborators, who seem to have the power of revealing the rich treasures of Keltic folk-lore with its undercurrent of mysticism.

M. B. R.

THE LORD'S SONG

Philosophy of the Bhagavad-Gītā by Chhaganlal G. Kaji, L. M. & S., F. T. S., Vol I, Ch. 1 to 6. (Rajkot.)

There are so many commentaries, annotations and dissertations on the *Bhagavad-Gītā* existing at present, that any new one that is published must needs have some strikingly special or original feature to commend it to the favorable notice of the public. Mr. Kaji's book shows originality of thought, and his lucid exposition will greatly facilitate the comprehension of this immortal Song in its deep spiritual aspect. Mr. Kaji seems to have meditated long on this diffi-

cult and wondrous poem, and to have acquired a thorough grasp of it. He has written an Introduction of twenty-eight pages, giving an admirable synopsis of its teachings. The stanzas are printed beautifully in Samskr̥t and commented upon. It may be objected by some readers that the author, in his efforts to make his meaning clear and intelligible, has gone into tedious and wearisome length, and although this must be admitted as a fault of the work, it is not serious enough to detract from the general excellence of the interpretation.

S. V. S.

THEOSOPHY IN RELATION TO HUMAN LIFE

Theosophia e vita Umana, by Annie Besant Translated into Italian by T. Ferraris. (Ars Regia, Milan, 1909.)

The four lectures by our President known under the title of *Theosophy in Relation to Human Life* have just appeared in the Italian version carefully translated by Madame Ferraris, who has done so much valuable work in rendering Theosophical literature accessible to Italian readers. The printing of this little volume for publication is due to private initiative, but it is issued by the 'Ars Regia' of Milan, which has undertaken the handling of it. It is hoped that other translations will soon follow, and that Theosophical literature in Italy will steadily grow in quantity and importance.

W. H. K.

PAMPHLETS

On the Prevention of Cruelty to Animals is an address delivered by our President at the annual meeting of the Madras S. P. C. A. It is issued as the T. S. Order of Service Pamphlet Series No. 2 (No 1 being on *The Education of the Depressed Classes*) and is priced at One Anna. It can be had for distribution per 100 at Rs. 4-12 or 6/-

Some Observations on Hindūism, by Sir S. Subrahmaṇya Iyer, Kt., is a paper read before the Theosophical Federation recently held at Mannargudi, in which our Vice-President exhorts his co-religionists to study and interpret their sacred Scriptures in the light of Theosophy.

The Mythological Background of Wagner's Ring of the Nibelung, by Isabelle M. Pagan, President of the Orpheus Lodge, Edinburgh, is an excellent and very interesting exposition of the great musician's masterpiece. Price Two Pence.

Advaitadeepika is the work of a Brāhmaṇa lady, Kāmākshi Amma, who, on the death of her husband when she was in

her teens, devoted her time to the study of Samskr̥t literature. "This work was originally prepared by her solely for her own use as a mnemonic." Some 32 pages are rendered into English, and we are told : " It is rather a dissertation than a translation ." Price Eight Annas.

New Indian Tales, by C. Hayavaḍana Rao, is published by Messrs. G. A. Natesan & Co., Price Four Annas.

The Bhagavad-Gītā. A yet further translation with notes and argument is done by R. Narasinga Rao. Price Four Annas.

Your Acts are the Result of Your Thoughts, by Syed Abdur Ruzak, is a pamphlet in Hindī which we hope will prove useful.

Teosofi i Bogostroitelstvo (Theosophy and divine Edification), by Anna Kamensky, is a Russian lecture given by our Russian General Secretary, at the Religio-Philosophical Society of Petersburg in 1909. The text of the Russian lecture is followed by a short-hand report of the whole discussion which ensued.

TRANSLATIONS

La Nature du Christ, by Annie Besant, is the French rendering of our President's last year's lecture on 'The Nature of the Christ'.

Les Maîtres et l'OEuvre Théosophique (French) is the translation of Mrs. Besant's *London Lectures of 1907*.

Vegetarianism in the Light of Theosophy is translated into Gujrāṭi, by Mr. N. M. Desai.

The first three articles on 'Elementary Theosophy' from the *Theosophist* are translated into Italian and issued in pamphlet form. All three Italian pamphlets are printed at our Vasanta Press. The first article, *The Meaning of Theosophy*, is also translated into Gujrāṭi and is usefully followed with confirmatory passages from *Zend Avesta*. This is done by Mr. N. M. Desai.

Dharma, by Mrs. Annie Besant, is translated into Russian.

Theosophical Lectures delivered in the Aula of the University of Geneva in November and December 1900, by Dr. T. Pascal, are rendered into Spanish.

Theosophy within the Reach of All, by W. Hudson Hand is done in Spanish.

OUR CONTEMPORARIES

MODERN ASTROLOGY—(May 1910)¹

Mrs. Leo's short stay in India has enabled her to write a thoughtful article on 'East and West'. She had been observing men and things with an astrological eye and thus is able to give us an astrological interpretation of the difference in temperament existing between easterns and westerns. This is due to the fact that Mars rules the West while Saturn is the Lord of the East. The power of Saturn's sway over an eastern nation expresses itself in what some writers term the magic of the East, and the first thing that strikes one coming straight from the West is "that the strain of life seems lifted, the conditions around making life more or less a perpetual holiday". Indeed the asceticism of Saturn is one of the conditions of life in the East, and thus simplicity strikes the keynote of the East. "To a western mind the eastern is slow and stupid. When did Mars ever understand or appreciate Saturn? An Indian does not understand rush or bustle; it confuses and overwhelms him. There is plenty of time for everything, he will tell you, why rush as if it were the last hour of your existence? The duty, or dharma, of Saturn plays an important part in eastern life. Duty, not rights, is the Indian's ideal." The shape of the Indian head also indicates this. Devotion and reverence, so strongly manifest in the Indian, are also due to Saturn's influence. When the influences of these two—Saturn and Mars—combine in one there is great hope of progress, for then the malefic aspects of both would be neutralised, positive and negative become blended, and balance would be the result. Recently a wonderful conjunction of Mars and Saturn was observed; when these are welded into one, they would make a marvellous polity, and in the day that East and West amalgamate a wonderful era must dawn for the salvation of the world. "According to the position of Mars and its aspects, many changes and mighty upheavals are likely to be very much in evidence before this year ends, but, as destruction always goes before construction, this means only a breaking-up of forms too rigid to act as vehicles for the life, and thus a setting free of nascent life, and a reshaping and remodelling of matter until a higher curve of the spiral in the hub of life is reached. Astrologers see in the exaltations of the planets great symbolical truths preserved—thus Mars exalted in Capricorn, Mars exalted in the house of Saturn, what does it mean but force used for service, the force of devotion applied to the needs and sorrows of the world? Mercury, the

¹ 42 and 43, Imperial Buildings, Ludgate Circus, London, E. C.

planet of Wisdom, declares by the starry configuration that the time draws near when a new Teacher must inevitably be born, who alone can strike that note of harmony and peace which shall bend to a common purpose the warring wills of men."

Other Contents: 'The Editor's Observatory'; 'Quadrants and Cusps'; 'News from Nowhere'; 'The Sign Gemini'; 'The Foundations of Physical Astrology'; 'A Forecast for the Year'; Correspondence.

THE CO-MASON—(April 1910)¹

Miss Elisabeth Severs writes a short but readable and instructive article entitled 'The Three Truths,' basing it on the three great truths spoken of in the *Idyll of the White Lotus*, viz.:

"There are three truths which are absolute and which cannot be lost, but yet they remain silent for lack of speech. The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit. The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception. Each man is his absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. These truths, which are great as is life itself are as simple as the simplest mind of man. Feed the hungry with them."

Expounding this, Miss Severs as a Mason points out that Masonry was founded to carry on the work of the Lesser Mysteries in the classic days. Now the classic writers on the Mysteries assure us that what the Initiate gained from the Mysteries was the certainty of his immortality and the knowledge pertaining to it; and Masonry as the successor of the Mysteries ought to give that knowledge to its Initiates. "If the work of Co-Masonry is to spiritualise the present existing purely masculine system of Masonry that now overspreads the world, and so help in the building of a more perfect humanity, what better spiritual food than these three truths can we offer to our brethren?" The teachings are there, but we have to disclose the inner meaning of rite and word and symbol; "and the three truths are too often silent in the Lodge, though they are its foundation-stone, for want of fit speech, and unseen because the seeing is not there". In them lies the knowledge which will spiritualise the Masonic body. Only as the Mason lives these truths in life will he succeed in building "that eternal and kingly temple that each M.:M.: has to fashion, or will he find and be able to pronounce that all potent 'Word' in the knowledge of which lies perfect freedom".

¹ 13 Blomfield Road, Paddington, London, W.

Other Contents: 'From the Master's Chair'; 'In Memoriam' with a picture of the Wor.: Sis.: Emily A. Drummond 18°; 'Guild Free Masonry and Critics Criticised'; 'Stray Thoughts arising out of a Mystery Play'; 'The Arms of the Worshipful Society of Free Masons'; 'The Star' (a poem); 'How I Became a Member of the Ancient Operative Guild of Free Masons'; 'Ethics of Drama'; 'The A. and A. Scottish Rite and Co-Masonry'; Reviews of Books, etc.

B. P. W.

ACADEMICAL MAGAZINES

Journal of the Royal Asiatic Society of Great Britain and Ireland, January, 1910

The first article of this number, entitled 'Ancient Indian Genealogies and Chronology,' is by Mr. F. E. Pargiter, favorably known to readers of this *Journal* by his paper on 'The Nations of India at the Battle between the Pāṇḍavas and Kauravas' (*J. R. A. S.* 1908, p. 309). The present article is engaged with the time before the war, for nearly all the genealogical lists of ancient India terminate with the great battle, which thus appears to have been looked at as the beginning of a period of disorganisation and darkness. There were three great Kṣatriya lines, the Solar and Lunar and Yādava dynasties, with several sub-lines and more than fifty well-remembered generations. The genealogy of the solar line contains even ninety-three names, and this is therefore the given standard by which the deficiencies and gaps of the other lists must be measured. Mr. Pargiter, after having collected the vast material from the *R̥gveda* down to the *Raghuvamśa*, has made the only possible use of it by establishing synchronisms between the various lines. The discussion of these synchronisms naturally forms the principal contents of his paper. Led by them Mr. Pargiter has finally ventured to draw up a comparative table of the ten more important genealogical lists, which will doubtlessly be often referred to in future. At the end of his paper he makes also a very cautious attempt at calculating the length of the time covered by the table. At an estimate of fifteen years per reign he finds that the entire duration could not well be less than 1,400 years, so that, if Duncker's calculations be revised and his date of the battle corrected to about 1,000 B. C., "Āyus, Nahuṣa, and Yayāti, who are alluded to in the *R̥gveda*, would be placed not later than some twenty-three centuries B. C.," the Āryan immigration being even still earlier. "The civilisation of Babylonia and Egypt," Mr. Pargiter concludes his article, "goes back to 5,000 B. C., or earlier. Is it likely that India, which was in no way inferior to those countries in geographical and climatic conditions, was a land of no account till several thousands of years later?" This is not very well put, in our opinion.

For the question at what time the Āryans (with whom alone we are concerned here) entered the history of India, does by no means coincide with that of the antiquity of Indian cultures. But it is certainly noteworthy that such a circumspect procedure as that of Mr. Pargiter brings the date of the Āryan immigration back to more than a millennium before the time in which it ought to have taken place according to Mr. Keith and other scholars.

The paper next in importance to the above, from an Indian point of view, is probably 'Vedānta and Buddhism' by Professor Louis de la Vallée Poussin. Some time ago, while discussing Vasudev Anant Sukthankar's 'Teachings of Vedānta according to Rāmānuja,' we ventured the prophecy that after but a few years the dependence of the Advaita-Vedānta on Mahāyana Buddhism would be an established fact. The prophecy was easy enough and it is half-fulfilled by the present paper, which was in the air long ago (we know several persons who intended to write it). The object of the paper is to show, that Gauḍapāda, the *guru* of the *guru* of Ṣankarācārya, has in his *Mūṇḍūkya-Kārikā* borrowed at large from the books of the Mādhyamaka school of Buddhism, especially those of Nāgārjuna who lived about four hundred years before Gauḍapāda. The professor gives only a selection of the parallels in question, but this is so convincing that one need not ask for further proof. Not only the ideas, but in many cases the very words and in some nearly the complete Ṣloka have been taken over by Gauḍapāda from his antagonists. And, as though it were in order to show that, although all the essential ideas of the Kārikā are also taught in Buddhism, yet there was one at least in which Vedānta was unequalled, the last but one verse of the Kārikā states that the doctrine that all things are essentially *jñāna* (*i. e., cit*), has *not* been taught by the Buddha (*naïtal buddhena bhāṣitam*). This, at least, is the purport of the Ṣloka according to the commentary ascribed to Ṣankarācārya. Professor Deussen, denying the genuineness of the commentary, takes *naïtal buddhena bhāṣitam* in the meaning: "Which cannot be pronounced (=explained by words) even by the *jīvan-mukta*"; in other words: he thinks that the *neti neti* ('not so, not so' or 'no, no') of *Bṛhadāraṇyaka-Upaniṣhad* as the only possible description of the Brahman is referred to here. To us it appears that the first interpretation is the correct one. Compare, *e.g.*, Professor Thibaut's summary of the last portion of *Khaṇḍanakhāṇḍakhāḍya* I., 3: "The *thought* (*viṣṇāna*) the reality of which the Vedāntin acknowledges differs essentially, however, from the *viṣṇāna* of the *Vijñāna-vādin*; for it is absolutely non-differenced and eternal;" also I, 5 end (translation, p. 40) of the same work where Ṣri-Harṣa says: "The difference between the Bauddha and the Vedāntin then comes to this: The Bauddha regards everything, without exception, as *anirvachaniya*, *i. e., undefinable*; —The Vedāntin on the other hand declares that this entire Universe, *with the exception of Cognition or Consciousness*, is neither absolutely real nor absolutely unreal." Ṣri-Harṣa is supposed

to have lived before the eighth century, *i.e.*, he may have been a contemporary or predecessor of Gauḍapāda.

Dr. Grierson continues his 'Gleanings from the Bhakta-Mālā'. This instalment deals with the 'Auspicious Marks on the Feet of the Incarnate Deity' (III); 'The Bhagavata Nishās' (*i.e.*, the special characteristic of a particular saint (IV)); 'The Twelve Mighty in the Faith' (*viz.*, the Mahābhaktas Brahmā, Nārada, Īva, etc.) (V); and, finally, 'The Sixteen Archangels' (Viṣvaksena, Jaya, Vijaya, etc.) (VI). On the soles of Rāma's feet there are altogether, forty-eight marks which become "helpers to the Holy" and "givers of blessedness" through the good results which follow meditation upon them. Their names are: the elephant-goad, the vestment, the thunderbolt, etc. If you meditate on the elephant-goad, you will bring the thoughts of your heart under subjection; if on the vestment, you will become "warm and so established in the faith"; if on the thunderbolt, you will split the mountain of sin; etc. Each *niṣṭhā* is sacred to one or other of the twenty-four incarnations, and is also associated with one of the marks on the Adorable's feet. The sixteen archangels belong altogether to the seventeenth *niṣṭhā* called *Bhagavat-sevā*.

Other Contents: 'The Ahuna-Vairya from Yasna xxvii, 13, with its Pāhlavi and Sanskrit Translations,' by Prof. Lawrence Mills; 'Chinese Imperial Edict of 1808 A. D. on the Origin and Transmigrations of the Grand Lamas of Tibet' by L. A. Waddell; 'The Bābar-nāma Description of Farghāna,' by Annette S. Beveridge; Miscellaneous Communications, among them: 'The Translation of the term Bhagavat,' by Dr. Grierson (should be an adjective implying worship, best 'Adorable'), and 'Vāsudēva of Pāṇini iv, 3, 98,' by R. G. Bhandarkar (ends: "Patañjali, for these reasons, and on his evidence Pāṇini also, may be safely taken to speak of Vāsudēva as a divine being").

DR. F. OTTO SCHRÄDER

THEOSOPHICAL MAGAZINES

ASIATIC

The Adyar Bulletin, Adyar, April and May, 1910. After the usual 'Headquarters' Notes' the President contributes an 'Address at the Society for Prevention of Cruelty to Animals' delivered by her some time ago under the presidency of H. E. the Governor of Madras. Mr. Leadbeater follows with a strong little sermon against the insidious enemy Egotism. His contribution is called 'The Centre of my Circle'. A. Raṅgasvāmi Aiyar commences in the April number a sensible little essay on 'The Via Media' and concludes it in the May number. Kate Browning contributes the eighth of her bright 'Adyar Sketches'. An article about 'The Order of the Sons of India' by

S. V. Subrahmanyam concludes the April number. The May number opens with Mrs. Besant's remarks at the occasion of the death of his late Majesty, King Edward. Then come the 'Headquarters' Notes' and these are followed by an important article on 'The Return to Birth' by C. W. Leadbeater, describing the processes of body-building to take place on re-incarnation.

Theosophy in India, Benares, March and April, 1910. 'The Monthly Message' continues, in each case, to uphold its author's claim as an original exponent of Theosophical principles as applied in life. From Mrs. Besant we find the three-monthly 'Letter from the President'. Nasarvanji M. Desai continues his 'Notes of Study in the Zoroastrian Yasna'. Sanjiva Rao begins a study on 'Theosophy and Modern Science'. 'The Theosophy of Jami' is a series of extracts translated by Baij Nath Singh. 'How to Remember God' is an interesting fragment quoted from Kabir. Purnendu Narayan Sinha continues (concludes?) his article on 'He of the Venus Hierarchy'. The principal contents of the April number are: 'How Theosophy Grows' by Seeker; 'Kant's Idea of God,' by Hedwig S. Albarus; 'The Gayatri Mantra,' by S.

Central Hindū College Magazine, Benares, March, April, May 1910. 'In the Crow's Nest,' 'How the Movement Goes,' 'Science Jottings,' 'Book Reviews' are the items common to all three numbers. In addition there are a number of interesting articles.

The Cherag (Gujrati, with English supplement), Bombay, March, April, May, 1910. The English supplement contains the usual variety of short extracts and paragraphs, mainly on Theosophy, Zoroastrianism, Anti-vivisection, Humanitarianism, Food Reform and kindred topics. Besides these we find a biography of the late Mr. Jussawalla.

The Message of Theosophy, Rangoon, February, March, April, 1910. Nasarvanji M. Desai contributes three instalments of 'H. P. B. on Initiation' to be concluded in the next number. The March number begins with a contribution from Bhikkhu Silacara 'The third Precept' and, in the April number Nasarvanji M. Desai writes on 'The Theosophic Life' while Bhikkhu Silacara deals with 'The fourth Precept'.

Dīcya Jñāna Dipika (Telegu), Chittoor, April, 1910. This new little journal contains, besides some introductory remarks, short articles on Meditation, God, Shri Shaṅkara, Theosophy and Yugaḍharma.

Theosophisch Maandblad voor Nederlandsch Indië (Dutch), Surabaya, February and March, 1910. Mrs. Besant's *Shri Rama Chandra* is continued in its Dutch adaptation and Miss Edger's 'Studies in *The Pedigree of Man*' as well as Mr. Leadbeater's 'The Formation of the Sixth Root-Race' are continued. From Mr. Sinnett a chapter of *Nature's Mysteries* on the 'Divining

Rod' is translated and a short article on 'Horoscopes' is taken from our Australasian Magazine.

Pewartia Théosophie (Malay and Javanese), Buitenzorg, September 1909—April 1910. The last seven numbers of this interesting little journal have mainly the same contents as five articles which practically fill up the numbers (except editorial notes and an occasional stray article) are continued month by month.

De Gulden Keten (Dutch), Buitenzorg, February, March, April, 1910. These numbers are as usual filled with short and suitable stories, poems and anecdotes, useful for and agreeable to children most contributions are translated.

EUROPEAN

The Vāhan, London, April, 1910. Diana Read contributes 'Inspiration—The Bread and the Wine'. From Clifford Bax we find 'Drama and the T. S.'. There are further a great number of small paragraphs on various topics and the remainder of the number is taken up by 'Reviews,' 'Questions and Answers,' Correspondence, News, Notes, Lecture Lists and similar matter.

The Lotus Journal, London, March, April, 1910. 'The Coming Generation and the Coming Christ' is a lecture by Mrs. Besant. 'The Palace of the Sun' by E. L. Foyster treats of Astrology. 'The Round Table' gives its monthly programme. The April number opens with 'From Far and Near,' including a long letter by Chitra, dated from Adyar.

Revue Théosophique Française (French), Paris, February, March and April, 1910. From Mrs. Besant we find three articles, and from Mr. Leadbeater 'The Beginnings of the Sixth Root-Race' are translated. There is a short story by Aimée Blech on 'True Fraternity'. Commandant Courmes is responsible for the notes and news of the movement, book-reviews and the reviews of Theosophical magazines. The supplement containing the French translation of *The Secret Doctrine* brings this work to about half way the second half of the third volume.

Bulletin Théosophique (French), Paris, March, April, 1910. The March number contains besides official matter and various notes: the 'Presidential Letter' of January, and an interesting 'Letter from India' by Mlle. L. Bayer, now at Adyar, who proves a keen observer and an amusing writer.

La Revue Théosophique Belge (French), Brussels, March, April, May, 1910. The numbers open with the translation of the 'Letters of a Sufi Teacher'. Mrs. Windust contributes an article on 'Guru and Chela'. Anna Firmin has a note on 'Hātha Yoga and Rāja Yoga'. Annie Besant's lecture on 'The Return of the Christ' is also given. Then we find to our amazement an utterly ignorant and untrue paragraph about 'The Dalai Lama'

concocted by "Palingenius" and reprinted from *La Gnose*. The Editor's vigilance has been asleep here in a weak moment.

Le Théosophie (French), Paris, February to April 1910. These numbers are again full of all sorts of interesting and lively articles and paragraphs.

Annales Théosophique (French), Paris, Vol. 3, No 1, 1910. There are four very solid articles filling the present number, all of them reports of lectures previously delivered to Theosophical audiences.

Isis (German), Leipzig, May, 1910. Translations from Anna Kamensky, 'Enthusiasm and Fanaticism'; from C. W. Leadbeater, 'The Influence of Surroundings'; from Annie Besant, 'The Necessity for Religious Education,' and 'Communications between different worlds' form the main contents of the number. There are also a 'poem' by Dr. Rober Fröbe and a quotation from H. P. B. and an editorial announcing a change of publisher and name of the journal which is to appear as *Theosophie* from April of this year.

Sophia (Spanish), Madrid, February, March, April, 1910. From Mrs. Besant we find the three recent Paris lectures on 'The End of a Cycle and the Beginning of a New Era,' 'The Future that awaits us' and 'The Coming Christ'. Mr. Leadbeater's Sixth Race article is translated, as also A. H. Ward's series of short articles in the *Vāhan* on 'The Seven Rays of Development'. T. D. writes on 'Pre-existence and Survival.' J. Plana y Dorca contributes a fairly long poem on the 'Jivātma'. Francisco de B. Echeverría begins an article on 'Mexican Solar Myths'. An instalment of Dr. Marques' *Scientific Corroborations* is given. A supplement to the February number brings a few pages in Esperanto. In the March number we also find some 'Scientific Notes' by Mr. Sutcliffe. Guymiot writes on 'Union'; the letters of Eliphas Lévi are continued and the January Presidential letter is given. Good selections of notes and news, reviews of books and magazines, and similar matter complete the numbers.

Bollettino della Società Teosofica Italiana (Italian), Genoa, February, March, 1910. In the February number we find first the President's January letter which is followed by the Presidential speech at the last Convention of the General Society at Benares. Then comes an Adyar letter by our friend W. H. Kirby, after which G. G. Porro contributes an interesting article on 'The Sacred Hymns of North America'. C. W. Leadbeater's Sixth Race article appears here also; Mr. Sutcliffe's 'Scientific Notes' are translated. 'Kundalini' is an extract from a letter from Mr. Leadbeater on the subject. In the March number we find first Mr. Kirby's 'Another Aspect of Adyar'. Then Mr. Leadbeater's article is continued. G. G. Porro writes some astrological notes. There is also a full batch of 'Questions and Answers'. Several pages in both numbers are further taken up by notes and small items of a diverse nature.

Ultra (Italian), Rome, February and April, 1910. The contents of these numbers include: 'Astrology and Freewill,' Prof. Giulio Buonamici; 'There is no Religion Higher than Truth,' Olga Calvari; on the 'Threshold,' the Dreamer; 'Against the Crimes of animal and human Vivisection,' A. Doctor; 'The Religious Conceptions of the Incas,' G. M. Perrone; and further the copious reviews of things and events spiritual, of recent phenomena, of the Theosophical Movement and of current Theosophical and other literature.

Theosophia (Dutch), Amsterdam, March and April, 1910. Colonel Olcott's *Old Diary Leaves* are continued. From Mrs. Besant we find 'The Value and the Dangers of Devotional and Intellectual Tendencies' and from Mr. Leadbeater 'The Hidden Side of Lodge Meetings' and 'How previous Lives are seen'. Curiously enough the Editor in a note says that Mr. Leadbeater's Sixth Race article will not be published any further in its Dutch translation because "these communications and prophecies have a disagreeable and repellent effect". Hurrah! Let us always ask what people *desire!* That is the way the Theosophical Society has grown up till now! J. A. Blok, one of *Theosophia's* best contributors writes well on the *Tao Te King*. P. T. Srīnivāsa Iyengar's 'Remarks on *The Science of the Emotions*' is translated. The *Hitopadesha* translation by Mr. Van der Waals is continued. 'Dr Jekyll and Mr. Hyde' is a short study by Dr. Boissevain. The minor contributions fill also some eight pages in the April number.

De Theosofische Beweging (Dutch), Amsterdam, March and April, 1910. The numbers are mainly filled with official matter and notices of various nature. In addition we find the President's three-monthly letter of January's date; a naughty Adyar Letter by H. S.-G. in which the writer of these notes is more or less 'had'; and lastly an excellent programme for the discussions on Theosophy and Art which will be the theme for the next three-monthly meeting of the Dutch Section.

Theosofisk Tidskrift (Danish and Swedish), Stockholm, January, February, March and April, 1910. Richard Eriksen finishes his 'Theosophy and the Apocalypse.' The March number contains the January 'Presidential Letter,' 'The Mystery of the Inner Christ' by Bruno Wille, 'The Sunset Land,' by Cecil Lylburn, 'Victory' by Rup Singh and 'The Use of Sensitiveness' by Maud MacCarthy. The last number contains the conclusion of the last named articles and besides 'The Test' by Aimée Blech.

Tietäjä (Finnish), Helsingfors, February, March, April, 1910. This carefully edited and well-printed journal furnishes the reader as usual with a mass of excellent reading. Of the contents we signal Mr. Leadbeater's 'Beginnings of the Sixth Root-Race,' Countess Wachtmeister's 'H. P. B. and *The Secret Doctrine*' and the Presidential Letter. Further we find 'Saint Germain and the French Revolution,' 'The Lord of Compassion,' 'Christ and the Buddha,' by C. J., 'Theosophy from a

Theologian's Standpoint,' by V. H. W. (a lengthy review of a book against Theosophy'), 'A Buddhist Legend,' and the usual reviews, notices, questions and answers and other miscellaneous matter.

Sofia, (Bulgarian) Vol. II., No. 9. Our Bulgarian journal is, most unfortunately, beyond us, yet we can make out that the number begins with the usual instalment of the *Bhagavad-Gītā*, after which there is an old lecture by Mrs. Besant, delivered in 1900 in Paris. The next and last article we take to be Mr. Leadbeater's 'What is the Theosophical Society?' The number contains two supplements.

Viestnik Teosofi (Russian), St. Petersburg, numbers from January to April, 1910. This magnificent journal, the best in point of execution in our movement, and the biggest after *The Theosophist*—containing on the average one hundred big pages—contains translations from the best Theosophical writers as well as original articles. Amongst the names of the contributors to its pages we find: Alba, Annie Besant, Dr. Steiner, M. Collins, Unkovsky, Solovyef, A. Dana, N. Gernet, E. Livschak, Dr. Pascal, B. Forsch, G. Sutcliffe, B. A. Danilov, T. Mandschiarli, K. Kudriavzeff and others.

AMERICAN

The Theosophic Messenger, Chicago, March, April, 1910. Weller van Hook opens the March number with 'The White Lotus, A Masque' then follows 'A Letter from the President'. Next comes C. Jinarājādāsa with an exceedingly well illustrated and be-diagrammed paper on 'First Principles of Theosophy'. Mr. Leadbeater's 'The Beginnings of the Sixth Root-Race' is continued. The April number opens with a poem by W. v. H. on 'The Harp of the Initiates'. C. Jinarājādāsa writes 'Lives of the Initiates. IV. Shri Rāmānuja'. Helios' article on 'The Importance of the Realisation of Knowledge' is reprinted. Mr. Leadbeater answers various questions. The various general departments appear also in this number together with a number of smaller articles.

Revista Teosofica (Spanish), Havana, February, March, 1910. B. P. Wadia's 'Present Work for the Future' opens the February number; 'Co-operation' is a fragment by Dr. Weller van Hook. A. F. Gerling continues his 'Theosophical Notes' and treats of 'Matter and Force'. Dr. Franz Hartmann contributes 'The Dangers of Occultism'. In the March number we find the President's letter and the programme of Commandant Courmes' Universal League for the Diminution of Suffering. Consuela Alvarez writes on 'The Five most Visible Stages of Human Evolution'. As a supplement each number brings eight pages of the translation of the Sanātana Dharma text-book.

La Verdad (Spanish), Buenos Aires, February, March, April, 1910. The numbers open with biographical notes and portraits of Lady Caithness, Duchesse de Pomar, of Camille Flammarion and of Cagliostro. Mrs. I. Cooper-Oakley's study on 'The Mysterious Count de S. Germain' runs through all three numbers and

is not yet finished. The Editor contributes 'Miscellaneous Notes', 'Bibliographical Notes,' A picture of the Sacred Tooth Temple at Kandy' and a report on Mr. Roso de Luna's propagandistic activities in the Argentine Republic. Arthur Arnould's 'Fundamental Belief of Buddhism' is concluded. Two other notes on Mr. Roso de Luna's labors are signed N. N. and F. Diar Falp. The learned lecturer himself contributes an article on 'Theosophy and Modern Science' and one on 'Theosophy, Occultism and Spiritualism'.

Virya (Spanish), San José, Costa Rica, January and March, 1910. The numbers contain the following articles: 'Filia, Bulia y Némesis,' Manuel Treviño y Villa; 'Sketches: Pythagorean Music,' M. Roso de Luna; 'Lecture given at the inauguration of the Theosophical Library of the Arjuna Lodge at Barcelona' (unsigned); 'The Soul of Symbolism,' Tomas Povedano; and reports of Lectures given by Mr. Roso de Luna. There is a *feuilleton* at the end of the paper entitled 'A Premature Flight,' written and ably illustrated by Tomás Povedano.

Luz Astral (Spanish), Casablanca, Chili, numbers from December 1909 to February 1910. This half-monthly little paper, much akin in its nature to its French (younger) sister *Le Theosophe*, is as usual brimful with up-to-date, wide-awake short articles and paragraphs on Theosophy and forms as delightful reading as it does useful work.

AUSTRALIA

Theosophy in Australasia, Sydney, March, April, 1910. There are the usual departments in both numbers. 'The Star Apart,' by Wynyard Battye; 'Penny-in-the-slot Karma,' by Ernest Hawthorne; 'The Child Seer'; 'The Devil,' by Ernest Wood (Talks with Mr. Leadbeater); 'The Land of the Sphinx'; 'Hold on'; 'Practical Brotherhood,' by G. T. Dawson; 'The World Invisible,' by W. R. Ray; 'Karma, the Weaver,' by Hiereus, and 'Random Shots' by H. P. C. Armitage.

Theosophy in New Zealand, Auckland, March, April, 1910. The usual departments, and then there is the President's Letter, and articles on 'Physical Purity' by J. Giles; 'A Beautiful Indian Ceremony' by Catherine W. Christie; 'Studies in Astrology,' by Gamma; 'A Report of the recent Benares Convention,' by Miss Christie; 'A Scripture of Yoga' by Maitra; 'Living the Theosophic Life,' by L. E. Rhodes; 'Not our Work,' by C. Jinarajadasa, and a number of smaller paragraphs. Chitra contributes many letters 'For the Children'.

AFRICAN

The Seeker, Pietermaritzburg, February, March, 1910. This smart little magazine has duly replaced the defunct *South African Bulletin*. Its two first numbers promise well and contain paragraphs on 'Vairāgya,' 'Brotherhood,' 'Astrology,' and other topics. Some articles from Mrs. Besant and Mr. Leadbeater are reprinted and notes and news are given. Mr. W. E. Marsh, the Editor, deserves our best congratulations.

J. v. M.

THEOSOPHY IN MANY LANDS

ITALY

There is little of interest to report this month, but attention may usefully be drawn to the National Edition of the complete works of Galileo Galilei, which has cost some thirty years of labor and which now is to be issued in a number of volumes, containing all the great astronomer and scientist's principal teachings and writings. The King of Italy has interested himself in the work, and by his command it is to be widely distributed among the most famous libraries of the world. It is systematic of the general progress and culture in Italy that she is beginning to resuscitate the works of her most eminent and gifted sons. Thus a collection of Leonardo da Vinci's works is similarly being prepared for reissue; and shortly we may also expect Giuseppe Mazzini's writings to appear in a new and complete collection which, with the co-operation of Masonic bodies, the Italian Government is said to be preparing.

As every one knows, capital punishment, except under martial law, does not exist in Italy. France tried to abolish it recently but in vain; for very soon an increasing number of homicides led to the reappearance of the guillotine as a punitive and as a deterrent instrument. Italy has taken a definite step in the right direction with regard to this horrible instrument: for the guillotine used by the Papal Government up to the day when the entrance into Rome through Porta Pia shattered the temporal power of the Vatican, has been handed over as a relic, together with the executioners' red shirts and the dagger for the 'coup de grace', by the Minister of the Interior to the Museum of the Italian renaissance. The relegation of this murderous implement and its accessories to the showrooms of a Museum places it definitely in the category of the old and by-gone past, of things definitely done with. That very guillotine was last used, by decree of the Pope, for the patriots Morti and Tognetti, martyrs to their ideals and to their country's welfare. When it is realised that only forty-two years have passed since such things were possible, those who love Italy can realise that things have indeed changed for the better, and that there is promise in the future.

W. H. K.

GREAT BRITAIN

The Order of Service has reports of activities carried through during the past month. The Medical League for the Abolition

of Vivisection, Inoculation and Vaccination held a very successful public meeting, at which the following Resolution was passed unanimously: "That the widespread and increasing practice of inoculation in hospitals and other public institutions is disastrous to the public health and a bar to the progress of true medical Science." The resolution was supported by Dr. J. Stenson Hooker, Dr. Louise Appel, Dr. Hadwen, Sir James Thornton, Dr. Franz Hartmann, Dr. Bilfinger, Dr. Kleinschrod, Mr. Leigh Hunt Wallace, Mr. Eustace Miles and Dr. Haughton. The following cutting from the *Daily Chronicle* is an interesting commentary upon the value of Serum-therapy: Twenty-five shillings a day for a fortnight was, according to the evidence of Dr. Sturdy at a City inquest yesterday, spent by S. Bartholomew's Hospital on serum for a man suffering from lock-jaw. The lock-jaw, said the doctor, yielded to the serum treatment and was cured, but the man was weakened by the disease, and died on Monday from general blood-poisoning. We are left to imagine the suffering of the unhappy patient during this atrocious process. It appears, to put the matter in a nutshell, that the serum killed the disease *and* the patient! He was a country farmer who met with an accident, and there is nothing to show that he was not quite healthy when the treatment was begun—but even an iron constitution could not stand twenty-five shillings worth of serum per day for a fortnight. The lay branch of the same League joined in a demonstration which was arranged to protest against the stealthy removal by the authorities of the celebrated Battersea Brown Dog—a monument erected to the memory of a poor dog who was done to death by Vivisectors.

From another quarter comes a book which is full of suggestive thoughts on the religious movement of the day—to wit *Christianity and the New Idealism*, by Dr. Rudolf Eveken, a respected German writer. After describing religion as the very mainspring of society, and sounding a note of warning as to the fate of those nations in which it has decayed, Dr. Eveken goes on to deal with the problems and perplexities of the day. He speaks of the attempts to "construct a religion out of concepts cunningly strung together. What is it but to attempt to make a real material body out of phantoms?" He contrasts this with the "creative effort which urges its sure way forward, the synthesis which embraces all men's lives and exercises an elemental compulsion upon them". He looks for the coming back of Religion into its central place in civilisation, through circumstances "which at length render intolerable the inaptitude of the Philistine's life, or through violent catastrophes of the social order, or through the advent of forceful and magnetic personalities, or perhaps in all three ways at once..... Manifestly our age is pregnant with great problems, problems which can be successfully solved only when our life is once again stirred powerfully from within... When we speak of the age's aspiration after a revived religion, we do not mean by this a simple return to the ancient forms of the Christian Faith... What the age must own for itself is an essentially

new form of Christianity, answering to that phase of the spiritual life to which the world's historical development has led us." Surely this is the work of a Master-Builder of Religion.

The vigorous Propaganda Tour with which the new Scottish National Society led off the long series of activities which we all so heartily wish it was a great success. Four towns, Kirkcaldy, Dundee, Aberdeen and Dunfermline, were selected as the field of operations and four lectures were given in each. The total attendance at these meetings was 1,696 persons, the average attendance was 53, the total collections amounted to over £20, and the Literature sold to £15. Five study groups were formed and it is confidently anticipated that a Lodge will be formed in each place. This is no mushroom growth, for Scotland has been ripening for Theosophy slowly but surely for years and it is a joy to see a prophecy made by the President-Founder so well on the way to fulfilment. I gather that the magazine of the new Section will appear very shortly.

The work in Ireland appears to progress most favorably. A beginning has been made in Belfast, when Mr. Sanderson preached in the Progressive League Church on Theosophy. The church was crowded and many remained to ask questions. New Lodges have been formed in County Louth and County Wexford. The Dublin Lodge made trial of a plan to fill an evening when the Lecturer fails or the fount of inspiration runs dry for some reason; which has seldom been known to fail. Questions are written on slips of paper, folded and mixed in a hat and then drawn out. Each person present, after five minutes breathing-space for reflexion, has to give a reasoned answer to whatever question has been drawn. The result is described as a fine exercise in rapid arrangement of thought and extemporaneous expression and a delightful discussion.

From the West of England come good reports from the Secretary of that Federation. The new centres at Wimborne and Nailsworth are most promising. At Bath the General Secretary had a good and most appreciative audience for her lecture in the Guildhall, the chair being taken by the Rev. W. W. Campbell of the Scotch Presbyterian Church who introduced her very sympathetically; he is a good man, well-known locally and takes a leading part in most activities. At Bristol Mrs. Sharpe had an audience of about 150, and the Clifton Centre has been formed. Miss Codd, our travelling lecturer, also lectured in Bristol and at Plymouth on each occasion in a Church; at Bristol in the Daird Thomas Memorial Church, whose minister, the Rev. Donald Fraser, is a well-known contributor to the *Christian Commonwealth*. Our veteran propagandist, Mr. Hodgson Smith, also toured in the south-west of England and reports favorably.

In London the new course of Sunday evenings was opened by Mr. Wolfe-Murray who is making himself very popular by his clear and lively expositions of Theosophy. His subject was one of perennial interest, 'The Life after Death' and the

audience was too large for the Lecture Room. The report of the Bureau of Theosophical Activities shows what a surprising amount of work can be done with £150, if expended by a group of enthusiastic volunteer workers. It is to be hoped that funds will be forthcoming for another year's work in equal, if not greater, amount. It is cheering to see recognition of good work done by the T. S. in quarters where things Theosophical have been hitherto hopelessly taboo. In the *Spectator* of April 2nd, appeared an article on 'Problems of Indian Government'. The present educational system was broadly criticised and on the whole condemned; even in Government Schools the methods were apt to breed discontent and its attendant evil demon, sedition; "whereas," the writer proceeded, "in the few cases where educational activities have been established by voluntary agencies, loyalty instead of disloyalty is taught. Notably is this the case at the Muhammedan College at Aligarh, and at the Hindū College which Mrs. Besant has founded at Benares." This tribute to our President's work, coming from the *Spectator*, is good.

H. W.

IRELAND

When the President called at Dublin on her way home from America in October 1909, there was not a single Lodge in Ireland. However, for some years, a band of students of spiritual things had been gathered by Mr. and Mrs. Cousins, and after the President's visit two Lodges were duly constituted, one (the Irish Lodge) for scattered students through the country, the other (the Dublin Lodge) for the study circle whose members were all abstainers from animal food. A third Lodge (the Belfast Lodge) has now been formed, and two more are in course of formation. Five Lodges in a few months is a good record, and it is hoped that the necessary seven to form a National Society will be in order within a year from the President's visit, or at any rate before her next visit. Mr. J. H. Cousins will be pleased to hear from any one interested in Ireland, and Theosophists passing through Dublin will be cordially welcomed. His address is 35, Strand Road, Sandymount, Dublin.

X.

SOUTH AFRICA

We have now two Book Depôts, and a third is in course of formation: Capetown Theosophical Book Depôt, which Mr. Schmidt—a Hollander like myself—started, when I came here, and the sale here is increasing very rapidly; the Durban Book Depôt; Durban, being 2,000 miles from Capetown, Miss Knudsen of Johannesburg will start a Theosophical Book Depôt there. In these three depôts I hope we shall sell from about £150 to £200 worth of books yearly, with a tendency to growth. Three weeks ago I received a letter from Mrs. Taylor, a member

of the Australian Society, to come over to help her in Port Elizabeth. I changed my route and went over. Port Elizabeth is the third largest centre in South Africa. I was there for nine days; in that time I gave three public lectures and seven social meetings. I was staying at the home of the owner of the largest newspaper, and thus could give my lecture to the reporter, who made extracts at his ease, instead of a report in a hurry. The lectures were well attended, all expenses made were covered by voluntary contributions, and I had a long conversation with the Magistrate on Theosophy; I made him a present of *The Power of Thought* thanking him for taking the chair. I had one drawing-room meeting on Theosophy at the home of Mr. McIntosh, M. P. for Port Elizabeth. A few new members, and the starting of two study classes was the result. In Port Elizabeth everything went very well, indeed better than anywhere else, taking into consideration the short time I was there. Mrs. Taylor is coming to India for the next Convention, to represent the South African Section. She is a journalist and can make good use of her pen. On my return from Port Elizabeth, one study class of members interested in Theosophy which I had held at Mr. Chamberlain's home, presented me with a very nice little souvenir, thanking me for the six months' study class I had guided for them. This evening the Capetown Lodge, grown from 9 to 25 members, will have a friendly gathering to take leave of me, and to present me with a small souvenir in remembrance of my work here.

To-morrow I leave at 4 P.M. by the Intermediate *S. S. Dunluce*, and hope to arrive in Southampton on the 28th. Looking back, I have many things to be thankful for, and although the Theosophical movement is not large nor powerful, all the Lodges are working and are adding members to their rolls; about twelve new centres of study have been started, and there is a good understanding between the Lodges and the members. Next Easter the second Convention will be held at Johannesburg. Whilst in Port Elizabeth I had a thousand reprints of the article *The Meaning of Theosophy* distributed. *The South African Bulletin*, given up by Mr. Dijkman, has been restarted under the name of *The Seeker*, by Mr. Marsh, President of the Pietermaritzburg Lodge in Natal. I came here pretty well a stranger to the members, and am happy to say leave many personal friends behind me, and a general feeling of willingness to work and thankfulness to be able to help this glorious movement. I hope that Theosophy may be able to bring about a better feeling towards the Indians, for several are working for this, but the people that govern here have not the power of seeing the blessing of spiritual teaching which our Indian brothers may bring to the country, and they are not aware of the great distance between the native Kaffres and descendants of Hottentots, and the educated Hindūs; further there is a large contingent of coolies, of the race conquered by the Aryans, and the great error they make, in not giving them free education, will bring about the result that they will sink lower, and will become a trouble to the

country which imported them simply for commercial profit. Now that on the 30th of May the Union will take effect, it is to be hoped that better influences may prevail in the Union Parliament. I do not know of a country where there is such a mixture of races and nationalities as here, chiefly brought together through the existence of extensive gold-fields and the hope of speedy wealth. May South Africa avert the danger of which you spoke in your opening address at the last Convention of the T. S in Benares.

W. B. FRICKE

NETHERLANDS' INDIES' SUB-SECTION

I am happy to say that from our Sub-Section there is much good to be reported. It held its Congress—the third of its kind in this country—at Easter at Bandoong, a modern town in the centre of the Isle of Java. The railway-company granted a reduction of 25 p.c. on the fares, thus recognising the Congress as a scientific gathering; the Freemasons gave their beautiful building, and over sixty members from all parts of Java were assembled. Our President, Captain Meuleman, stayed but for an hour in the town, being unfortunately suddenly recalled to his professional duties. Notwithstanding this, the Congress, which lasted for two and a half days, proved a great success. Many public and private lectures were given—for the first time by Indian members also—and Mrs. Godefroy (from Adyar) spoke about the great events which lie in the near future. There were public lectures for the Indian public in Javanese, Sundanese and Malay, of which the last, about "Tolerance and the Deeper Side of Islâm," was specially appreciated. After the Congress was over, the members were received in the Chinese temple by the priest, an F. T. S. Afterwards this Chinese brother, who is a man of much mystic knowledge, visited some of our Lodges, asking the European members to go with him to the temples to preach Theosophy. The Sub-Section numbered at Easter 339 members, of whom 92 are Indians and 6 Chinese, but at the time of writing we have over 350. The Convention resolved to start a sub-sectional official paper, *Theosophy in Netherlands' India*, in Dutch and Malay, all Indian members receiving free also the *Percartha Theosophy*, the Javanese monthly. The manager of the Theosophical Book-concern, though not a member of the Society, has started on his own account a very good Malay monthly, *Kabar Evolutie*, which is fast reaching a wide circulation. Just now Mrs. Godefroy is making a tour visiting all the Lodges of the Sub-Section.

A. G. V.