



THE THEOSOPHIST.

FROM THE EDITOR.

IT seems that the account of the American Convention was lost in the post. It was a very great success ; Dr. Weller van Hook was elected General Secretary, and his high character and great ability make him a most suitable choice. A strong Executive was elected with him, and the latest news tells of peaceful work.

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My last week in England was a very busy one, from the landing at Plymouth, after a stormy voyage, on October 7th, to the leaving London for Holland, on October 15th. There were five lectures in it, to very varied audiences. One in North London, was chiefly composed of artisans and shopkeepers, and to that I showed that Brotherhood, Reincarnation and Karma were the necessary foundations of a secure and prosperous social order. Another was to a vast crowd assembled in the City Temple, Dr. Parker's famous church, now occupied by Mr. Campbell, who, as the brave pioneer of the "New Theology", has become even better known than his predecessor ; "Spiritual life for men of the world" was the lecture, and a verbatim report has been issued in one of the great Non-conformist papers, *The Christian Commonwealth*, bringing Theosophy to an entirely new public. The third lecture was to London Theosophists, under the auspices of the H.P.B. Lodge, and outlined the "Theosophic Life." The fourth was to a suburban audience at Surbiton, on "The Necessity for Reincarnation," and the fifth at Brighton, where also we had a pleasant afternoon gathering of Theosophists, and an address on the Adyar manifestations.

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The Indian Student's Aid Association took definite form during the week, and a gentleman well known in India, Mr. Ross Scott, the late Judicial Commissioner of Oudh, has kindly consented to help us as Honorary Secretary. He proposes to try to open in London, if possible next spring, a Hostel for Indian Students, and if this can be arranged, an immense boon will have been bestowed on our young Indians. A list of officers, etc., will be found in the appendix. I had a friendly letter from the Secretary of the National Indian Association, and have been elected a life member of that body, so that the two Associations may keep in friendly touch with each other.

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A most generous gift has been made to me, by Theosophists all over the world, as a birthday present, to aid me in my work. Sixty years now lie behind me, and a comparatively short part of life's pathway here still lies in front. May it be trodden faithfully in regard to the Masters, usefully in regard to my fellows. Else will the generous love and trust that gave this birthday gift weigh heavily against me in the Karmic scales. My gratitude must show in deeds, not words.

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On October 7th, a band of friends gathered at Liverpool Street Station to bid me farewell for the time, and Miss Ward and I steamed off to Harwich, and thence by steamer to the Hook of Holland. From steamer again to train, and through the flats of Holland and along the banks of its waterways we sped, past the grazing cows knee-deep in juicy grass, clad in their winter coats. I wondered, as I saw them standing placidly in the damp grass, whether cows ever suffer from rheumatism ; apparently not.

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The brief time in Amsterdam, the northern Venice, was crowded full of work, and, as one member remarked, when we were going away, a fortnight's work seemed to have been accomplished in two days. It was pleasant to see how the members were strengthened and invigorated, and how conscious they were of the current of the Master's life, strongly outpoured on them. They have had many trials, especially in the long illness, necessitating withdrawal from all work, of Mrs. Windust, and the heavy burdens imposed on Mr. Fricke in his gallant effort to carry his school through two

outbreaks of typhus fever. But all depression cleared away, and discouragement vanished, as they felt the pulses of the true life throbbing within them. Many a faithful servant have the Masters in Holland, and Their help will never be lacking to those true and loyal hearts.

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The evening of the 17th saw us again in the train, hurrying eastwards. It was a disagreeable journey, for at midnight we had to turn out at Osnabrück, and wait till half past three for the train. At Hamburg we were met by kindly Herr Hübo, a veteran Theosophist, and by Mrs. Schröder, who is to join her husband, the Director of the Adyar Library, in the coming winter. From Hamburg to Copenhagen we travelled without change, the train being twice put on ferry-boats to cross arms of the sea. Copenhagen was duly reached at 7 P.M. and, rather to my horror, I heard that a Theosophical meeting was fixed for half past eight. However, we managed to be there by 9, and I gave a short address. The next day had four meetings, and on the morning of the 20th, there was one more, and Copenhagen managed six meetings in a day and a half ! On the afternoon of the 20th we crossed to Sweden by steamer, reaching Malneö at 4-30 P.M. There was a lecture at 7, and we left for Stockholm at half-past 9 P.M. Here I must really take breath.

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At Stockholm we arrived on the 21st at 10 A.M. and the first meeting, at noon, was an address to the Lodge, on "What constitutes a Theosophist." In the afternoon there was a business meeting, for some official work, included in which was the constitution of a new Section, that of Finland. The General Secretary of the Scandinavian Section, Mr. Knös, has done all he could to forward the wish of the Finns to have their own Section, and the matter, which has been in train since last May, is now complete. The General Secretary is Mr. Pekka Ervast, well known at our International Congresses, and his zeal and devotion should find ample scope in the new Section. The day closed with a large public meeting, the lecture being : "Christianity in the Light of Theosophy."

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On the 22nd, King Oscar granted me an audience, at which I presented to him *Esoteric Christianity*, in English, and *The Ancient*

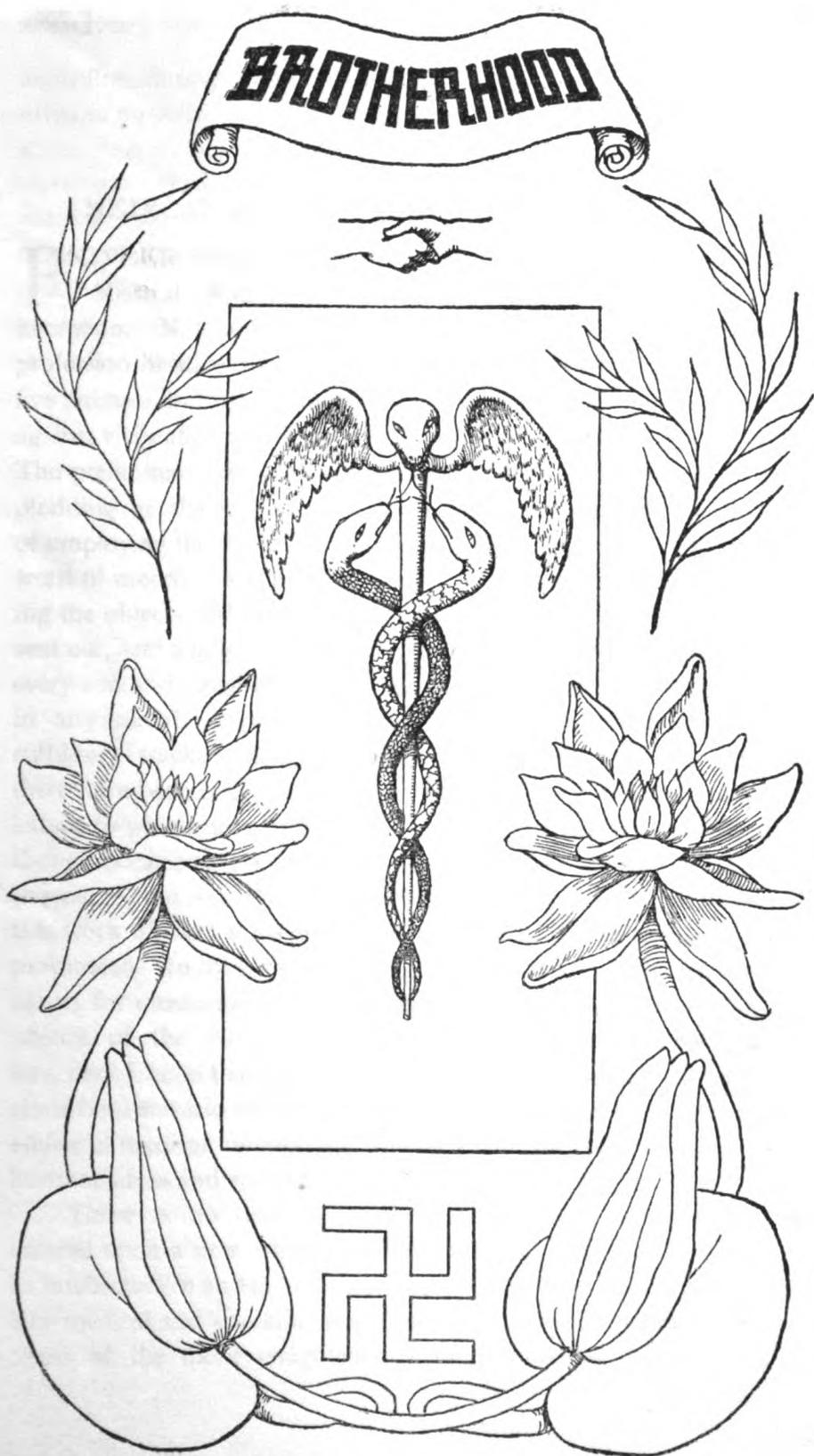
Wisdom, in Swedish : a long and interesting conversation followed, King Oscar being as is well known, a man deeply read in philosophical and religious questions, and he showed much interest in the points discussed. Few European sovereigns would care, or would be able, to talk over such questions. His gracious and warmly expressed good wishes will always remain a pleasant memory. From the palace, I went to the Medical Institute, to deliver a lecture, and this was followed by a reception. 10 P.M. saw us on our way to Christiania, sent off with the warmest good wishes from the Stockholm members, gathered to say good-bye.

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Christiania put on a sunshiny face to welcome us on our arrival the next morning, and three meetings and a reception filled the day. On the 24th, one lecture sufficed, and we left at 3 P.M. for Göteborg, arriving at 11 the same night. Göteborg had only one day, but put three meetings into it, and thus finished the little Scandinavian tour, which was one of unbroken kindness from members, and success with the public. Of Italy I must write next month.

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The first meeting of the General Council after my election to the Presidency will be an important one. A strenuous effort is being made by the Indian General Secretary to place my declared opponents on the portion of the Council Meeting in India, and, if he succeeds, I shall be in a hopeless minority, and entirely crippled in administrative matters for the coming year, with an Executive Committee named by the majority thus created—representing a tenth of the Society!—who can make Adyar as intolerable for me as it was made for the President-Founder in earlier days. All the General Secretaries, except those of England and India, are friendly to me, and will work loyally with me, as the chosen head of the T.S., and I venture to hope that the attempt of the small minority to override the declared will of the T.S. will be frustrated.



MEDICAL MOVEMENT AGAINST VIVISECTION.

PIONEER work is necessarily laborious, and the effort to unite Medical Anti-Vivisectionists into one organisation is no exception. Not only does the majority of members of the medical profession hesitate to express an opinion against experimentation on live animals, but many among those who hold strong convictions against vivisection are chary of joining an anti-vivisection association. The preliminary work has, therefore, largely been one of patient plodding at the medical conscience—if I may use that expression—of employing the tactics of gentle persuasion by letter as well as by word of mouth. Several thousands of letters and circulars embodying the objects and programme of work of the Association have been sent out, and a large number of personal interviews obtained, and every son and daughter of Æsculapius who has ever, at any time or in any mood, expressed an anti-vivisection thought has been ruthlessly tracked, and his or her sympathies solicited. Though there have been many disappointments, and though I can count my letters, to which no answers have been vouchsafed, by hundreds, and though occasionally a courteous question has been met by a rude answer, I am on the whole exceedingly hopeful for the future of this work which I think will meet a real need in the anti-vivisection movement. In looking over the list of those who have given their names for membership and thereby shown their appreciation of the objects of the Association, as laid down in the Preliminary Circulars, may I hope that you will feel with me that at least a foundation stone has been laid upon which, in days to come, may be built an edifice of medical opinion—a landmark on the path of progress of humane ideas and scientific aspirations.

There is no doubt that the anti-vivisection movement has entered upon a new phase—a phase which is marked by a desire to intellectualize and to broaden out the principles which underlie it. The medical and scientific aspects of anti-vivisection attract the interest of the more enlightened among humanitarians and are of

paramount importance to those who do not hold merely emotional objections to vivisection but who, realising the fundamental unity of the highest expressions of the mind of man, believe that the claims of Morals and of Science should not be antagonistic. It must also be noted that growing numbers of anti-vivisectionists wish for knowledge of methods of healing and of scientific research which are entirely independent of animal experimentation. They are anxious to know of medical men to whom they can look for remedies and advice which they can conscientiously accept, and, without desiring in any way to touch upon the delicate sphere of medical etiquette, I can confidently affirm that the names on the register of the International Medical Anti-Vivisection Association will be welcomed by many, for whom the existence of vivisection has become not only a barrier to the enjoyment of life generally, but especially to the confident acceptance of the benefits and blessings to which the medical profession administers.

I have endeavoured to give the widest publicity to the objects of the Association, and, through the medium of the Press, its formation has been made known to the public, reference to its purposes and organisation having been made in the *Standard*, the *Daily News*, the *Morning Leader*, the *Manchester Dispatch*, as well as in a number of anti-vivisection journals in Europe and in America. In the beginning of April last year, when the composition of the impending Royal Commission appeared to be a matter of grave importance to the anti-vivisection cause, letters were sent to 135 medical men, known to sympathise with the anti-vivisection movement, asking for their signatures to the following memorial, intended to be sent to Members of Parliament :—

“ As members of the medical profession who are opposed to the practice of Vivisection, we desire to draw the attention of all the legislators of this country to the great importance of medical anti-vivisection representation on the impending Royal Commission or Committee of Inquiry, and also to urge the necessity of obtaining the greatest possible amount of medical evidence on the anti-vivisection side. We are convinced that a fair and full hearing of the views of medical and scientific opponents of Vivisection would prepare the way for the discontinuance of the practice.”

The memorial (of which copies are available) was signed by some 60 medical anti-vivisectionists, and on the 7th April was sent to 238 Members of Parliament who previously had expressed sympathy with the anti-vivisection cause. The memorial was acknowledged by the Home Secretary in a letter of April 17th, and the subsequent appointment of one of the signatories, Dr. George Wilson, as a Royal Commissioner, may be largely attributed to this. The memorial attracted considerable attention in the Press, the signatories being referred to as "a large number of representative medical men," and received further publicity through the report of a public speech by Mr. J. M. Roberston, M.P., on May 17th, in which he referred to the memorial and to his belief that the final triumph of the anti-vivisection movement would be brought about largely by the assistance of the medical profession. The *Medical Times* of April 28th contained the following notice :--

"MEDICAL ANTI-VIVISECTIONISTS."

"A copy of a petition by members of the medical profession who are opposed to the practice of Vivisection, has been sent to each Member of Parliament. The original petition was signed by fifty-five medical men and women of position, one of them, for example, a gold medallist in surgery. They 'desire to draw the attention of all the legislators of this country to the great importance of medical anti-vivisection representation on the impending Royal Commission or Committee of Inquiry, and also to urge the necessity of obtaining the greatest possible amount of medical evidence on the anti-vivisection side.' They 'are convinced that a fair and full hearing of the views of medical and scientific opponents of vivisection would prepare the way for the discontinuance of the practice.'"

At the International Congress of Anti-Vivisectionists, held last summer in Sweden I read a paper on the objects of the International Medical Anti-Vivisection Association and obtained the support of several medical anti-vivisectionists present, among them Dr. Ottosen of Skoosborg's Sanatorium, Denmark, and Dr. Bohn of Breslau.

The work of organising the French Section has been carried out by my friend, Miss Schartau who has undertaken two journeys

to France and devoted a great amount of time and interest to the formation of this important Section. Having succeeded by correspondence and interviews in gaining a large number of Parisian physicians as first members of the Section, she found an excellent and energetic honorary Secretary in Dr. Henri Boucher of Paris, late physician to the large Military Hospital of Val de Grâce, a man whose writings and lectures on the medical side of anti-vivisection make him eminently fitted to hold this position. Among the first sixty members she has the satisfaction of counting Dr. Foveau de Courmelles, Dr. Des Watines, Dr. Mesnard, Dr. Maréchal, Dr. Delbet, Prof. Léon Marchand, Dr. Buret, Dr. Rivière, Dr. Delacroix, Dr. Deneuve, all of whom hold important positions in the medical world. Dr. Buret is the General Secretary to the Medical Society of Paris, and several of the members contribute largely to the French Medical and Scientific Press.

The work of organising the German, Swiss, Scandinavian and American Sections has only just commenced, but I hope that ere long these Sections will be in working order. It is only fit that I should here acknowledge the devotion and assistance which have been given freely by my three friends Miss Schartau, Miss Dawson, and Miss Delius, to a work which requires a great amount of patience and quiet perseverance.

It is perhaps needless to add that all the work has been honorary, and that the funds which have been given to me for the preliminary expenses by altogether ten donors, have been handled as carefully as possible. I have as yet made no public appeal for money, and it is with much pleasure that to-day I hand over the balance of £31-3-10 of the Fund for preliminary expenses to the Committee which will be elected to-day. I have no doubt that the Association will be generously supported by the anti-vivisection public and that its chief forms of activity, *i.e.*, the publication of literature and the organisation of lectures by medical anti-vivisectionists, will be met with approval and gratification.

LIND-OF-HAGEBY.

THE DISCIPLE.

THE STORY OF A WHITE MAGICIAN.*

IN the darkness and cold of a bitter winter's morning a child went out into the street. A little girl, tall for her age, and slender, with wonderful blue eyes, plaintive and appealing, yet with a flash of haughty pride in them sometimes; speaking eyes that told of the passion of a strong soul which the childish frame it dwelt in trembled under yet could not understand. This child bore the name of Beryl Raymond, which seemed somewhat out of place in the slum in which she lived. But everyone was accustomed to her name, and to her serious, beautiful little face, and proud, shy ways, so that she attracted no attention. Life surged fierce and wild around her like a sea of dirty, stormy waters; she steered her way and kept her place as well as she could. No one interfered with her or annoyed her, because her mother was known to be dying, and sickness unto death awakes pity in all save criminal hearts. There were some notorious criminals living in this slum, men and women, who felt no pity, but they were well aware that it would be an unpopular thing to molest Beryl. And, therefore, she passed safely along the sordid pathway, carrying a basket with milk or food in it for her mother, and sometimes, as was well known, her tightly clasped little hand held the money to pay the rent. The women who noticed her pass gave her a kind word, and the scoundrels who would willingly have snatched the money from her to spend it in drink did not venture to do it lest the public opinion of the community which formed their world should turn against them. So Beryl went on her morning errand without a shadow of fear, walking in the midst of danger. The only thing she dreaded was the crossing of a broad street full of traffic which lay in her way. She had to pass over this both going and returning, and she had to nerve herself for the enterprise each time. Across the road were other dark and dreary slums like the one she lived in, and she went

* By Mabel Collins [Mrs. K. Cook].

swiftly along the dingy pavements. In one of the streets several houses had been thrown into one; all the front doors had been fastened up but one, and on this was a small, bright doorplate bearing the simple inscription—"Mrs. White." The door stood ajar and Beryl went straight in. Close to the front door was a room where breakfasts were being served out, most of them to be carried away by children for invalids. Mrs. White herself was serving these; a tall slight woman in a plain cloth dress. She was an unmistakable aristocrat, and her keen eyes and aquiline nose showed a ruling spirit and love of power. These qualities were the qualities of her race, and her own noble nature had conquered them and made them serve the people whom she loved. She ruled those who came within her influence for their good; she used the power she obtained among them to lead them aright. This superb woman, who would have graced the Court she had a right to attend, was more beautiful in her simple dress which was suited for deeds of charity, than she ever could be in lace and brocade and jewels. She was Beryl's one friend, and the two understood each other as far as human beings can. Mrs. White stooped and kissed the child when she came in.

"Is your mother better?" she asked.

"She is worse," answered Beryl. "She can hardly breathe at all now."

"Is the pain very bad?"

"Oh, it is terrible," said the child.

"Has the doctor been to see her?"

"No—not for three whole days he says he can do her no good."

While they talked, Mrs. White had been packing a basket, which she now gave to the child. And then she took out her purse and selected a coin from it which she also gave to Beryl.

"Tell your mother I will come and see her this afternoon," she said, and turned away to satisfy the claims of other dependents on her charity. She was purely and simply charitable, making no pretence to be anything more wise than that. All she asked was that those she helped should be in dire need, and she was not often imposed upon, because she inquired into all details herself. She spent long sad afternoons in walking about the dreary streets. To

the great regret of the church and chapel, she worked alone, unaided and unguided, and was, of course, believed to make many mistakes for this reason.

As Beryl went out at the front door she met a tall gentleman who was coming in. He held the door open for her and looked attentively at her face as she passed. She glanced up as she thanked him and he met the gaze of her blue eyes. His attention was arrested and he stood outside the door and watched her go down the street, till she was out of sight. Then he came in and went up to Mrs. White who was just disposing of her last customer for breakfast.

"Is it you, Prince?" she said, "so early! and on such a dreary morning!"

She hastily said farewell to the child whose basket was just ready, and as soon as possible closed and fastened the front door. Then she led the way into another room, where her own breakfast table was laid. It was very simply furnished, and there were neither curtains nor carpets; but there was a warm, bright fire and a pleasant fragrance of coffee.

"Come to the fire, Prince" said Mrs. White. "You must suffer from this cold."

"I do," he said approaching the fire, "or rather," he added, with a somewhat sad smile, "I should if I had time to think about it. But the Master does not give me time for such thoughts. I only arrived in London late last night and I was wakened early this morning by a message telling me to come to you without delay. I have not had time yet to realise the cold."

"Please come and have some breakfast," said Mrs. White. "I am sure you have not had any."

"Oh no!—when I came out everyone in the hotel appeared to be asleep. I don't wonder at it in such a climate. The Master has been walking since dawn in the groves of flowering trees in his garden; I know, because he called me to him to tell me I must at once set out to find you. So I rose in the dark and came here."

"And can you tell me why you have been sent to me?" asked Mrs. White, rather anxiously. "Has it to do with myself?"

"No—you are only a link."

"I am glad!" she said, with an air of relief, "for I feel sure that

when I am allowed to leave this work I shall be set some much more difficult task."

Her visitor glanced at her thoughtfully. "That is probable," he said. "Well, I do not think that you will be released from this dreary place just yet."

Mrs. White flushed a little under the scrutiny of the dark eyes that were directed upon her.

"You read thoughts, I am afraid," she said.

"Yes, to some extent," he answered. "I perceive that you have not yet become so absorbed in your aims or in your work as to have begun to forget that you are beautiful."

She became very pale and dropped her eyes.

"Have I to forget it?" she asked rather faintly.

"Did you not demand of the Master that he should show you how to forget yourself? Your beauty is the most vital part of your personality—of yourself. You have obtained it in such perfection by desiring it through many incarnations; and now you think you desire to forget it."

"I did not know it was that which I had to forget," she said.

"You must have known it," he answered, "though, perhaps, you did not confess it to yourself. You could not desire a thing from one incarnation to another without its becoming a part of yourself."

Mrs. White made no reply and for a few moments there was silence. She seemed to be buried in thought too deep for it to find expression in words; and her visitor respected her thought, as carefully as if it were speech. Rousing herself from it at last she said,

"And can you tell me why you have been sent here now?"

"To find a disciple who is here and with whom you have made acquaintance."

Mrs. White looked very puzzled.

"I cannot imagine who that can be," she said. And after a moment she added "No, it is impossible—there must be some mistake."

"There is no mistake," was the deliberate answer. "The Master does not make mistakes."

Mrs. White did not reply. Her visitor laughed a little, a very gentle, musical laugh of great amusement.

"I know you are not convinced of that," he said. "But you will

find it is true in time. At present you feel that his sending you here was a mistake."

"How did you guess that?" she asked, with a glance of surprise. "I am a success here and I love the people."

"Would you like to go back to your old place in the world to-morrow?" he asked, looking keenly at her. She gave a little cry as of dismay.

"Oh, no," she said, "Oh, no!"

"And is not this a better life than any other you can think of?"

"Yes—well—there you touch my doubt. I am not sure that any one ever does any ultimate good in the slums. I begin to believe these people are born to conditions which they have to endure because of past deeds."

"It is good for the greatest criminal on earth to know that he has a friend," said the Prince.

"But it is not easy to be a criminal's friend," said Mrs. White.

"That is true," he answered. "It needs much experience and a great capacity for love."

"Two things I lacked when I appealed for help," said Mrs. White. "I know that. But am I gaining them here?"

"To a certain extent, yes."

"Could I not gain them faster in a different surrounding?"

"I cannot pronounce on that," he said quietly, "any more than I can say whether I should do more work to-day in my own country than in this dingy city. I have decided to obey, until I have more power to judge for myself; and I am sent here."

She accepted the rebuke without protest, and for some moments nothing was said. The brief silence was interrupted by a knock at the door. A strange-looking boy opened it and came in, gazing in evident surprise at the Prince, whose presence he had not been aware of.

"If you please, Mrs. White," he said, "there's several people waiting to see you."

"I had better go," she said with a little laugh, "or they will accumulate so that I shall not know how to get through with them. You see the difficulty here is that everybody wants help. That being so, if a small and comparatively useless hand like mine is held out,

innumerable hands grasp at it. It surprises me that I have kept my balance so far."

"You are helped," said the Prince, briefly. He rose from the breakfast table and went to the fire, standing in front of it and looking down into its glowing depths. Mrs. White went away and the door closed behind her. But though there was no sound in the room, he knew he was not alone, and he presently turned to look at the strange boy who was steadily staring at him.

"You aint come to take her away, are you?" said the boy abruptly in a hoarse voice.

"To take Mrs. White away? Oh, no," answered the Prince.

"Thank Gawd for that. You're welcome if you don't want to take her away. Would you like to come and see the babies? I'm in charge and I orter be there, not here, but I was set on gettin an answer to that."

He turned and left the room, and the Prince followed him. He soon perceived that Mrs. White had a *crèche*, and took charge of babies for women who were at work, and that the strange boy was head nurse, or, as indeed it seemed, sole nurse. But he evidently understood his business and the babies were well content under his guardianship. The Prince looked round upon the queer little faces and seemed much interested in the prolonged, direct stare with which some of them regarded him.

"There are some curious characters here with long paths ahead of them," he said to Mrs. White when she came in presently. "And they have all got to be brought up to the required level for humanity, before the race can get away from the present state of things. How it is going to be done I don't know. But I do know one thing—that the disciple I am in search of, is not in one of these little bodies."

"How do you know that?" she asked.

"I have my psychic sight as well as my physical sight," he answered; "you will also have it at some period during your present life, and then you will find everything much more interesting."

The boy had gone to answer the door, and came back bringing Beryl with him. She had braved the ordeal of crossing the crowded street a second time that morning, and rushed to her only friend for help.

"Can you come to mother," she said to Mrs. White in a low, trembling voice. "I am afraid she is dying."

"I will come at once," said Mrs. White, quickly taking off the large apron she wore over her cloth dress.

"And so will I," said the Prince. The child seemed not to notice him; her desire was to return as soon as possible, bringing with her the one friend they had.

"Has the doctor been?" asked Mrs. White. The child only shook her head. Mrs. White sighed; she knew that the parish doctor who attended this poor woman had been requested to give her morphia to soothe the agony of her last days, but he seldom found time to reach the attic in which she lay, and for a week past she had lain there, unattended, without anything to ease the awful pain she suffered. A sublime heroism enabled her to hide this to a great extent from her child.

Beryl led the way, only glancing back to see whether her friend was following her. She was in dread lest her mother should die while she was absent.

Most days she went to school, but it was known that her mother, who lived upon parish relief and charity, was near her death, and therefore the child's attendance was not very strictly enforced. She found the dying woman in so sad a state when she returned from Mrs. White's with the breakfast basket (which she took to be filled every morning), that she decided not to go to school as she had intended.

She hurried over the crossing of the busy street, threading her way between the carts and horses, without staying to hold Mrs. White's hand as she would have done had she not been so anxious. Once across, and in her own familiar streets, she sped on, and was kneeling at her mother's bedside when the others reached the door of the tenement-house in which she lived. Mrs. White went straight in and up the stairs and the Prince followed her. The room they went to was the back one on the top landing of the crowded house, and they had to pass open doors which revealed the domestic life of sordid, squalid families. Mrs. White spoke to the women as she passed.

"Are these all your friends?" asked the Prince.

"No," she answered, "only acquaintances. The men are all

in work and the women are dirty scolds. There is no basis for friendship, neither need nor attraction. Surely one cannot be expected to form friendships under such circumstances? With Mrs. Raymond it is different."

If she had looked at him she would have seen that the Prince did not agree with her ; but there was no time to say any more, for they were at Mrs. Raymond's door, which Beryl had left ajar. Mrs. White pushed it open and went in and the Prince followed her. A glance showed them all was over. Beryl stood like a statue, her face set, her eyes looking as if the power of sight was gone. On the bed lay an emaciated figure, mere skin and bone, the face contorted and drawn out of shape by protracted agony. The last painful breath had been drawn and the tortured body lay still. Mrs. White drew the child to her, and put her gentle arms about her ; but Beryl made no response ; she was like one petrified. The Prince drew near the bed and looked down upon the sad shape which lay there.

"She was a most beautiful woman," he said.

"You have known her then," said Mrs. White, "for you could not guess from what she is now that she had been beautiful. Let me draw the sheet over her poor face."

"I will do that," he said, "I have the right to. I knew her well long ago."

There was something in his voice which made Mrs. White afraid to look at him. She did not interfere, but let him draw the sheet which covered the thin body over the face.

"The Master did well to send me here to-day," he said, in a tone of such awful suffering that Mrs. White dared not move or answer. She held Beryl close and tight, but the child made no response. A great silence fell on the room. Suddenly Mrs. White uttered a low cry of fear. "What is in the room?" she said. Who is it? There is something I can feel but cannot see!" She rose and looked at the Prince. He seemed like one undergoing some awful experience. He was a singularly handsome man, still young, with large dark eyes and a finely shaped head and face. An intense pallor had spread over his face, his eyes were set in a stare, and drops stood on his forehead under the short curls of dark hair. He made an effort to speak to Mrs. White who showed agitation and even terror.

"You would not be afraid if you could see her," he said, "she is most beautiful. The child sees her and is not afraid."

At this moment Beryl moved. She drew herself away from Mrs. White and going slowly to the Prince, held out her two hands to him.

"Oh my God," he said in a whisper, a vibrating whisper full of intense feeling, "are you giving her to me, Adelaide? Do you love me well enough still to trust me with your child's life? I will fulfil the trust. When you have passed into the far spiritual spheres you may know she is safe with me on earth."

He paused, holding the child's hands fast in his. He and Beryl had both gazed upon what seemed to Mrs. White like empty space, as if they saw something there which held their senses spell-bound. But now suddenly a change came on the Prince. He started, bowed his head like one rendering reverence, and seemed as though he listened.

And then he spoke, in an almost inaudible voice.

"Be it so--the Master has spoken, and I obey. She is not given to me, but to him. This is the disciple I was sent to seek."

CHAPTER II.

A being of intense sensitiveness, constructed with the utmost delicacy, and responding to the lightest touch, was imprisoned in a sheath which at one time had exactly fitted it. This sheath had begun to shrink and draw itself together under the influence of a destructive power and, for a long time past, imprisonment within it was the cause of ceaseless agony. And yet the prisoner did not pray for release, did not struggle to escape, but suffered uncomplainingly. The beautiful soul of Adelaide Raymond, which was imprisoned in the sheath once beautiful like itself, and now grown terrible to look upon, bore marks upon it from past deeds in other lives which could only be erased by suffering. She was aware of this, in her soul-consciousness, and she was eager to erase those marks and to rise to a higher state of being. She could not so rise until she was fitted to appear in such a state. The social law of appropriate dressing, which is followed on the stage of physical life, is a reflection from the inexorable law of the world outside matter, where it is impossible for a spirit to be in any place or state unless

its appearance is harmonious with that place or state. The marks which Adelaide bore upon her psychic form made it impossible for her to go to the spiritual sphere into which she desired to enter, nor was it within her power to obtain the dress which she must wear. In order to recover her beauty and to clothe it fitly she knew that she must pass through suffering of long duration or else acute torment. She had the power of choice, and being essentially brave she chose the torment, the physical agony which would absorb the remainder of the incarnation which, according to natural laws, was but half-spent. The alternatives of a whole interval between two incarnations spent in darkness, or a whole incarnation of physical weakness, were to her less bearable to contemplate than a few years of torture. Her spirit, roaming free from the body in sleep, saw, and understood, and made the momentous choice ; and returned to await the first indications of malignant disease in its physical sheath without dismay, and with resignation. From that day fresh supplies of courage were needed and demanded by her continually ; but the ordeal was endured to the utmost, so that when she sank to the lowest level of poverty and was dependent on poor-law relief, it happened that her desperate need of narcotics to soothe the sharp agony of her suffering was overlooked, and she lay like a victim on the rack, enduring every stab of pain in its fullest intensity, without the smallest alleviation. And now the grip of the sheath upon her had given way, and from it as it lay inanimate she had risen up and stood in its midst. Innumerable silvery threads passed from every vessel and organ of the physical body to the corresponding vessel or organ of the psychic shape which rose up from it. Every ethereal atom had suffered in the physical atom which had encased it, and as each released itself in the gradual uprising of the whole shape of which it was a part, it became changed and conscious of freedom. The sense of pleasure which passed through the whole form as it stood there was so keen, so intense, that for the moment all else was forgotten, there was the oblivion of great personal enjoyment after acute pain. But the beautiful form which stood there, drawing to itself out of the ethereal atmosphere, filmy whiteness of which to make the dress it needed, and delighted to find how easy it now was to do this, was not yet free ; it was held to the dreadful vesture which it had cast off, by the

innumerable threads which still connected every part of the one with every part of the other. And standing, it assumed, by reason of these fine white lines which connected the prostrate form with the standing one, the mystic shape seen in the outline of the pyramids. The links which united the standing shape to the prostrate one made no claim upon it, exercised no retarding power which they possessed, anywhere but from the brain. Elsewhere the vesture which had at last been torn asunder and lay in peace, sent no messages to draw the spirit back, and it was absorbed in the joy of the new life without a pang entering into it from the old. But from the brain came recollections and reminders which made the beautiful head that was held so high, droop and give attention. The eyes in that drooping head saw nothing of the dreary little room in the London street ; that scene was not within their vision, and they were filled with delight in looking upon surroundings which had become familiar and beloved in the dream consciousness, when sleep had sometimes given a brief rest to the suffering body. But now, drawn by links which held them fast, they looked down and saw, by the help of the organism which had so lately been their place of punishment, the child's figure in the sordid room, and the man who stood beside the bed. Then, with a cry, Adelaide tried to reach him, and then it was that Mrs. White knew that there was something near her which she could not see. But the two whom Adelaide desired to reach saw her, and it was she who put Beryl's hands into the hands of the Prince. In doing this she did more for the child than she had ever done yet, save by loving her ; and her gratitude that such an opportunity had been granted to her was intense. But she also, as did the Prince, understood, almost before his words to her had been uttered, that the charge of the child was undertaken by a greater than he. A shape stood beside him and addressed him, one that Adelaide both saw and heard. A man, in the prime of life and evidently possessed of great power ; tall, but slight, with a pale face like that of one whose pallor comes from great work and close study, yet with a faint oriental duskiness in its tinting, oval-shaped, and illuminated by most piercing and commanding eyes, which appeared to look through the person, upon whom they were directed and to search their thoughts and feelings. Nothing could be hidden from the man with such a gaze as this ; nor could he be disobeyed.

Adelaide felt this at once, though he was unknown to her. He had the intrinsic right to command, one which arises from within, attained by becoming a Master in life and its mysteries.

"This child is the disciple I sent you to find," he said to the Prince. "This early privation and suffering is the result of deeds in her last life, in which she forgot and fell back. That is over and she is ready to begin her task again. Take her from this place. I will give her mother the power to come with her, and watch over her and comfort her."

To the Prince, and to Beryl, the moment of entrancement was passed, and both realised that they stood in this sad, sordid garret beside the dead body of the woman beloved by them both, that body bearing the marks of the torture she had suffered.

Mrs. White was trembling and crying a little, quietly.

"The feeling has gone now," she stammered, "but I am sure poor Mrs. Raymond was here a moment ago. I felt her. Let me take Beryl away home at once."

"Yes, take her," said the Prince, "she must stay here no longer. Leave me here ; I must make some arrangements."

Mrs. White understood him, and said nothing. She reflected that, as he had said he had the right to cover the dead woman's face, no doubt he felt he had the right to prevent her from being buried as a pauper, and would wish to do so.

"Will you follow us as soon as you can ?" she asked.

"Yes," he said.

"Come, dear," she said to Beryl, who took her hand and went with her quietly. She did not desire to stay with the poor disfigured body, for she had seen her mother's beautiful shape, and believed that she would see it again. Grief had fallen from her, like a useless burden ; she was inwardly exultant because her mother was free, and was now so lovely to look upon. The women in the street looked pityingly upon her as she passed, her hand held tight by her friend in need. And so she went out of that dark slum never to return to it, never to see it any more.

The Prince did not return for some hours, and when the strange-looking boy admitted him and showed him into Mrs. White's sitting-room, he found Beryl alone there, curled up in a big arm chair by the fire and fast asleep. There was a faint smile

on her delicate face. It was long since she had slept deeply like this, for she had been her mother's only nurse.

"Poor little girl," said Mrs. White, who came softly into the room and found the Prince standing in front of the fire looking down upon Beryl. "Poor little waif! I wonder what we can do for her!"

"I intend to adopt her," he answered gravely.

"Adopt her!" exclaimed Mrs. White, in a tone of the greatest astonishment. "You! Prince Georges! It is out of the question. It is impossible. People will think she is your daughter."

"I cannot help that," he answered very quietly. "They may think—and say—what they like. I wish she were my daughter. I loved her mother, and have never cared for any other woman. I will do for her child what I would have done if I had had the good fortune to be that child's father; I will do all for her that the Master permits me to do. I am compelled to add that proviso, because he has claimed the child as a disciple, one whose path he knows and for whom he is responsible."

"It is very wonderful," said Mrs. White. "What a strange romance to take place in this sordid part of London. And how mysteriously it has all occurred—so that no one knows anything but that a poor woman is dead, and I have brought home her child."

"That is how wonderful things always do occur," he answered, "they happen in the inner region of thought and feeling and experience of which our next door neighbours and our acquaintances know absolutely nothing. That is how spheres pass through spheres, the more spiritual and real passing unseen through the gross and material."

"Yes—but the effects show in the material sooner or later. Even the people in that tenement-house are sure to know sometime that Beryl has been adopted by the gentleman who came there the day her mother died."

"Yes—the spiritual spheres guide and control the physical spheres, and therefore their presence is known, though only perceived by results." He paused and there was a moment's silence, during which both regarded the child, who, in her deep sleep, looked most delicately beautiful and fair, although her speaking eyes were veiled by the lids, heavy with long-denied sleep.

"I am going back to my hotel now," he said suddenly. "If

you will keep her here till I fetch her I shall be grateful. I do not know whether I am to leave London at once, or to remain here for a day or two."

"Of course she can stay here as long as you like," said Mrs. White. "I should miss her very much if you were going to take her right away. But I know it is of no use to want anything different from what is decreed."

The Prince smiled. "Not the least," he said.

"I may tell you, at least," she went on, "that I would have liked to adopt Beryl myself. I have always thought that when her mother died she would come and live with me."

"You must be content to see her sometimes," was the answer.

"Well, I shall be glad of that," replied Mrs. White.

MABEL COLLINS.

(To be continued.)

How can ye laugh, how take delight in this world, ye who are lit only by the flame of the baser desires? Ye go hence to a darkness that will never depart, if ye seek not the light that can drive it away.

"DHĀMMAPADA."

The gift of the truth exceeds all other gifts.
 The savour of the truth exceeds all other savours.
 The delight of the truth surpasses all other delights.
 The desire after deliverance o'er masters every sorrow.

"DHĀMMAPADA."

The lust after pleasure is the source of all pain; it is an enemy who stealthily approaches us clothed in the garb of a friend. The desire for delight is as a fierce fire, flaming forth in the very heart of the house.

"FO SHO HING TSAN CHING."

ON THE BASIS OF THE T.S.

CONFUSION of thought appears to have arisen over Mrs. Besant's article on "The Basis of the Theosophical Society," by trying to fit the statement "we have no code," to isolated cases. That statement was the outcome of a philosophic abstraction, and it is as impossible to make a whole out of one of its component parts, as to make any isolated case completely fit her generalisation. The impersonal style employed to exhort a society to collective virtue must be so different, too, from an exhortation to the individual, that Mr. Mead's quotations of passages addressed to individuals, in her article on "Brotherhood, True and False," do not prove that her attitude has changed. On the contrary, sublime depths of spirituality are unfolded in the "Basis;" the gates of love are opened wider still, so that all alike may share in that unfoldment.

If we lay aside preconceived notions, and examine her words in the cold light of reason, we find that they are logical. If we admit the inclusion of past as well as present and future moral standards in the great human scheme, we must also admit that a society founded on this unity basis can ask no more from members than the recognition of, and the will to live, Brotherhood—that the inclusiveness of its views prohibits the exaction of any special *kind* of Brotherhood; that it cannot, therefore, impose a "code" on members; otherwise put, it has no code. This is logic and must be faced.

Our difficulties are of this kind :

- (1) In proclaiming no fixed code of morals, the Society embraces the dangerous policy of ignoring tried and necessary moral standards; it becomes a danger to the public; its members are at the mercy of wrong-doers, for, in the absence of a fixed standard, how would fitness for membership be determined?
- (2) Mrs. Besant writes: "The mere fact that a Society has objects, of which the applicant for membership must

approve, *differentiates it from humanity at large and makes a limitation.*" (Italics mine.) From this it is inferred that, since the words "we have no code" are a broad generalisation covering the whole of human life, the T.S., as part of the whole, cannot, on her own showing, take that generalisation for its basis.

- (3) That a relative moral standard has no compelling force, and the incentive to noble living is lost—to the weaker ones especially.

(1) Some are shocked at the rejection of public opinion as a moral code for the T.S., feeling, with justice, that it is a safeguard of society, a register of the social conscience, as it were—the precious fruit of experience, indispensable to the majority. They are right as far as they go, but confusion arises here between morals and ethics: "However men approach Me, *even so do I accept them, for the path men take from every side is mine.*" Again: "The Lord accepteth neither the evil *nor yet the well-doing of any.*" By holding up this ideal Mrs. Besant puts public opinion in true perspective. She does not undervalue it, but shows its inadequacy for our purpose—an inclusive, an ethical one. As a code for the T.S. it means "stagnation, not progress," because a vital movement like ours deals primarily with causes—the seeds of the future—and public opinion is not a cause, but an effect. Nor can an ethical Society be founded upon criminal or any mundane law, for the reason that such law is but crystallized public opinion. The law is only a partial expression of that deeper justice of which we would form the *physical* as well as mental nucleus. This of course does not mean that the individual member can ignore the law of his land and time, but it means that strict neutrality is the only official policy that ensures perfect liberty of action to members of a Society the objects of which include all nations, all laws and all times.

Our strong feeling about the common moral standard comes from the fact that the race arrives more or less simultaneously at conclusions affecting its welfare, and we share those conclusions—they are pressed upon us with the force of an immense majority. But there are some who lag behind—representing paths trodden by all in the past—and others are in advance—representing the future. Theosophy, the Divine Wisdom, must include all, and the Theosoph-

ical Society must include all who have "the root of the matter" in them "in desire and effort to help,"—therefore public opinion cannot be proclaimed its code, nor common law its foundation. Surely that is the sense in which the words "we have no code" were penned.

As to determining fitness for membership : Mrs. Besant's words : "that a man's recognition [of Brotherhood] be not merely a lip- but a life-recognition," seem at first to increase the difficulty of discriminating between the fit and unfit, in the absence of a fixed standard. But the difficulty comes from taking the words "life-recognition" to mean action *only*. "I agree," with Mr. Mead, "that thought and motive are not more important than action ; all three are equally important in Truth," but I think he mistakes the function of action in this connection. I cannot attempt to define that function, but would hint that the highest perfection of action is *only* realized when it is used to strengthen the bonds of Brotherhood—to carry spiritual unity into effect. The words "life-recognition" need not mean the attainment of this ideal, but rather the effort towards it, by recognising which, in our brother, we deepen our sympathies, and by stimulating which we lay the foundations of future right acting.

(2) We have read of the paths of forthgoing and of return, and learned that on the latter the materials used are the same, but that the change of direction reverses, as it were, the processes of life,—so that where on the outgoing path the life is cramped and cabined in the form, and separate and analytical in its workings, on the path of return the form ceases gradually to obstruct the Spirit within, and becomes as a mirror clearly reflecting the surrounding universe. It does not thereby *lose* its identity, but rather expands it to include all lives outside. Such a man—or such a Society—is certainly "differentiated from humanity at large," but the "objects" which distinguish it, instead of being the marks of the crucifixion—separateness, the body of anguish—are those of the Resurrection—unity, the body of Bliss. As an affirmation of the principle of unity it is distinguished from all that is separative, and for that reason, to exclude any part—intellectual, moral, or physical—at once deprives it of its distinctive mark.

(3) The relativity of moral codes is a fact beyond dispute,

evidenced by the differing notions of morality through the ascending scale from savage to saint. That there is also something absolute about morals is seen in the way that men perform acts of heroism under the stimulus of totally opposite ideals. Differences do not, then, decrease the moral sense, but—as martyrs to all shades of opinion prove—act as a stimulus to it. How explain the paradox? We must search for a common basis of moralities, and we find it in the ethical basis of Theosophy—in that which inspires one man to kill, another to lay down his life, and both, with the same feeling of sacred obligation. “Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by [this,] the raft of wisdom.” Such wisdom is not attained without personal sacrifice, mental agony,—but those who attain to it are an irresistible force for good to all, without exception. That is the ideal towards which the “Basis” leads; the ideal of the Self, reflecting Eternal Perfection in our separated lives. And since limitation is the Will of the LOGOS, it must also be the means of our salvation, so that if this ideal illumines our Society, the weak ones will grow strong, and the strong will show forth Divine Sonship. For no man conquers, except he endure the Cross.

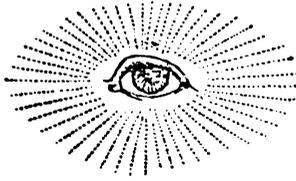
MAUD MACCARTHY.

The weary course of sorrow can only come to an end by creating in your breast a heart that desires nothing. Once for all leave behind you the long labyrinth of existence, and step by step mount steadily upwards like the sun that daily advances over the western hills.

“FO SHO HING TSAN CHING.”

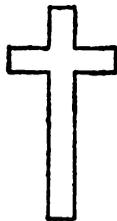
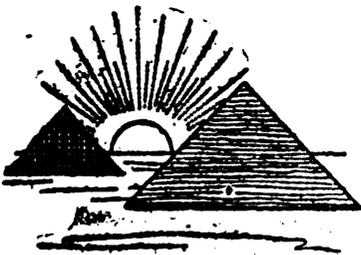
Who has taken refuge in the Buddha, his Doctrine and his Brotherhood, he knows the Four Holy Truths with perfect understanding: Sorrow, the Cause of Sorrow, the Removing of Sorrow, and the Path that leads to the Removing of Sorrow. This is a place of safety, this is the best place of refuge. Whose chooses this refuge shall be raised far beyond the reach of sorrow.

“MAJJHĪMA NIKĀYA.”



COMPARATIVE
•• RELIGION ••

PHILOSOPHY & SCIENCE



THE WEAPONS OF ZOROASTER.

THE blessed Lord Zoroaster holds two very significant and symbolical weapons in His hands—in His picture—one of which is Fire, and the other a Staff. Fire is held burning in His right hand and the Staff in the left, whose one end touches the toe or His left foot, and the other end touches the Fire held in His right hand.

The Fire held in the right hand by Zoroaster, it is said, was brought by Him from Ahura-Mazda, Who gave it to Him as a weapon by which He can fight, and maintain His own against the attacks of the *drugā*, by which He can purify Himself, by which He can learn the Law of Ahura-Mazda, and by which He can purify others and teach them the Wisdom and the Religion of Ahura-Mazda. This Fire He enthroned later on in fire temples, and gave it to humanity as the symbol of Ahura-Mazda for worship and adoration. Unlike other material fires, its form was spherical. It did not give smoke, could burn perpetually without requiring any fuel, and did not burn the hand when held.

Now, it is said of the Staff too, that it was a divine weapon. Before the birth of Zoroaster a Staff of the size of a man was cut from a Hoam tree and in it was put the *Farohar* [*sic.*] of Zoroaster by the two amshaspendis, Vohumano and Ashavahishta. For some time this staff with *Farohar* was kept in charge of a *Simurgh*, from whom later on it was transferred to Zoroaster's father. The shapes and names of this staff are various. Sometimes it is called *Nav-garsh*, or a staff of nine knots, sometimes *Gosuro* or *Guruz*, a mace having a handle and a round or cylindrical head like a hammer or a cow's head.

Now a question will arise, "What do these weapons signify?" As a symbol of royalty we ordinarily find, with all royal personages, that they hold a sceptre in one hand and a globe in the other—one signifying temporal power and the other spiritual power. Similarly the staff in the hand of Zoroaster stands for the temporal power, and the sphere or globe of fire for spiritual power. In Avesta, Ahura-Mazda is

called *Ahu* and *Ratu*, Spiritual and Temporal Lord of the Spiritual world ; while Zoroaster is called *Ahu* and *Ratu*, Spiritual and Temporal Lord of the material world. In the present-day royalties we find these two powers separate and the symbols are held in each hand separately, but in Zoroaster we find these two powers and functions joined together, so the hands holding the symbols are not kept apart but touching each other. This shows that a ruler should be a truly spiritual man, and ruling and governing should be conducted on spiritual lines. At the same time religion and spirituality must not mean mere seclusion and asceticism, but they mean proper and skilful action, realising the unity of all things and guiding and conducting all things to that unity. Hence a real mystic is he who is a dreamer as well as the most practical worker.

Again, Fire and Staff stand as symbols of spirit and matter and thus by holding them Zoroaster gives the whole teaching of His philosophy as well as of every true philosophy, as to the origin, existence and end of the universe, also of man, in these simple symbols. In Avesta, Fire is called the son of Ahura-Mazda, the spirit in man, and at one place in Vendidâd it is openly called the symbol of Ahura-Mazda. So there can be no objection to our taking the Fire in the hand of Zoroaster as the symbol of spirit, Life, *Purusha*, *Spenta-mainyush*, or Light of the Logos. On the other hand the staff, especially the nine-knotted or seven-knotted staff, stands for the symbol of matter, darkness, ignorance, *Angra-mainyush*, *Prakṛti*. "Thus are the primeval spirits who as a pair (combining their opposite strivings) and (yet each) independent in action, have been famed (of old)," Yasna, XXX., 3. From the beginning everything goes on and will go on till the end, according to the working of the two powers of Ahura-Mazda, *Spenta-mainyush* and *Angra-mainyush*. Both work together, there cannot be one without the other, but both work toward opposite ends. *Spenta-mainyush* brings increase, progress, development ; so the Fire gives vitality, life, activity, expansion, rises higher up and up ; but *Angra-mainyush*, or matter, brings manifestation, contraction, goes down and down, and thus the Staff is broad at the head, but becomes narrower and narrower as it goes down to the end. The nine or seven knots mean nine or seven *Tatṭvas* or globes or planes or planetary chains. From the knot above, highest matter, as manifestation goes on, matter goes down and down and

becomes denser and denser ; other *Taṭṭvas*, globes, planets, come out till the nadir point of materiality is reached, which is, touching the end of the staff to the toe of the foot. According to Sankhya Philosophy, *Purusha* is lame and *Prakṛti* is blind ; so fire is light and matter is darkness, but fire cannot burn by itself without wood, matter. The lame rides on the blind and guides him. Similarly the Fire is kept above on the head of the staff, as if riding over it. In man, the Self, Spirit, Fire, rides over the forms, matter. He sits in the forms, controls and guides them. The spirit (Fire) leads him up, evolves him higher and higher, and gives him life, light and knowledge and ultimately unites him with the Universal Spirit by burning and destroying all differentiation and separation ; but the forms, the material nature, bring darkness, carry him lower and lower from reality, bring greater and greater separation and disunion and cause death and destruction. In spite of that, matter is the vehicle of all power if it is properly kept in control, and thus we find Zoroaster holds that staff firmly in His hand. Such is the sublime teaching the blessed Lord Zoroaster gives in a nut-shell, in the symbols of His two divine weapons. To His holy feet let us bow down in reverence !

C. E. ANKLESARIA.

SOME IDEAS ON TIME.

Lord of the Past and Future,
 Exalted above the three times,
 At whose feet rolling on
 In years and days Time passed by,
 Whom, as the Light of Lights, the Gods
 Adore as immortality.
 On whom the five-fold host of living beings
 Together with space depend,
 Him know I as my soul
 Immortal, the Immortal.

(*Bṛhadāraṇyaka Upaniṣhaṭ IV. iv., 16, 17. Quoted in Deussen's Religion of India.*)

TIME, Space and Causality are three concepts upon which are strung, like beads on a string, all our thoughts and experiences of the perceptual world—*i.e.*, the world of phenomena. We are unable to go beyond them. Every experience of the world has to be cast into the moulds of Time, Space and Causality. They form the very intuitions of our intellect, categories, as they are called in the system of Kant. They may be looked upon as the three aspects of a stream called the phenomenal world. We cannot think of a thing except as in time, as in space, and as cause or effect. This

stream is eternal. Hence does the symbol of the serpent with its tail in its mouth represent eternity. This stream is called in our Scriptures *Pravāha Nityam*—the great *Asvat̥tha* tree of the Upaniṣhaṣ and the Gîṭā. It is the tree of *Samsāra*, the everchanging, the tree that is not the same in all respects, even in the next moment.

The old, old tree that sees no morrow's dawn,
 Roots up, branches down, that truly is pure ;
 That Brahman, deathless That is verily called ;
 In That all the worlds are contained,
 Beyond That goes nothing at all ;
 This verily is That. (Kathopaniṣhaṭ.)

We shall now study and endeavor to understand one of the aspects of the question, what is time ? Various theories are held regarding it. Ordinarily it is looked upon as a symbol of a succession of states of our consciousness in relation to events in the perceptual world. All ideas of time agree in connecting it always with change. This change may be external or internal. Time, in truth, "is not an entity, but only a relation between events in sequences, as past, present and future ; this relationship, however, is conceived realistically as a sort of self-sufficient entity or object of contemplation."

"It is an illusion" says H.P.B. (*Secret Doctrine*, vol. I.), "produced by the succession of states of consciousness as we travel through *eternal duration* ; and it does not exist where no consciousness exists in which the illusion can be produced, but 'lies asleep.' " That is the reason why if a man be asleep, or in a comatose state, or in a swoon, or in *samāḍhi*, he has no conception of time, inasmuch as he has no consciousness of the changes of events in relation to himself. For the contrary reason, a particular time-span appears long or short according as the contents thereof are large or small. In other words, as we pass through a larger or smaller number of the states of consciousness, so is the longer or shorter duration of time that is *felt* by us. So also is our notion of the age of a tree affected by the largeness or smallness of the changes, the size, contour, number of branches, etc., thereof. It is easy to induce an idea of long age for a tree, by bringing about rapid changes in size, etc., by means of great nourishment, large supply of sunlight, or electric light, warmth, manure and water.

We cannot assert a real existence for time. "It is not in things but is our mode of perceiving them" (*Grammar of Science*). "Time

is measured by recurrence of certain relative positions of objects or points in space ; the periods of this recurrence are variable, depending upon variable physical conditions. Our timekeepers—watches, clocks, hour-glasses, etc.,—are all subject to variations of position, temperature, changes in the intensity of gravitation according to latitudes, or places of observation ; this is true also of the celestial timekeepers, such as Sun, Moon, and Stars. The constancy of efflux of time, like that of spatial positions which serve as the basis for our determination of the rates and amounts of physical motion, is purely conceptional " (Stallo).

Plato conceived time as a creation of the Demiurge, a moving image of eternity. According to Plotinus and Iamblichus, time is generated by the restless energy of the *Nous*, seeking to express in matter the infinite and eternal fulness of being. As it cannot do so at a stroke, it is forced to a successive series of acts (Baldwin's *Dictionary of Psychology*).

St. Augustine's view is very instructive ; there are not properly three times—a past which is not, a future which is not, with an intermediate present which is a mere point of transition between these two nonentities ; but there is a present of things present, a present of things past, a present of things future ; the first in attention, the second in memory, and the third in expectation. Time in itself is nothing. He transfers the reference of time from the world-soul to the human soul. His view of time is subjective (*Ibid*).

Aristotle's view of time is also subjective. He regards it as the number of the local movement, in which the " Now " is, as it were, borne along, like a moving point in space, as the generating point. The " Now " in one sense is always the same ; while in another sense, as occupying different positions in the series, it is always different. In the identity of the " Now " he finds the ground of the self-identity of time taken as a whole, though relatively to motion time always is changing. " There will be no time if there be no self " (*Ibid*).

Time is infinite in both directions, past and future. The present is a mathematical line. It is inconceivable. It is likened to a flash of lightning, in the *Kenopaniṣhaṭ*. It eludes the grasp of the intellect in the same way as an " atom ; " a great scientist calls an " atom " a point, as in geometry, having no magnitude. Similar is the concep-

tion of the "present" time. The moment we call an event *present*, that very moment it has already become *past*. In a stream of water, we cannot fix our eye upon a drop of water and say : " It is there ; " it is ever going on. For this reason the Self is called " the Lord of the past and future," the present being ignored in the Upaniṣhaṭ. I am informed that in old Tamil there was no present tense, as the present tense is fugitive and unlasting. " The sensation we have of the actuality of the division of time known as present comes from the blurring of the momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past " (*Secret Doctrine*, I., 69).

In Indian philosophy, we find much similarity of ideas on the mystery of time. Broadly speaking, there are two views of time. One is called—*Drushti Srushti Pakṣhah*, *i.e.*, the subjective aspect—the individual soul's creation in time ; the other is called *Srashtṛu Drishti Pakṣhah*, the objective aspect—the universal soul's creation in time.

In the Upaniṣhaṭs there are two conceptions of Brahman—*Nirguṇa* and *Sagūṇa*. The Upaniṣhaṭs which give the philosophy of *Nirguṇa* Brahman hold the first view. The Upaniṣhaṭs which give the philosophy of *Sagūṇa* Brahman generally hold the second view. This second view appears also to be the view of the Samhitā and Brāhmaṇa portions of the Vedas, such as *Arunam*, etc. *Kāla*, or time, in this view, is a creation, or rather an emanation from Īshvara. The Dvaitīs hold both these aspects of time, but in different viewpoints ; in the *Vyāvahārika*, *i.e.*, phenomenal state, the second aspect is correct ; in the *Pāramārthika* aspect, the first view is correct.

In the unmanifested condition, Brahman is *Nirguṇa*, *i.e.*, without attributes. It is timeless, spaceless and causeless. That is the *Pāramārthika* state. In the manifested condition, *i.e.*, *Vyāvahārika* state, Brahman has four aspects.

- | | | | | |
|-----|-----------------|---------|---------|---|
| (1) | <i>Puruṣha</i> | ... | ... | Consciousness. |
| (2) | <i>Avyakṣam</i> | ... | ... | Root-matter. |
| (3) | <i>Kāla</i> | ... | ... | Order or process of
evolution, time. |
| (4) | <i>Jagaṭ</i> | [...] | [...] | Manifested universe, |

The Linga Purâna says : “ *Kâla* is *Îshvara* ; ” rather, the first ideation of *Îshvara*, in view to the formation of a universe, that streams forth threefold as time, space, and cause. The verse of the *Taiṭṭirîyopaniṣat* is very apt and to the point : “ He willed : ‘ May I become many ; may I take birth ; ’ He thought out thought ; He thought (thus) thinking out ; did emanate this all, whatever is ; this emanating thus, He verily did this pervade. Pervading this, both being and beyond did he become, both the defined and the indefinite, the based and the baseless, the conscious too and the unconscious, the true too and the false ; The *That which is*, becomes *whatever is* ; thence do they call it ‘ *That which is* ’ ” (Mead’s translation).

This willing, this ideation of *Îshvara* is the sum of the archetypes (the Idea of Plato) in potentiality, before manifestation as names and forms in the world. These archetypes in their materialisation come down successively. This succession in unfolding is time in relation to our states of consciousness. This successive unfolding, or densifying of the “ ideas ” of *Îshvara*, or the Logos of a particular system, is what is called Evolution. This process may be understood by the simile of a phonograph ; the marks on the wax cylinder are the ideas ; the needle of the diaphragm that moves up and down is the evolutionary process, *i.e.*, the time-span ; the music produced is the manifested universe, or *Jagat*.

The philosophy of “ *Sphôṭam* ” may be here considered with profit. *Sphôṭam* literally means “ bursting of the bubble.” The *Nâda* Brahman, or *Shabḍa* Brahmavâḍa, is this philosophy of *Sphôṭam*. The uttering of the word is the origin and process of world-manifestation ; *Parâ*, *Pasayanṭi*, *Maḍhyamâ*, and *Iykhari Vâch* simply represent the different and successive stages of evolution, or the densification, so to say, of the ideation of *Îshvara*. The first verse of the *Mâṇdukyôpaniṣat*, contains this philosophy of *Nâḍabrahman*. “ That *Aum*, the word that never dies, this all, its meaning is what was, what is, what will be, all is but *Aum*. What else besides which triple time transcends, that too is *Aum*.”

The *Arunam* throws a good deal of light on the mystery of time—the verses in the second and the eighth *Anuvâkams* are useful to us. 2nd *Anuvâkam*, verse 2. (Mantra.) “ From all *lôkas* (planes) *Sûrya* (Sun) abstracts the essence which is its principal ray. By this ray’s modifications, *Kâla Vishêshanam* (division of time) arises,”

The Sun has seven rays—red, orange, yellow, green, blue, indigo, and violet. Beyond red and violet we have dark rays, ultra-red and ultra-violet rays, which are, respectively, heat and chemical rays. All the rays differ from each other in the rates of vibration and in the length of their waves. It may be conceived that all these rays are modifications of one ideal ray, in the same way as botanists think that all the parts of a plant, leaf, stem, trunk, flower, fruit, etc., are modifications of an ideal leaf. Time arises by reason of the changes produced by the Sun's rays, which are modifications of the one ideal ray. The Sun is called the source of all things—not the physical Sun, but the *Puruṣha*, the Logos, whose physical body is the visible Sun. It is said that all the powers manifested and manifesting in the world flow through *Āditya* (Sun), and it is by him that all the worlds are sustained. Even the physical Sun, as we know by modern physical science, is the source of all the energy on earth, except, perhaps, the single exception of the tides, which are caused by the moon's attraction exerted upon the earth. The coal in the mines, the oil of petroleum or kerosine, are simply bottled sunlight. Plant-life depends upon the chemical and heat rays of the sun for the building of the tissues; animal life depends upon the plant. Coal is preserved trees, subjected to great pressure and high temperature. Steam power, electric power, brain power, in short all motions on earth, are traceable to the Sun and are only modifications of some vibration or other of the solar rays. Hence the Sun is called "*swara*" (vibration) in the *Udgītopāsana* portion of the *Chândogya*paniṣaḥ. The Sun is called, in the *Rig Veda*, "*Amsaḥ*" to indicate rhythmic motion.

The original and simple idea conveyed by the famous *Gaya-ṭri* is that the Sun is the source of all beings, of all energy, and is the regulator and guide of all intelligence, in all its varied aspects. Verily is the Sun the father and mother of our system.

Verses 3, 6. *Brâhmanam*. "Just as a river, taking its rise from a reservoir of plenty, and taking in its course petty streamlets as tributaries, finally reaches the ocean, so (the river of) Time (rising from *Īshvara*) takes in its course minor divisions of time, and finally reaches *Samvatsara*" (*Mahâkâlam* or *Brahmakalpam*). We know *Samvatsara* by its component parts, divisions of time great and small;

but we cannot know Time in itself beyond the manifestations or modifications of things.

Time is a symbol for a succession of events. Time is considered to be an emanation from Īshvara. We can know it only by a reference to the changes which objects undergo in Nature. We cannot know time in itself, *i.e.*, noumenal time as opposed to phenomenal time.

Verse 7. Brāhmanam. Time in itself (noumenal time) is covered by the veil made up of,

- (1) *Paṭaraha*—Variation due to motion.
- (2) *Vikliḍhaha*—Difference due to seasons.
- (3) *Pingaha*—Yellow and other colours.

The physical senses can note only variations or changes in things and cannot go behind them.

Verses 8-11. "*Manṭra-Kāla* has one head, two faces." This law holds good as the characteristic of all *ṛtū*s (seasons, *i.e.*, productions in the seasons). "From both faces seven *Indriyas* (sense-embodied beings with the senses) are produced. But these beings are mere words and not realities." (They are mere appearances, mere *māyā*), Brāhmaṇa "*Samvaṭsara* has, on the right and left sides, white and black."

(*Manṭra*). "O *Piṣhan* (nourisher, addressed to the Sun), you have a white side and a black side, which are opposite to each other. You cause these and day and night."

Brāhmaṇa in 'this (black side, *i.e.*, *Pāramārthika* aspect) world is not ; sustainers (suns) are not ; beings are not ; (our) Sun is not ; all this phenomenal world is the lovely and pleasant form of *Samvaṭsara*."

Time has two sides or aspects : the black (the unmanifested the (noumenal) aspect, *i.e.*, unconditioned time, *Akhaṇḍa Kāla* : the white the phenomenal or manifested) aspect, *i.e.*, conditioned time *Khandakāla*, related to the modifications or variations of things in succession.

8th Anuvakam. Verse 3, Brāhmaṇa. "How is *Samvaṭsara* (produced)? *Kāla* is born of waters (of space). The waters were the source of all manifestations. All things were in the waters in their subtle condition. They became condensed into a *Brahmāṇḍa*. The Īshvaric *Vīryam* (force or germ) entered the waters, condensed

the subtle forms of things into the worlds." These changes, as said above, are the indices of *Khandakâla*, conditioned time. The unconditioned time is *Îshvara*. Hence *Khandakâla* is *Samvaṭsara*. The *Îshvaric* force entered into the waters of space (this is the *tapas*, the willing, the ideation of *Îshvara*, in the *Upaniṣhaṭs*), resided there, fecundated them, and thence emerged forth into the manifested universe. It is said in the *Bṛhadâraṇyakôpaniṣhaṭ*, that *Samvaṭsara* does not mean a year, as one ordinarily understands it, but means all the divisions of time and the durations thereof, which the restless energy of *Îshvara* takes to manifest itself in terms of matter, so as to produce the universe.

Manu also is to the same effect. "In the matrix of space, *Îshvara* placed His *vîryam* (germ); it swelled and became the resplendent globe; the universe arose therefrom."

So the Lord says in the *Gîtâ*: "My womb is the great eternal; in that I place the germ; thence cometh forth the birth of beings." "Of calculators, modifiers of things I am time."

We thus find that there are two aspects of time. In its noumenal aspect, time is the sum-total of the potentialities of the modifications of the *Îshvaric* will, or energy, or His ideation before or at the instant of formation of a world system. This ideation, this restless energy seeks, as said above, to express itself in names and forms in the matter of that system, through a successive series of acts or manifestations. To the mind of a seer, all the manifestations appear simultaneously, all at once, as one looks at a picture, but to an ordinary man they appear in succession—as you would describe all the parts of a picture from top to bottom, or bottom to top. As the tree is in the seed, so the manifested world, or rather ever-manifesting and ever-becoming world, is in the *Samvaṭsara*, which is the ideation of *Îshvara*. We are familiar with the magic lantern. If a picture be placed in the field of a lantern and if the lantern be so arranged that the focus fall on the screen, then the light would appear as a single and distinct point. That tiny speck of light contains the whole of the picture with all its details of form and color; but we cannot see them; but withdraw the lens away from the picture, the details become more and more visible. We expand the point into a surface; this surface is space. The various stage

of such expansion give the succession of events, which, in relation to a percipient, become divisions of time.

What is the idea of eternity or eternal consciousness ? Mr. Leadbeater gives an illustration with which we are familiar. Prof. Joyce, an American philosopher, gives some help in appreciating the idea of eternity. "The present has two phases. 1. Where parts of a lecture, melody, or picture, are heard, sensed, or seen, each part is present in reference to the part before heard or seen, which is past, as well as in reference to the part to be heard or seen, which is future. 2. When the listener or seer grasps the whole lecture, or sees the whole picture all at once, this is another phase of the present."

"In the latter sense the everlasting present is eternity ; in so far as we can grasp at once a whole series of facts, however long or short, this series is present in the second sense of the term, to the consciousness that observes. In this view it is possible to conceive a being whose consciousness may cover all the facts as a whole, a consciousness whose span embraces the whole of time. This consciousness is what I mean by eternal consciousness. The whole of what happens in time, taken together with all its distinctions of past, present and future that hold within them the series of temporal events, this whole constitutes eternity."

The illustration of the man with the lantern in a museum, given in his *Science of Peace*, by Bhagavân Dâs, is a beautiful and instructive one. He sees the objects one after another, in succession, as he throws the light of the lantern upon each object. But all exist forever ; only our relation with each is in succession, or in time. But suppose the whole scene is lighted by a brilliant electric arc, then you see at one view the whole scene. Similar is our idea of eternal consciousness.

"Every event is a present fact in the universe-consciousness of the Logos. Everything that occurs in His universe, past, present and future, is ever there in His all-embracing consciousness, 'in His eternal now.' From the beginning of the universe to its ending, from its dawn to its sunset, all is there, ever present."—*A Study in Consciousness*, by Annie Besant.

Time cannot be said really to exist ; it is but a limitation of our lower consciousness, as we are shut in more and more, as it

were, by sheath after sheath ; what we call time as present, past and future, is but "one eternal now." "When the Ego is freed from physical trammels, either during sleep, swoon, etc., he appears to employ some transcendental measure of time in different planes ;" in this connection the story of the *Rṣhi Gaḍhi* in the *Yoga Vāsishṭa* may be considered. He plunged his head into water and took it out ; during the short time while his head was under water, he had a long and dramatic dream, wherein he went through several vicissitudes of fortune, several births.

The idea of time exists up to the seventh plane of consciousness (*Saṭyaloka*). It is said that *Ruḍra*, *Viṣṇu*, *Brahmā*, and the minor *Dēvas*, though in higher and subtler planes of consciousness, are all bound by time. Even they cannot transcend it.

We have seven states of consciousness working in seven different planes. As we succeed in withdrawing our consciousness from vehicle after vehicle, and work consciously in higher and higher planes, with subtler and subtler vehicles, our idea of time expands, more and more ; our consciousness throws off the limitations of matter more and more, till at last it is able to work in the highest *nirvāṇic* matter ; then finally, we are able to live consciously in that "eternal now" where there is peace that passeth understanding.

In the *Purāṇas*, which are books of symbolism and allegories, as well as histories of the world evolution, time is symbolised as a serpent round the head of *Mahāḍēva*, as a bracelet worn by *Pārvaṭi*, as a serpent forming the bed of *Viṣṇu*, as the churning rope of the *Dēvas* and *Asuras* for obtaining *Amṛta*, as the bow-string of *Shiva's Dhanus* ; each of the symbols has some aspect of time connected with it. This subject of the symbolism of time is a large one, requiring separate treatment.

Time implies change. The aim of Indian religious philosophy is to point out the way to the place beyond change, that is, beyond time, to the place of peace, to find out the mode by which the agitations of the mind will cease and calm be regained.

As the *Gīṭā* says, when agitations cease, confusions, or illusion, will disappear, memory (*smṛti*) will be regained. There is one eternal consciousness, but it is broken up, as it were, into innumerable waves by "I" and "Mine." If this idea of separateness be

destroyed, if the breaks caused by it in the eternal sweep of consciousness disappear, then we become all-consciousness, timeless, spaceless and causeless.

This state we can have here on earth, if we practise the great teaching of the *Gîṭā*, the doctrine of self-effacement, of self-sacrifice, of self-surrender.

“Just in proportion that we cease to be carnally minded and become instead spiritually minded,” as St. Paul says, “we cease to live in time and live in the eternal.” This change from time to eternity is possible for us, if we change our attitude towards the external world. As we read in a recent magazine : give up the life of selfishness, the philosophy of the “world for I,” and follow the life of sacrifice, the philosophy of “I for the world,” and you will transcend time and attain peace.

Truly the Sun never rises, never sets, but is always there. Being attached to earth and in relation to it, we think that the Sun rises and sets ; similarly the spiritual Sun is ever there resplendent, but being under the illusion of attachment to the body, subject to change, we think ourselves likewise.

“If a man by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as behind the veil of physical *māyā*, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will be surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life, even while in temporary bodies of short duration. All this may be achieved by the development of unselfishness, universal love of humanity, and the suppression of personality and selfishness, which are the cause of all sin and consequently of all human sorrow” (H.P.B.).

The Lord says in the *Gîṭā*, “Cut down this strongly-rooted *Asvatṭha*, the tree of *Samsāra* by the weapon of non-attachment ; then that path may be sought, treading which there is no return, going indeed to that original *Purusha* whence the ancient forth-streaming sprang.”

P. NARAYANA AIYER.

METAPHYSICAL QUESTIONS.

I

A DOUBLET.

BHAGAVÂN DÂS terms the elements of human experience *Pratyagâtmanâ* and *Mûlaprakṛti*, and translates the former as abstract Spirit. We shall consider if Spirit and Matter are both abstract conceptions. The only immediate experience that we have is that of sensation. This we analyse into two extremes, two poles, subjective and objective, and postulate for purposes of philosophical investigation two entities at the two poles—Spirit and Matter—in motion. Motion conceived as translation of something in space is what we imagine to be the cause of a sensation. That heat, light, and all other sensations are due to modes of motion outside our nerves may or may not be true, since motion is only a possible picture we have formed of the common reality behind our sensations, a *hypothetical unification* of them for purposes of explanation. Matter is a hypothetical entity we *abstract* from our sensations, so as to afford a field for motion to play in. We attribute to matter the least number of properties with which we can explain to our satisfaction all observed phenomena. But we must not forget that Matter and Motion are creations made by our mind from our sensations for purposes of gathering them in a simple formula. They are what we call “conceptual” and not “perceptual” realities. Is spirit too an abstraction from sensation? We have already referred to the subjective pole of sensation. It is the Seer—the *draṣṭhâ*—who sees what we ‘conceive’ as motion of matter and feels it as sensation. Is this Seer an abstraction like Matter? We derive the idea of Matter from contemplating the various objects we come in contact with, and after abstracting from them the properties of extension and resistance, and neglecting all other properties, arrive at the notion of Matter. Do we similarly abstract any attribute from a number of ‘units’ (I must not use the word ‘objects’) for we are now dealing with spirits (subjects), and arrive at the notion of spirit? We assume or, if you like, intuitively

believe that all those we call human beings are *draṣṭās*, Seers, and we may abstract from these human beings the power of undergoing sensation, *dygshakti* and assume this power to be an entity, and call it "abstract spirit." But do we arrive at the notion of Spirit by means of such an abstraction? Perhaps European philosophy does so. But Hindu philosophy does not. To European philosophy Spirit may be a "conceptual" reality, a creation of the mind, as a contrast to matter. But in Hindu philosophy, Spirit is *sat*, a reality in its own right and not shining with a reality conferred on it by *Manas*; the *Ātmā* is reached by *Sākṣhātākāra*, realisation, and not by abstraction. Shankarāchārya calls it "that which at the time of *Prabodha* (rise of true knowledge) realises the secondless Self." So, according to Hindu ideas, Spirit is not a mere imagined antithesis to an imagined matter, as implied in the phrase 'Abstract Spirit'; when realized it is not given in experience as an antithesis to anything else; but it is given in experience (of course, its own experience) *by itself*, *aḍvayam*. It may be contended against this argument that Spirit is a reality only to an 'advanced' soul; it is realized only when *Ātmāsākṣhātākāra* takes place; and hence to an average man who knows spirit only by repute, it is an abstraction. I quite admit the force of this objection. But the phrase *Pratyag-Ātma* does not refer to this spirit known by repute. The word is first used in the *Kathopanishat*, where it is said, "The Self-existent pierced holes outward; hence beings look outward, not inward to the *Ātma*. Some wise ones see the *Pratyagātma* with eyes turned inward desiring immortality. Here *pratyak* is clearly an antithesis to *parāk* (outward); hence *Pratyagātma* is the Self we realize when we turn our eyes away from matter and realize the *Ātma* not as the antithesis of matter but as the *only reality*; where there is absolutely no question of abstraction of any sort. The Yoga Sutras say that the repetition of the *Pranava* and meditation on its meaning tend to the acquisition of "*Pratyakchetana*," the consciousness of the *Puruṣha*, which in the yoga system is a concrete unit without the least touch of abstraction. It may also be contended that the process of meditation followed for the realisation of *Ātmā* is a process of abstraction. Thus we proceed from taking any experience and stripping it of all material elements, by dwelling on the successive thoughts "I am not my body," "I am not *prāna*," "I am not *manas*," etc., but "I am *pratyagātma*." This, though a mental action is not a process of abstraction. In the latter we take an object, neglect some of its properties and endow what remains with a hypothetical reality; in the former, we deliberately turn away from

what we feel to be outside us, for it has got somehow or other mixed up with our Self, and intuit the pure Self, the only reality. The first is abstraction ; the second intuition.

A TRIPLET.

More than one attempt has been made in theosophical literature to identify the three Logoi, the *trimūrti* with *saṭ*, *chit* and *ānanda*. In considering this question we must remember that neither triplet belongs to early Hindu thought. The term *Sachchidānanda* is not found in the early and genuine Upaniṣads and was formulated by the *advaita-vedāntis*. The conception of *trimūrti* belongs to the post-Mahābhārata epoch. Seeing that *Sachchidānanda* as a term belongs to the *Advaitis*, we must, in understanding it, remember that the three terms *saṭ*, *chit*, and *ānanda* are, according to them, not qualities or attributes inhering in an *Ātmā* but that *Ātmā* is *Sachchidānanda* *Guṇa guṇabhāva*—the relation of substantive and adjective cannot be predicated of the spirit. *Pratyagātmā*, literally subjective Self, cannot be imagined as made of being and attributes. Anything objective to us can be so analysed. An *Ishvara* can be treated as an object, and analysed into a being with qualities added ; for when treated as an object we identify Him with His body—a *brahmāṇḍa* it may be. He, *i.e.*, His Spirit, cannot be an *object* of contemplation, for Spirit is not matter and matter alone is objective to us.

Again, though on account of the limitations of the human intellect, *Sachchidānanda* is broken up into three terms, in experience they are always given together. This is so because they are not like *Saṭṭva*, *Rajas* and *Tamas*, three distinct separable qualities. Hence I think it is a mistake to attempt to distribute *Saṭ*, *Chit*, and *Ananda* among the three Logoi.

The Logoi become three not on account of the differences of Spirit among Them, for the Spirit is incapable of change, but on account of the difference of the matter They attach Themselves to. Thus Brahmā is Spirit acting through an excess of *Rājasic* matter ; Viṣṇu of *Sāttvic* matter, and Shīva of *Tāmasic* matter. This definition found in all Hindu books corresponds to Their functions. Brahmā is *Rājasic*, active, because he is the Creator ; Viṣṇu is *Sāttvic*, for He maintains the equilibrium of the manifested Universe, and Shīva is *Tāmasic*, being the Destroyer. The differences among Them are solely due to differences of the matter through which They act. Hence an attempt to identify them with *saṭ*, *chit*, and *ānanda* is really an attempt to make *saṭ*, *chit*, *ānanda* identical with *Saṭṭva*, *Rajas*, and *Tamas*, an attempt foredoomed to failure. It is a new and strange development of *Adhyāsa* or identification of Spirit with Matter.

P. T. SRINIVĀSA IYENGAR.

THE MEANINGS OF "GENTILES" AND "ISRAEL."

THE Jews are said to "regard themselves as a chosen people and look on the rest of the world as inferior to them," and "this view," it is alleged by many, "has much to support it in the Old Testament." This is also the opinion of the most enlightened of our brother-theosophists as well. I will not deny the fact that some of our gentry (though the enlightened among us are far above such narrow-mindedness) do indeed, in their ignorance of the true spirit of our sacred books, hold such a belief, but it is neither sanctioned by the Old Testament nor countenanced by our religious theology. This has been made quite apparent in the article on "Universal Brotherhood and Love in Israelitism" recently published in the *Theosophist*, which is supported by mere facts and quotations from the Bible and other sacred books of ours. If any further proof is required it is found in the fact that the Bible nowhere sets up the Jews as the chosen people, but *Israel*, or the *Children of Israel*—"Israel is My son, even My first-born" (Exod : iv., 22) : Israel is My people in whom I am glorified, is the general tenor of the Bible. And the Jews themselves claim to be so, not as Jews, but as Israel, as we shall further show. Israel then are the "chosen people" of the Bible who are the godly and virtuous of all nations irrespective of creed or colour. "*Whosoever* observes the Divine Law is on a level with the High Priest." This is a doctrine which is truly peculiar to our ideal creed. In our daily prayers we supplicate and crave heavenly blessings and express all good wishes, not for the Jews but for Israel ; the term "Jew" or even "Hebrew" is not to be found in any of our prayer books, nor yet in our esoteric books. Our creed is called by even the ignorant among our gentry, "Dath Israel," the creed of Israel, and seldom or never "Dath ha-yehudim," the creed of the Jews, or Judaism which is a recently coined word not older than the time of the rebuilding of the second temple ; and to apply it to our creed which existed long before that period is, to say the least, misleading and shrouding in

obscurity Israel and his ideal creed. (This will form the subject of a separate article.)

The gentry of every religion, with very few exceptions, are not exempt from the evil of regarding themselves as a chosen people and superior to the rest of the world. They go a step further and claim that their religion is the true one beyond the pale of which there is no salvation ; and that the Kingdom of Heaven or Paradise is reserved for them and their own co-religionists alone ; while some go to the extent of considering themselves, for no valid reason beyond that of habit or custom, as superior and holier than even their own co-religionists, and will not allow anyone outside their own caste, much less persons of other denominations, to touch their food or even their bodies for fear of being polluted ! This is an evil much to be regretted, as it not only ignores the patent fact that the religious foundation of all creeds is the same, and that they all tend to the same goal, but promotes gross selfishness in man through ignorance, and fosters separateness from the one homogeneous whole, and consequently from the universal scheme and object of brotherhood. Yet it is an unavoidable evil, owing to the present low state of evolution of the majority of mankind ; and it is the duty of every patriotic and enlightened mind to pity such ignorance and try to spread better knowledge, instead of finding fault with it as some do. We know for certain that divine truths underlie every creed, and that every sacred book contains immortal truths that have been the bread of life to millions. The religion of truth is not confined to one nationality or creed ; it is found everywhere by those who seek it. We hope that the time will come when the majority of the human race will realise these truths which will put an end to all religious differences and evils, and unite humanity together by the sacred tie of universal brotherhood, so that they may mix freely together and treat each other as "brothers" as in days gone by (Gen : xiii., 8 ; xxvi., 31 * ; xxix. 4, etc.). We are glad to see that that time has already dawned on many, and it will certainly spread eventually throughout the length and breadth of the earth, to be felt and appreciated by mankind who shall all bask in the sunshine of its mid-day.

* The word "another" in the English version is *Ahiv* in Hebrew, meaning *his brother*, from *Ah* a brother.

"HEATHENS" AND "GENTILES."

These terms are, properly speaking, the patent-right of the translators of the Bible, the Jews never did nor do recognize such scornful terms as they are supposed to be—much less does the Bible or other sacred books of ours. If these terms are used by our Western people, it is as much through force of habit as their styling our religion *Judaism* instead of Israelitism. The Hebrew words thus translated are

"GOYIM" AND "AMMIM,"

which simply mean nations and peoples, they being the plural form of *Goi*, a nation, and *Am*, a people. Our own nation and even the people of Israel are styled in the Bible *Goi* and *Am* (Deut. iv., 6, 7, 8, etc.). When the word *Eres* or *Ares* (or as some spell it *Eretz*), earth, is coupled with any of these terms, for example *goye ha-ares* (Gen. xxii., 18, etc.), and *amme ha-ares* (Deut. xxviii., 10, etc.), they mean nations or peoples of the earth, and are Biblical terms applied to those who are worldly inclined, caring little for things spiritual (Lev. xviii., xx; Deut. xviii., 9, *et seq.*; Jer. x., etc., etc.), and are used in contrast with Israel, the spiritually minded, the holy people. We also use the phrase *Ommoth ha-olam*, the communities or peoples of the world, in the same sense, to distinguish from *Omma Israeliith*, the community of Israel. These terms convey simply the idea of ignorance and worldly-mindedness and have nothing of "despise" and "contempt" about them any more than the English phrases, "worldly men," or "worldly-minded people;" or *Dunyadar log* as one would say in *Ürdû*. We invariably speak of the illiterate and also of the religiously-ignorant of our own gentry as *amme ha-ares*, there being no better term in Hebrew to convey the idea. Everywhere in the *Zohar* and our sacred books, when speaking of Israel as a chosen people and superior to others, the phrase "*Obde aboda zarah*" usually follows the word *ammim*, thus, *Ommim abde aboda zarah*, meaning thereby that Israel are above and superior to the peoples who follow strange worship. (*Zohar*, book iii., pp. 7a, 25 b, 62 b, 82 b; book iv., page 16 a, etc., etc.) My quotations throughout are all from the original texts.

ABODA ZARAH

is not confined to idol worship alone, as it is supposed to be. *Aboda* is from *abad*, served, enslaved himself (a slave in Hebrew is *ebed*); and *zarah* from *zar*, strange; hence *aboda zarah* means servitude or enslavement to strange things. Man is enjoined to "love his God above everything he possesses, body, soul and substance," and "cleave to Him" (Deut. vi. 5; xiii. 5, etc.); "and these words, which I command thee this day, shall be in thine heart (to think about); and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates" (*Ibid* vi. 4-9, etc.). This is true worship. Man's whole mind and soul should be dedicated to God and things divine; and the applying them instead to things worldly is a strange worship, or idolatry. We are told (in Proverbs) that anger, adultery, carnal desire for anything, pride, jealousy, covetousness, lying lips, perversion of heart and of justice, false weights and measures, and any evil deed or thought are abominations to the Lord, and counted as idol worship, because, the Zohar tells us, "they are the result of enslavement to one's own animal passions and inclinations" (Zohar, Book ii., page 182 a). But the true spirit of the injunctions quoted above, clearly and distinctly gives one to understand that any thought given to things worldly, not necessarily evil, in preference to things spiritual, is a strange or idol worship. The adoration of one's own self or of others; greediness for money, power, or fame; and love for this world and its pleasures, are strange worship or idolatry in the true sense of the term. It is love rendered into a "strange fire," and allowed to burn in the censer of man's heart, the holy altar of the God *within* him, the wages of which is death by fire (Lev. x., 1, 2). Invoking the help or intercession of the dead, even those of the Saints, in any matter, or kissing their sepulchres is idolatry. In short, the least thought given to things earthly in place of things divine is a strange worship; and this is what is meant by the commandment:—"Thou shalt have no other gods before Me: Thou shalt not make unto thee any graven image (in thine heart) or any

likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down (give up thyself to) nor serve them" (Exod. xx., 3-5 ; Deut. v., 7-9). "There shall not be in thee a foreign god ; neither shalt thou worship any strange god" (Ps. lxxxii., 9, etc.). Man should not set up in his heart an idol of anything worldly and dote upon it. "As the hart panteth after the water brooks" so the soul of man should pant after the Living God from whom cometh salvation (Ps. xliii., 1, 2 ; lxii., 1). Such is the life one has to lead in accordance with our ideal creed which is founded on the basis of Occultism.

ISRAEL.

This means a spiritual or divine person, from *Sar*, a prince or ruler, and *El*, a being of might, a deity. Others derive the word from *yashar* (Īshwar or Īssur ?), upright, making it to mean, divinely upright. In either case, it signifies a divine being, one who has become spiritually perfect and obtained life eternal, as it is written of Jacob (Gen. xxxii., 28-31) : "Thy name shall be called no more Jacob but Israel, for thou hast asserted thy power with Elohim (Deities or divinity) and with men and hast prevailed (struggled with and conquered human nature and become divine) : And Jacob called the name of the place Penuel, * for I have seen the Deity face to face, and my life is preserved" (become immortal). The Heavenly Man is called "Israel Del-ella," the Supernal Israel. The word Israel generally answers to the Hindu "Brahmin," the Christian "Saint," and the Moslem "*Wali*," in the true sense of the terms. "*Bene-Israel*," the children of Israel, denotes the third class of the people of Israel, and is synonymous with *advanced chelas*, as the Hebrew word *Maskil* is with *Adept* or *Mahātma* (Dan. xii., 3, etc.). The word Israel is often used in a collective sense to denote the people of Israel ; including in the term Priests and Levites. The people of Israel, as every one knows, are classified as Priests, Levites and Israelites. These are not sects or castes, but orders and degrees of gradations in their respective spiritual attainment or progress. An Israel is allowed to meddle in things worldly as far as it is consistent with his spiritual pursuit and progress ; but the

* This is a compound word from *face*, and *El*, Deity.

Priests and the Levites whose "inheritance is the Lord" (Deut. xviii. 2, etc.), are wholly and entirely consecrated unto the service of God and of humanity, living a life of holiness and purity, and are ever ready "to invoke blessings and cause them to descend upon, not only their own people but all human beings" (Zohar, book iii., page 31 *a*, section São ; book iv., pp. 122 *a* and 148 *a*, section Naso, etc.). In their respective spiritual orders, to use again occult terms, a

COHEN

(Chohan ?), a Priest, is one who has fully developed his sixth Principle—"yehidah" * the "Spiritual Soul" ; who is "holy unto his God" (Lev. xxi., 7) and keeps "the covenant of peace" (Num. xxv., 12 ; Mal. ii., 5) ; who is "the Messenger of the Lord of Hosts, whose lips keep knowledge and whose mouth Divine Law" (*Ibid*, verse 7). He answers to the Dhyân Chohan of the Buddhists.

A LEVITE OR LEVI

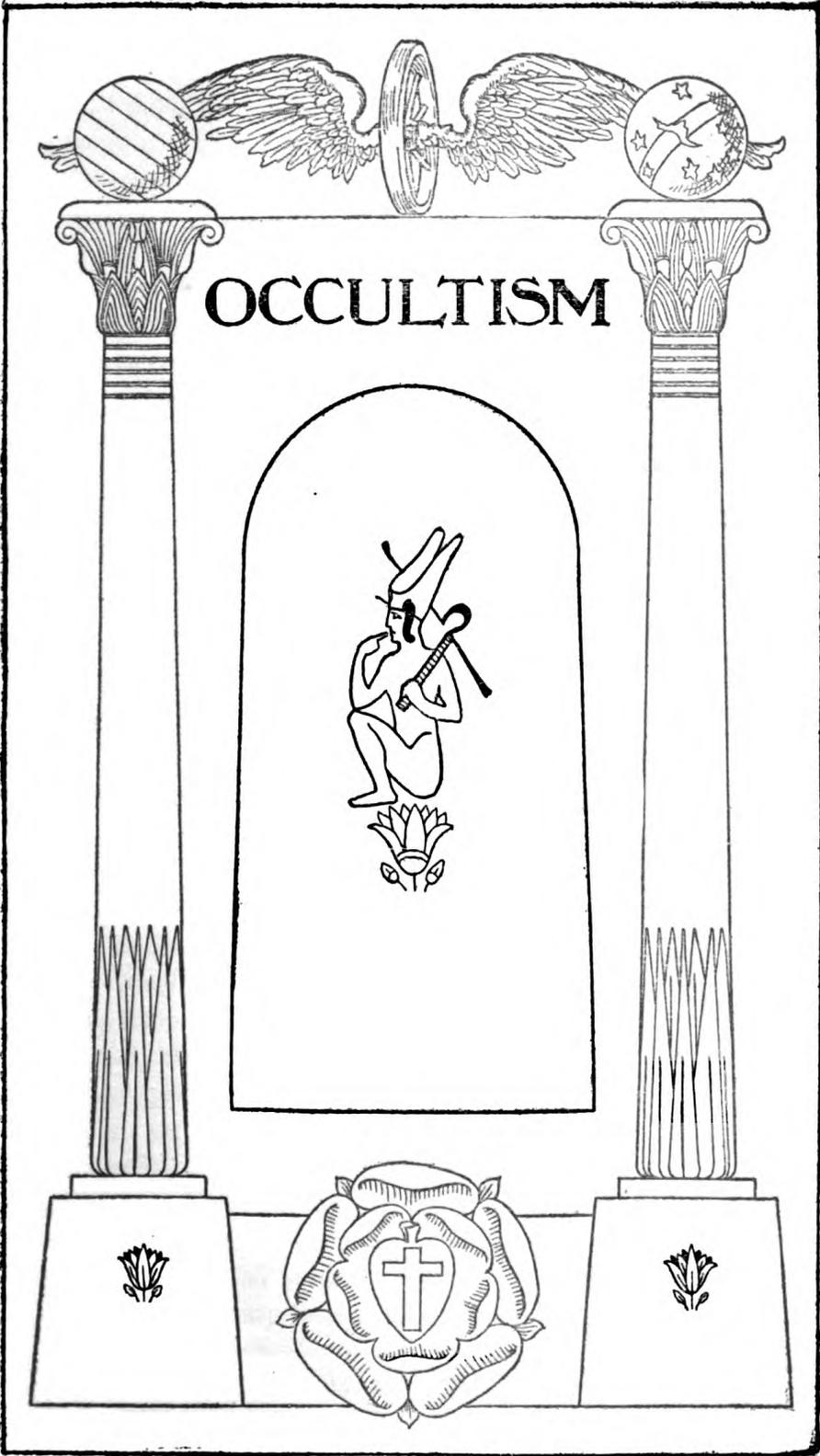
is he who has developed his fifth Principle *Haiyah*, † "the Human Soul," and linked it with the sixth. The word *levi* means a linker or joiner, from *lawah*, linked or joined (Gen. xxix., 34 ; Num. xviii., 2, 4, etc.). The Levites, in occult parlance, are known as the *serpents*, the spiritually wise. In Deuteronomy (xxxiii., 8-11) a Levite is defined as a "godly person" (*Hasid*), who is qualified to "keep the Urim and Thummim" (the breast-plate of the High Priest, the oracle of God) ; who recognizes and honours "the word and the covenant" of God far above things worldly, even "father, mother, brothers, and children ;" who "teaches Israel (the third order) the judgment and the Law of God, and puts (burns) incense before Him and whole burnt sacrifices upon His altar."

(To be concluded.)

N. E. DAVID.

* The Hebrew terms for the seven Principles of man are :—

(1) *Goof* or *Gooph*, the physical body ; (2) *Nefhesh*, vitality ; (3) *Ruah*, the astral body ; (4) *Neshamah*, the animal soul ; (5) *Haiyah*, the human soul ; (6) *Yehidah*, the spiritual soul ; and *Nisors* or *Nitzootz*, spirit. These will be dealt with later on in a separate article under "The Seven Principles of Man."



THE MAGIC OF JAPAN.

FIRE-WALKING AND HOT WATER ORDEALS.

MODERN Japan is very keenly alive to the advantages of western civilisation, meaning inventions, practical applications of science, up-to-date military and naval methods and appliances, and so on. The conversation of an educated Japanese is apt to cling to industry, new discoveries and world-competition, so that you are likely to think him a very matter of fact, go-ahead man. Still, there are nooks and corners in the Japanese soul that seem to be unspoiled yet by the national struggle for life, and a few queer remnants of old practices—many call them superstitions—are to be found, not at all buried deep and hidden in remote regions, but quite at hand in Central Tokyō. In the very middle of that highly civilised city, on a thoroughfare incessantly filled with the bustle and noise of an electric tram, is a Shinto temple, not a very large one, and in the courtyard of that temple, without losing contact with the tram, one can see, once a year, people walk barefoot over a bed of red-hot coals, or generously baptized with boiling water. I have witnessed these two ceremonies with the greatest interest and attention, under excellent conditions, and in this paper will keep strictly to my personal observations, relying on notes taken on the spot.

The temple is called *Kandaku*, belongs to the Shinshu sect of Shinto, and celebrates its yearly festival on September 15th and 16th. It is then gaily decorated with flags and greens, as are all Japanese temples in such cases; very long rites are gone through by priests in archaic silk robes and head-gear. A crowd of people of the lower classes and of children throng through the entrance and court, especially when the afternoon is near its end. In the temple itself, many offerings of food of all kinds cover the altar and the priests sitting on their heels in a row clap their hands, prostrate themselves, and chant the old hymns called *Norito*. The well-to-do Japanese and a few western tourists or residents are entertained in the temple, given tea and cakes, asked for a little contribution, and accommodated

with seats on platforms conveniently raised on two sides of the court.

On the first day, the hot water ordeal takes place about an hour before sunset, in full daylight, when the service is finished in the temple. We have to wait a pretty long time, and have nothing to do but to observe the preparations for the ordeal. These are very simple. A rectangular space of perhaps seven yards by four has been left clear in the centre of the courtyard, and in that space, two very large cauldrons are raised on tripods over two very bright fires. The water is boiling and hissing and steaming long before the beginning of the actual ceremony and the heat from the cauldrons and fires is quite uncomfortable. I sit in the front row, say three yards from the cauldron, about four feet above the ground. I enjoy an unimpeded view of the whole scene, of the crowd standing on two sides behind ropes, and of the electric tram over the railing. On one side of the open space—I think the east, has been set a rough table to serve as an altar, and on it are placed four large green boughs, two *gohei*, two heaps of salt, two white paper fly-whips, and two flint stones and steel. A *gohei*—as some readers may be unacquainted with the word—is a Shinto symbol, much respected, the only thing to be seen in a Shinto temple on each side of the mirror. It is a wooden rod, with slips of folded white (sometimes golden) paper hanging in rows on both sides; it is supposed to represent the silk offerings of former times. It is bowed to reverently when erected on altars, and used extensively in magical rites. The queer fly-whips which look very much like paper dusters, are used to clear up the atmosphere and frighten away evil elementals.

More wood is piled up under the cauldrons and the water boils and steams busily. Enter two priests, in simple white cotton robes, without head-gear, and without much solemnity; they are married men like all Shinto priests, fat, jolly, and they laugh as Japanese are wont to do in all circumstances, much to our surprise and often to our dismay. First they rinse their mouths on one side, then they clap their hands in front of the altar to call the gods, and bow down their heads in prayer; this done, they turn round to inspect the cauldrons. Now begins the ceremony proper. Taking salt from the altar, they set little handfuls of it on an exterior rim round the cauldron, one handful to the east, one to the west, south, north,

and four more to the intermediary points of the compass. Some more salt is thrown over the crowd. Then seizing the flint and steel, they begin to draw sparks to the east, west, south, north, and intermediary quarters as before, finishing over our heads. The fly-whips come next, being energetically shaken towards the same quarters as the sparks, and in our direction. Now they lift the *gohei* reverently from the altar and plant the handle firmly in the water, east, west, south, and north, and mutter spells. So far, they have carefully avoided all chances of getting burnt, and seemed to consider the cauldrons very hot indeed. However, they must know that some change has taken place now, for grasping the four green boughs, one in each hand, they plunge them deep into their respective steaming cauldrons and simply drench their heads and clothes with the boiling liquid, repeating the process many times and throwing the water to each other like children frolicking in their baths! Suddenly they begin to sprinkle the boiling water first on the Japanese crowd, then on the Europeans. I am wet all over, my face, my bare hands and very thinly covered arms receive a plentiful shower of drops. I have seen the branches plunged into the cauldron, they are at once energetically shaken at me at two yards' distance . . . and the water is cold! I am generously baptized a second time, and analysing my sensations carefully, I feel the water somewhat lukewarm, what one would call cold in a bath. I am perfectly sure that I am not hypnotised and my skin does not redden nor swell afterwards. The other Europeans sitting next to me tell me they have felt the water cold too. None of us had the slightest expectation of taking any personal part in the ordeal, and we were all scared and displeased when the sprinkle came our way.

The drenching of the priests goes on until the cauldrons are empty, the court is a quagmire, their garments and hair are dripping all round. Then the leaves on the magic boughs are stripped from the stalks and thrown to the eager crowd. I have kept one blade, and my guide-book shows to this day the traces of the many drops that spoiled its red binding and remain proof that all this was not a nightmare dream.

The next day we meet again about sunset time for the fire-walking, and the crowd is much denser than for the hot water ordeal. Same temple, same tea, same raised platform. I sit in the

same place between the same neighbours. In the clear space in the middle of the court a large rectangular bed of charcoal is laid out and well lighted already when I begin observations ; several men fan it vigorously with long palm fans and in good time it reaches white heat with little blue flames all over it. The heat is very painful to bear, almost unendurable ; a lady next to me holds her parasol between the fire and her face. The sun has set, lanterns are lighted ; enter six priests in white ; there is no altar. The magical ceremonies are exactly the same as yesterday, performed by the six priests in turn : salt is laid about the coal bed in the same quarters, sparks drawn from the flint, fly-whips flourished, etc. But there is one round more with fans, and many processions round the fire, many incantations, clapping of hands, and curious rapid fingering, or digitation, called *mudra* (seal), always used in Buddhist magic. It is almost dark, but the fire glows beautifully, and the lanterns give a very good light. The head priest takes a long bamboo and beats down a narrow, level path in the very middle of the coal-bed ; then after a short prayer, he walks deliberately into the fire, stamping his feet on the red glowing coals. I count eight steps and *they show in black on the red coals*. The other priests follow, one at a time, walking slowly and making seven or eight steps. They pass through heaps of salt first and last, but I cannot see that they rub their feet in it, or seem to care to have it sticking to their soles. They are not in the least excited ; there are no drums, no singing, no wild gestures, no cries ; just six ordinary men in plain white cotton gowns, walking coolly many times on hot red coals.

Now the fire is fanned to new activity ; the path is beaten down again to make it glow, and a troop of Japanese children, boys and girls, little street urchins, all barefoot, eagerly crowd to cross the fire. Two priests stand at the entrance of the fiery path, incessantly drawing sparks from their flints over the children's heads as they pass ; two more at the end, and the two remaining, mutter incantations at the sides, waving their fly-whips. Each child walks decorously and visibly unhurt ; many carry babies strapped to their backs, Japanese fashion. They pass several times ; then come adults, women, old people, all sorts and conditions of men. Every few minutes, the path is made red again. Now is the greatest triumph : two Europeans pass through, a lady and a gentleman. The Japanese

clap their hands and cheer them. The lady is dressed in rose-coloured muslin with a light lace underskirt ; she is barefoot, and I notice the whiteness of her feet on the red coals. She does not hasten, and loiters about, unhurt *and her dress unsinged*. The gentleman goes through twice, comfortably, the priests drawing sparks more actively over the Europeans than over the Japanese, and seeming more alert with their spells. The head priest jumps into the middle of the fire, and remains there for quite a long time, raking and fanning it, his white garments touching the coals as he bends down, his feet firmly set without any uneasy shuffling. When everybody has gone through to his or her satisfaction, there are more incantations to free the chained spirits, and the fire is quickly put out with pails of water, the water hissing and sputtering, as water will when falling on hot coals.

I noticed that everybody had grown silent and uneasy ; nobody seemed to be ready with an explanation, nor was able to deny the facts. Some hard-headed Americans tried to soothe their ruffled feelings by asserting that all these foolish people would have blistered feet next morning for their pains. But I happen to know that this was not the case, and my own experience with boiling water showed me a perfectly healthy skin after the would-be scalding.

The modern Japanese will have nothing to say to such things, but the priests declare that by their rites and words of power they frighten away the spirits of the fire, and once those gone, the fire *cannot* burn, no burning-power remaining though the appearances are unchanged. Anyhow, I can testify to the reality of the fire, to its apparent innocuity, and I think I am safe in affirming that there was little, if any, auto-suggestion in the case, as I know myself to have been quite collected and critical, and could not observe any hazy look or automatic motion in others. The children were quite merry and pranced about as children will.

And the electric tram kept rushing past all the time.

It would be interesting to compare this fire-walking with the ceremony of the same kind as performed in India and elsewhere. Certain kinds of priests in all eastern religions claim to have a control over the spirits of fire, and make good their claim by practices more or less like those I have just described.

I am not aware of any explanation offered by science, of plain,

prosaic facts like these. I wonder, would a devoted scientist care to repeat the experience in cold blood, without any magic, just to see whether red-hot coals would burn the soles of his feet or not, and then try it again in Japan, or elsewhere, under magical superintendence to compare the sensations? That would clear up effectually many a doubt.

L.V.

NATURE-SPIRITS.

[*Concluded from p. 166.*]

SYLPHS.

WE come now to the consideration of the highest type in the kingdom of the nature-spirits—the stage at which the lines of development both of the land and sea creatures converge—the sylphs, or spirits of the air. These entities are definitely raised above all the other varieties of which we have been speaking by the fact that they have shaken themselves free from the encumbrance of physical matter, the astral body being now their lowest vehicle. Their intelligence is much higher than that of the etheric species, and quite equal to that of the average man; but they have not yet attained a permanent reincarnating individuality. Just because they are so much more evolved before breaking away from the group-soul, they can understand much more about life than an animal can, and so it often happens that they know that they lack individuality and are intensely eager to gain it. That is the truth that lies at the back of all the widely-spread traditions of the yearning of the nature-spirit to obtain an immortal soul.

The normal method for them to attain this is by association with and love for members of the next stage above them—the kâma-devas. A domestic animal such as the dog or the cat advances through the development of his intelligence and his affection which is the result of his close relationship with his master. Not only does his love for that master cause him to make determined efforts to understand him, but the vibrations of the master's mind-body constantly playing upon his rudimentary mind gradually awaken it into greater and greater activity; and in the same way his affection for him arouses an ever-deepening feeling in return. The man

may or may not definitely set himself to teach the animal something; in any case, even without any direct effort, the intimate connection between them helps the evolution of the lower. Eventually the development of such an animal rises to the level which will allow him to receive the Third Outpouring, and thus he becomes an individual, and breaks away from his group-soul.

Now all this is also exactly what happens between the kâma-deva and the air-spirit, except that by them the scheme is usually carried out in a much more intelligent and effective manner. Not one man in a thousand thinks or knows anything about the real evolution of his dog or cat; still less does the animal comprehend the possibility that lies before him. But the kâma-deva clearly understands the plan of nature, and in many cases the nature-spirit also knows what he needs, and works intelligently towards its attainment. So each of these lower devas usually has several sylphs attached to him, frequently definitely learning from him and being trained by him, but at any rate basking in the play of his intellect and returning his affection. Very many of these devas are employed as agents by the Deva-rajās in their duty of the distributing of karma; and thus it comes that the air-spirits are often sub-agents in that work, and no doubt acquire much valuable knowledge while executing the tasks assigned to them. The Adept also knows how to make use of the services of the nature-spirits when he requires them, and there are many pieces of business which he is able to entrust to them. In the issue of *Broad Views* for February 1907, there appeared an admirable account of the ingenious manner in which a nature-spirit executed a commission given to him in this way. He was instructed to amuse an invalid who was suffering from an attack of influenza, and for five days he kept up an almost continuous entertainment of strange and interesting visions, his efforts being crowned with the most gratifying success.

The Oriental magician occasionally endeavours to obtain the assistance of the higher nature-spirits in his performances, but the enterprise is not without its dangers. He must adopt either invocation or evocation—that is, he must either attract their attention as a suppliant and make some kind of bargain with them, or he must try to set in motion influences which will compel their obedience—an attempt which if it fails will arouse a determined hostility that is

exceedingly likely to result in his premature extinction, or at the very least will put him in an extremely ridiculous and unpleasant position.

Of these air-spirits, as of the lower fairies, there are very many varieties, differing in power, in intelligence and in habits as well as in appearance. They are naturally less restricted to locality than the other kinds which we have described, though like the others they seem to recognize the limits of certain zones of elevation, some kinds always floating near the surface of the earth while others scarcely ever approach it. As a general rule they share the common dislike to the neighbourhood of man and his restless desires, but there are occasions when they are willing to endure this for the sake of amusement or flattery.

THEIR AMUSEMENTS.

They extract immense entertainment sometimes out of the sport of ensouling thought-forms of various kinds. An author in writing a novel, for example, naturally makes very strong thought-forms of all his characters, and moves them about his miniature stage like marionettes ; but sometimes a party of jocund nature-spirits will seize upon his forms, and play out the drama upon a scheme improvised on the spur of the moment, so that the dismayed novelist feels that his puppets have somehow got out of hand and developed a will of their own.

The love of mischief which is so marked a characteristic of some of the fairies persists to a certain extent among at least the lower types of the air-spirits, so that their impersonations are occasionally of a less innocent order. People whose evil karma has brought them under the domination of Calvinistic theology, but who have not yet the intelligence or the faith to cast aside its blasphemous doctrines, sometimes in their fear make awful thought-forms of the imaginary devil to which their superstition gives such a prominent rôle in the Universe ; and I regret to say that certain impish nature-spirits are quite unable to resist the temptation of masquerading in these terrible forms, and think it a great joke to flourish horns, to lash a forked tail, and to breathe out flames as they rush about. To anyone who understands the nature of these pantomime demons no harm is done ; but now and then nervous children happen to be impressionable enough to catch a glimpse of

such things, and if they have not been wisely taught great terror is the result. It is, however, only fair to the nature-spirit to remember that since he himself is incapable of fear he does not in the least understand the gravity of this result, and probably considers the child's fright as simulated, and as part of the game. We can hardly blame the nature-spirit for the fact that we permit our children to be bound by the chains of a grovelling superstition, and neglect to impress upon them the grand fundamental fact that God is love and that perfect love casteth out all fear. If our air-spirit occasionally thus terrifies the ill-instructed living child, it must on the other hand, be set to his credit that he constantly affords the keenest pleasure to thousands of children who are what we call "dead", for to play with them and to entertain them in a hundred different ways is one of his happiest occupations.

The air-spirits have discovered the opportunity afforded to them by the spiritualistic sèance, and some of them become habitual attendants, usually under some such names as Daisy or Sunflower. They are quite capable of giving a very interesting sèance, for they naturally know a good deal about astral life and its possibilities. They will readily answer questions, truly enough as far as their knowledge goes and with at any rate an appearance of profundity when the subject is somewhat beyond them. They can produce raps, tilts and lights without difficulty, and are quite prepared to deliver whatever messages they may see to be desired—not in the least meaning in this way harm or deceit, but naïvely rejoicing in their success in playing the part and in the wealth of awe-stricken devotion and affection lavished upon them as "dear spirits" and "angel helpers." Unquestionably also they learn to share the delight of the sitters, and feel themselves to be doing a good work in thus bringing comfort to the afflicted.

Living astrally as they do, the fourth dimension is a commonplace fact of their existence, and this makes quite simple for them many little tricks which to us appear wonderful, such as the removal of articles from a locked box or the apport of flowers into a closed room. The desires and emotions of the sitters lie open before them, they quickly acquire facility in reading any but abstract thoughts, and the management of a materialization is quite within their power when adequate material is provided. It will, therefore, be seen that

without any exterior assistance they are competent to provide a varied and satisfactory evening's entertainment, and there is no doubt that they have very often done so. I am not for a moment suggesting that nature-spirits are the only entities which operate at sèances ; the manifesting " spirit " is often exactly what he claims to be, but it is also true that he is often nothing of the kind, and the average sitter has absolutely no means of distinguishing between the genuine article and the imitation.

As has already been said, the normal line of advancement for the nature-spirit is to attain individuality by association with a deva, but there have been individuals who have departed from that rule. The intensity of affection felt by the sylph for the deva is the principal factor in the great change, and the abnormal cases are those in which that affection has been fixed upon a human being instead. This involves so complete a reversal of the common attitude of these beings towards humanity that its occurrence is naturally rare ; but when it happens, and when the love is strong enough to lead to individualization, it detaches the nature-spirit from his own line of evolution and brings him over into ours, so that the newly-developed ego will incarnate not as a deva but as a man. Some tradition of this possibility lies at the back of all the stories in which a non-human spirit falls in love with a man and yearns with a great longing to obtain an immortal soul in order to be able to spend eternity with him. Upon attaining his incarnation such a spirit usually makes a man of very curious type—affectionate and emotional but wayward; strangely primitive in certain ways, and utterly without any sense of responsibility.

It has sometimes happened that a sylph who was thus strongly attracted to a man or a woman, but just fell short of the intensity of affection necessary to ensure individualization, has made an effort to obtain a forcible entrance into human evolution by taking possession of the body of a dying baby just as its original owner left it. The child would of course seem to recover, to be snatched back as it were from the very jaws of death, but would be likely to appear much changed in disposition, and probably peevish and irritable in consequence of the unaccustomed constraint of a dense physical body. If the sylph were able to adapt himself to the body there would be nothing to prevent him from retaining it through a life of the ordinary

length. If during that life he succeeded in developing affection sufficiently ardent to sever his connection with his group-soul, he would reincarnate as a human being in the usual way ; if not, he would fall back at its conclusion into his own line of evolution. It will be seen that in these facts we have the truth which underlies the widely disseminated tradition of changelings, which is found in all the countries of North-Western Europe, in China, and also (it is said) among the natives of the Pacific slope of North America.

THE ADVANTAGE OF STUDYING THEM.

The kingdom of the nature-spirits is a very interesting field of study, to which but little attention has been paid, for though they are often mentioned in occult literature, I am not aware that any attempt has yet been made to classify them in scientific fashion. This vast realm of nature still needs its Cuvier or its Linnæus, but perhaps when we have plenty of trained investigators we may hope that one of them will take upon himself this rôle, and furnish us, as his life's work, with a complete and detailed natural history of these delightful creatures. It will be no waste of labour, no unworthy study. It is useful for us to understand these beings, not solely nor even chiefly because of the influence they exert upon us, but because the comprehension of a line of evolution so different from our own, broadens our minds and helps us to recognize that the world does not exist for us alone, and that our point of view is neither the only one nor the most important. Foreign travel has the same effect in a minor degree, for it demonstrates to every unprejudiced man that races in every respect as good as his own may yet differ widely from it in a hundred ways. In the study of the nature-spirits we find the same idea carried much further ; here is an evolution radically dissimilar--without sex, free from fear, ignorant of what is meant by the struggle for existence--yet the eventual result of that evolution is in every respect equal to that attained by following our own line. To learn this may help us to see a little more of the many-sidedness of the Logos, and so may teach us modesty and charity as well as liberality of thought.

C. W. LEADBEATER.



ECHOES FROM THE PAST.

ON A COMMUNICATION.

H. P. B. wrote as follows, in a letter published in Vol. VII. of the *Path* :

“ A man, *now dead*, implored me for three days to ask Master’s advice on some business matter, for he was going to become a bankrupt and dishonour his family. A *serious* thing. He gave me a letter for Master—‘ to send on.’ I went into the back parlor and he went down stairs to wait for the answer.

“ Now to *send on* a letter two or three processes are used : (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know ; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master’s perception reflected in it in His *own* language, after which, to be sure no mistake is made, I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialised* at any distance where Master may be.

“ I put the letter on the forehead, *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bed-room and get the stone there from a drawer it was locked in. That minute I was away, the addressee, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was ‘ *horror-struck*,’ he told me later ; *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart’s creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but think-

ing, as he told me, that if there were no Masters *I was* a Mahâtmâ, did what he was told, and his fortune and honour were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*; as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me to be the greatest impostor on earth ?”

INDIAN PATRIOTISM.

The *Indian Mirror*, under date April 14th, 1882, gives the text of the following letter, phenomenally received at Calcutta in Madame Blavatsky's presence : “ Degrade not truth by forcing it upon unwilling minds. Seek not to secure help from those whose hearts are not patriotic enough to unselfishly work for the good of their countrymen. ‘ What good can we do ? ’ is asked. ‘ What benefit can we confer upon humanity, or even our own country ? ’ Luke-warm patriots, verily, are they. In the presence of his country perishing in its nationality for want of vitality, and the infusion of fresh forces, the *patriot* catches at a straw. But are there *any true patriots* in Bengal ? Had there been many, we would have sent you here before now ; we would have hardly allowed you to remain three years in India without visiting Calcutta, the city of great intellects and—no hearts. You may read this to them.

K. H.”

THE HEART OF H.P.B.

“ Not all the allurements of whitewashing my character and vindicating me can make me become unfaithful to my *Theosophical* duty. If the vindication of my personal character is to be bought at the price of Theosophy made odious, then let me rather die besmeared with mud and go down to my grave dishonoured. Rather dishonor *to me personally* than to the T.S. and Theosophy. *Dixi.*

H. P. B.”

“ We must not throw off so easily *sinnors against us*, because we, all of us, are imperfect and have sinned at some time of our lives. Don't be hard on the poor fellow. I know he feels it acutely. Forgive and forget.

H. P. B.”

This, on hearing of some suffering in the East End :

“ My dearest friend,

“ I have just read your letter to Old, and my heart is sick for the poor little ones. Look here ! I have but 30s. of *my own* money, of which I can dispose (for, as you know, I am a pauper, and proud of it). But I want you to take these, and *not say a word*. This may buy 30 dinners for 30 poor little starving wretches, and I may feel happier for 30 minutes at the thought. Now don't say a word, and do it ; take them to those unfortunate babes who loved your flowers and felt happy, Forgive your old uncouth friend, *useless* in this world.

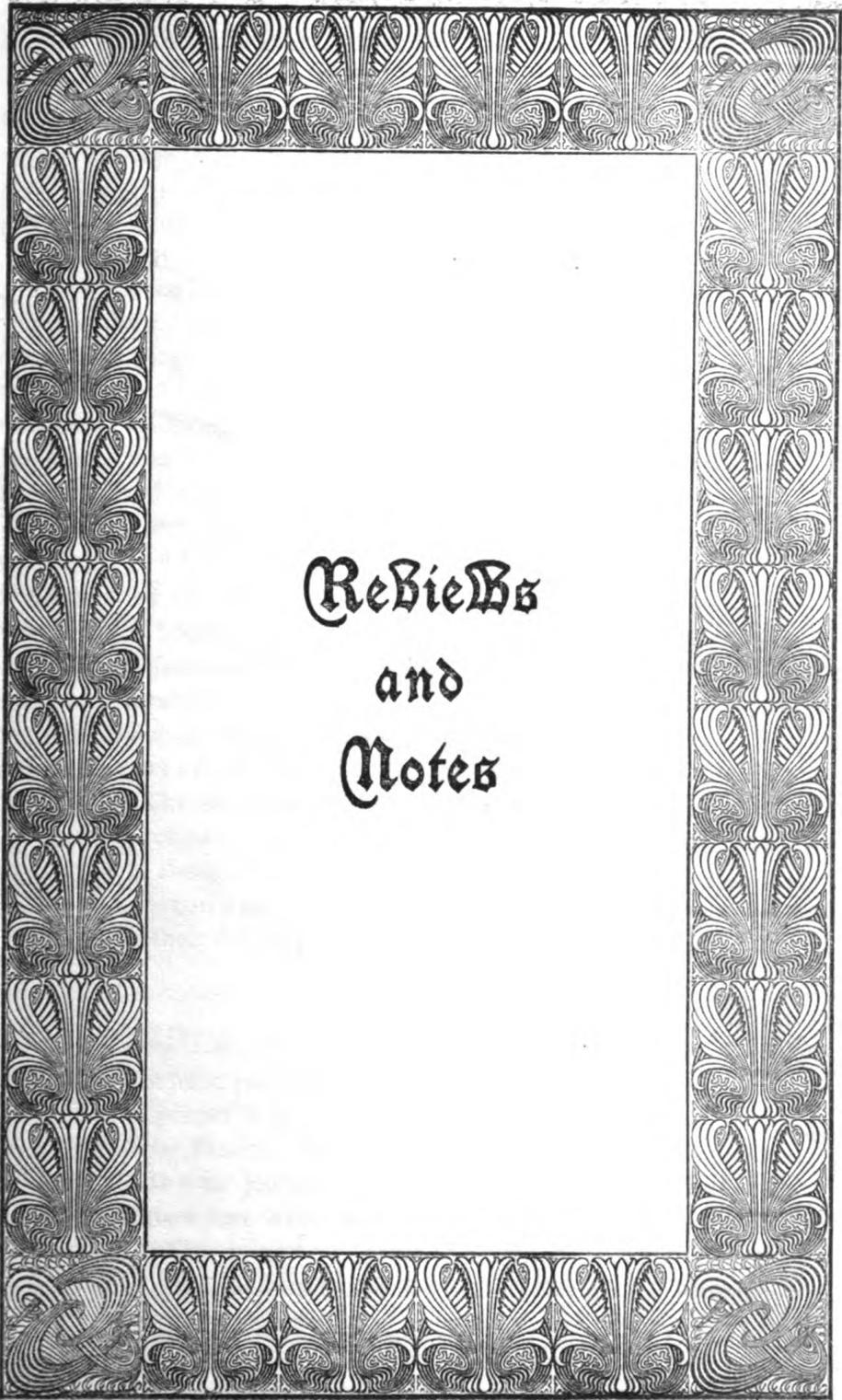
Ever yours, whom *I respect* every day more.

H. P. B.”

RIGHT CONDUCT.

A letter from Mr. Tookaram Taṭya—dated Bombay, 5th June, 1886—to Colonel Olcott, was received and opened by Colonel Olcott, 7th June, 1886 ; he found the following written inside on a blank page, in blue pencil :

“ The poor boy has had his *fall*. Before he could stand in the presence of the ‘ Masters ’ he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had over-zealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, which has been quite prostrated, but he will recover in course of time. This ought to be a warning to you all. You have believed “ not wisely but too well.” To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time has come when you must lay the foundation of that strict conduct—in the individual as in the collective body—which, ever wakeful, guards against conscious as well as against unconscious deception.



Reviews
and
Notes

REVIEWS.

LONDON LECTURES, 1907.*

BY ANNIE BESANT.

The various lectures delivered by Mrs. Besant in London during and since June last have been neatly printed in a well-bound volume of about 200 pages, receipt of which is hereby acknowledged. The book is divided into four parts. In Part I. are comprised the three lectures on "Psychism and Spirituality," "The Place of Masters in Religions," and "Theosophy and the Theosophical Society," which were delivered in the smaller Queen's Hall during June last. Part II. contains four lectures, *viz.*, "The Place of Phenomena in the Theosophical Society," "Spiritual and Temporal Authority," "The Relation of Masters to the Theosophical Society," and "The Future of the Theosophical Society," all of which were delivered before the Blavatsky Lodge in June and July. Part III. contains the address on "The Value of Theosophy in the World of Thought," which was delivered on taking office as President of the T.S., at Queen's Hall, on 10th July last. Part IV. is the Presidential Address on "The Field of Work of the Theosophical Society," delivered to the Convention of the British Section of the T.S., on the 7th July. We shall not attempt any review of these lectures. Suffice it to say that they are opportune and in Mrs. Besant's best style, also that the hearers were profoundly impressed by their delivery on each occasion.

W. A. E.

MAGAZINES.

The Theosophical Review, November. 'On the Watch-Tower,' deals with the most lurid points in the Pope's recent "Encyclical," setting them forth in proper light. "How I faced the problem of Consciousness," is told by Francis Sedláč. One of his many experiences may be noted. He was journeying, on a bitterly cold day, with scant clothing and bare feet, which were soon "rubbed raw by the friction of the snow." This caused him great pain and his legs became so stiff and cold by wading through the deep snow, that he was obliged to

* The Theosophical Publishing Society : Price, Re. 1-8-0. For sale at the *Theosophist* Office.

use his hands to push his legs forward. He had previously become a convert to "Christian Science," and says:

My quivering lips kept on repeating the formulas employed in mental healing; but I have never felt a greater fool than in asserting that I was 'perfectly healthy and full of joy,' when every step caused me excruciating pain. My faith in Christian Science was put to a cruel test; and when I recovered from the fit of utter prostration which followed my adventure, I was willing to take a saner view of the ability to wipe out one's limitations by mere lip-service.

The Hon. Sir Hartley Williams takes a very rational view of "Death and a Future State." "Little Mary in Heaven" is quite a unique contribution by E. R. Innes. H. S. Green writes on 'Men and Women as Types,—viewing them as embodying special characteristics, rather than as individuals. "Too Horrible to be True," by D. E. T. Watts, is concluded. "The House of Error," by A. L. B. Hardcastle, considers some of the propositions of the 'Christian Science' School, also the following assertions (among others) of its leader:

The vapid fury of mortal mind is expressed in the wind, wave, fire and earthquake.

Electricity is some of the nonsense of error.
Hypnotism and electricity are not God's agents.
We cannot interpret spirit through matter.

Referring to the noted head of this school of healing, he says:

She never tells us to polish patiently, and thus increase the reflecting power of these God-given lenses—our five senses—and reverently to use them, diligently to learn from them. Nothing of the kind!

However, the writer of the article is not blind to the good work often done by these 'Scientist' healers. He says they pray "to be made a channel of the Most High, a means of conveying the Supreme Life to a brother in need." They bring their concentrated will-power and magnetism to bear upon the patient. He says further:

If we are to believe what some more advanced students of these psychic forces tell us, the 'Scientist' hurls a perfect storm of thought-forms, charged with a great emotional power, and with one single purpose—the physical health of the recipient. It would in fact be surprising if they did not do some good.

In another paragraph we read:

And the 'Scientist' exhorts in the only way that will be acceptable, and by the only means that is pure and justifiable between one soul and another. For he speaks the language of the higher spiritual love, and by his own previous meditation he has awakened the higher spiritual chords of his own higher nature and then 'Height calls unto height, deep answers to deep.'

In the closing paragraph of this valuable article the writer says:

The Christian Scientist who would study without letting go of his faith in Divine Love, and who would thus put the pearl of his teaching in a fitting set-

ting of "gold tried in the fire," may yet arise and put the much misused words "Christian Science" on the cover of a rational, coherent and instructive work on true spiritual healing.

The Editor's contribution, "On the track of Spirituality," will well repay perusal. J. Redwood Anderson contributes No. II. of "The Ladder of the Luminous Cross," a Christian Gnostic essay.

Theosophy in Australasia, November. "Theosophy and Modern Science" is the first portion of an interesting continued article by E. F. H. The papers on "Symbolism," and, "The Colour of the Voice," are valuable reprints. "The Mystery of Life," by Wynyard Battye, embodies some thoughtful comments on a paragraph from Anna Kingsford in *The Perfect Way*, which is a very ingenious attempt to explain the mystery of creation,—a subject too vast to be comprehended by our finite consciousness. One is here reminded of Pope's immortal couplet :

"Know then thyself ; presume not God to scan ;

The proper study of mankind is man."

Theosophy and New Thought. The November number contains, after the copious 'Editorial Notes,' the first portion of an article by 'Seeker,' which gives plenty of good advice concerning "The Theosophical Society ; its Members and its Branches." Next we find a paper by J. D. Mahluxmivala, on "The T. S. in the process of Transformation." This is followed by Chapter XXXV. of the serial on "Occult Masonry," the present instalment dealing with 'Thaumaturgy.'

Theosophia for November is received, but the usual translation of the 'Contents' is lacking, so we remain unenlightened thereon.

The Lotus Journal for November contains the first part of a verbatim report of the excellent lecture delivered by Mrs. Besant at Bath in July last, on "The Objects and Work of the Theosophical Society." The serial on Madame Blavatsky is continued and various other well-chosen articles follow.

Revue Théosophique for October opens with an article by Mrs. Besant on "Yoga : Preliminary Indications." Dr. Pascal's article on "Consciousness" is continued. There are "Theosophical Echoes," and other matters, by Commandant Courmes, and a further instalment of the translation of the *Secret Doctrine*.

Theosophy in India. The November number opens with notes of a lecture by Mrs. Besant, on "The Religion of the Future." Following this we find articles on "The Moral Standard for T. S. Membership," by R. N. Bijur ; "An Attempt in the Study of Consciousness," by N. G. Paranjpe, and a portion of an essay on "Which will you have, Pleasure or Bliss ?"

Acknowledged with thanks: *The Vahan*, *The Theosophic Messenger*, *Sophia*, *Teosofisk Tidskrift*, *De Theosofische Beweging*, *Revista Teosofica*, *La Verdad*, *Light*, *The Harbinger of Light*, *The Light of Reason*, *Notes and Queries*, *The Phrenological Journal*, *The Brahmavadin*, *The Brahmacharin*, *The Indian Journal of Education*, *The Theist*, *Sri Vani Vilasini*, *Siddhanta Deepika*, *Bala Bharata*, *The Rosicrucian Brotherhood*, *De Gulden Ketem*. The N. Z. *Theosophical Magazine* arrives too late for review.



THEOSOPHY IN MANY LANDS.

CONVENTION OF THE AMERICAN SECTION, T.S.

The Twenty-first Annual Convention of the American Section, T.S. assembled in Chicago on 15th September, 1907. The President, Mrs. Annie Besant, occupied the Chair. Mrs. Janet McGovern was chosen Temporary Secretary—and later on, elected Permanent Secretary. After appointing the Committee on Credentials, the President delivered her address to the Section, which has already appeared in *the Theosophist*. The Chair next appointed the necessary Committees, on Auditing, on Nominations, and on Resolutions.

After several Resolutions were presented, the Report of the General Secretary was read, from which it appeared that five new Branches had been chartered during the year, and three old ones had ceased to exist. Although 328 new members have joined the Section, the losses by death, resignation and dropping out exceed the additions by 48, the total membership now being 2,559. The report reviewed the work of the various departments of the Section during the past year, and touched upon the diversity of opinion and feeling which have lately been manifest in the Society. Before closing, the General Secretary paid an affectionate tribute to the memory of the late President-Founder, and said :

But there were two respects in which he is a practicable model for every member of the Society. One was, the conviction, permeating every department of his being, and transparent to the merest acquaintance, that Theosophy is a real thing, not an ingenious speculation, not an abstract intellectual philosophy, not a tentative guide in problems of the soul, but a correct depiction of human affairs, human evolution, the true compass for the actual guidance in life. To him it meant an ever-present Law, an ever-present Duty, an ever-present Help, all of them encompassing the entire field of existence in each of the three zones which all men successively tread. The second was, the conviction that the Theosophical Society was the selected instrument by the Masters through which may be spread throughout the world that exposition of realities, called Theosophy, whereby only can human ill be cured and human progress to the Divine be made. Now it is entirely possible that every Theosophist in whom these two convictions inhere may exemplify them. He can sedulously fulfil under Theosophical light each of his many obligations, personal, commercial, social, and he can sustain the mission of the Theosophical Society

with all the zeal, effort, time and money which can be spared therefor. Moreover there is another contribution. The genius of the Society is in its catholic spirit, its insistence on personal liberty, its repudiation of all creeds and doctrines and personal devotions as tests of membership, its inflexible maintenance of constitutional provisions as the safeguard of its life. In individual and official defence of all these, Colonel Olcott stood as a moveless rock, and here again, most especially in eras of turmoil and fever, that sturdy figure stands, and will ever stand as a model for each individual member of the Society, he founded and so loved.

The Treasurer's Report was next read and accepted.

The report of the Secretary of the Press Committee of the American Section is of great importance. A series of valuable articles on Theosophical subjects was carefully prepared and published in the leading papers in different cities. The Chicago members of this Committee were especially busy. Five articles were prepared, which

were syndicated once a month, to from three to five hundred rural papers each.

For twelve city papers, were prepared treatises on such themes as, The Reality of Fairies and Angels, Man's Many Bodies, There is no Death, Purgatory, Where is Heaven? Cause and Effect in Human Careers, Destiny of the Human Race, The Meaning of 'Be Ye Perfect,' The similarity of all Religions, Thoughts and Things, and How. In addition to these, one of the largest Sunday papers of the United States, with a circulation of over 250,000, has published throughout the year about 15 articles running from 1,800 to 3,000 words in length.

From this paper these have been syndicated each to about six other leading papers, making a total circulation of many hundreds of thousands.

The subjects included Science Reviving Alchemy, The Dematerialization of Matter, Occult Teachings of the *Secret Doctrine* verified by Science, Reincarnation championed by Prof. McTaggart of Cambridge, the Current waves of Occult Thought and Theosophy as its largest expression. In this same newspaper has also appeared a weekly column presenting Theosophical ideals of ethics, and from the syndicate department of this paper have been issued for ten months of the year a daily paragraph inculcating Theosophical ethics.

As the Secretary says further, "The field is verily limitless, circumscribed only by our capacities," and, again, ". . . through the Press we gain our largest hearing. The revered President-Founder of the Theosophical Society sent as his message to the Press Committee Parliament last year: 'Tell them that one good journalist is worth a hundred platform speakers.'" It might be added, however, that the thoughts of the *very best* platform speakers, when faithfully reproduced in book or pamphlet, may reach as many minds and be as effective as the thoughts of the journalist,

As it was understood that Mr. Fullerton wished to resign his Office of General Secretary, the Committee on nominations presented the name of Dr. Weller Van Hook for this office, but as many of Mr. Fullerton's friends wished him to stand as a candidate, the roll was called, with the following result :

Dr. Weller Van Hook, 198 votes.

Mr. Alexander Fullerton, 69 votes.

The following Resolution, presented by Mr. Warrington, was *unanimously* adopted by a rising vote :

Resolved, that this Section, remembering Mr. Fullerton's long services to the movement in America, especially during the secession which almost destroyed it, begs him to accept, on his ceasing to be General Secretary, the assurance of their affection, apart from all questions which have of late divided them.

The President then delivered her closing address, which we hope to print next month, if not in this issue.

The Progressive Thinker, of October 5th says : Mrs. Besant proved herself Supreme Commander of the gavel as well as the tongue or pen. I have attended no State or National Conventions for 30 years which were conducted with more business-like progress, order and enthusiasm. Every moment was occupied and no one spoke until recognised by the Chair. If an impulsive delegate would jump upon his feet and begin to pour forth the fulness of his mind, the Chairman, with a smile and the most gracious firmness, would ask him kindly to 'defer' until the matter under consideration, or some matter about to be considered was settled.

The confused irregular "defers," and so did everybody else, until proper time, and recognition.

Questions came up in that convention in which the opinions were as decidedly divided as they were intense, questions which would have put some conventions into an uproar, but the tactful pilot guided the members around the Charybdis into smooth waters, with the diplomacy and skill of a veteran general, and the delegates did themselves proud.

The value of their high teachings, exemplified in their acts in trying moments, spoke louder than all else, proclaiming that this splendid convention was composed of the cream of the cult, who did not preach cream and practise skim-milk, but lived and practised what they taught.

THE CLOSING SPEECH.

The President said :—

We have now reached the end of this Convention. You may permit me, perhaps, as presiding over it, to congratulate you that, in the midst of warm feeling and a strong clinging on each side to the principles of the two parties into which the Section has been largely divided, the meeting has on the whole gone so peaceably, so smoothly, as really to be a credit to the American Section in the fashion in which the parties have discussed the matters that have divided them. Now that the matter is settled for another year, may I, as President of this Society, beg that you will strive to co-operate, so far as your principles and consciences permit, the one with the other ; and that where you

cannot agree, there you will take the wise course of each going his own way according to his conscience and his sense of right ; that you will realise that within the limits of the Society there is place for every view, place for every opinion, and that all, men and women, have an equal right to speak for that which they believe to be best, to protest against that which they believe to be mischievous. It is not by holding principles loosely that our Society will make progress in the future ; but by holding principles firmly, by expressing them openly, but without hatred, antagonism, or evil speaking, each striving to serve the Masters in his own way, and giving his brother credit for equal sincerity of motive, equal desire to serve. If we were only a society of a moment, then it would matter less that there should be no differences of opinion among us. Some of you may think those differences are evil. Will you allow me to say that I think they are very good ? If any one view were held by the whole Society and enforced by it, it is quite possible that in future ages when knowledge is wider, when information is more complete, it would be found that the Society had lost because it had not expressed also another view of truth. There is great significance in the old fable of the two men who saw a shield, one side of which was gold and the other silver. One man declared the shield was silver ; the other swore it was golden ; and they fell almost to blows about the question until a passer-by explained that on one side it was gold, and on the other, silver. And truth is many-faced, though one in essence. No one is great enough to see every side of truth. No one of us is strong enough to hold the whole of truth within his feeble hands. Your brother may see a truth which you do not see, which is really complementary to your own. The free expression of it enriches you. It ought not to offend you. And the most opposed truths on this planet will often find their blending, their reconciliation on the higher planes where spirit, beyond the intelligence and the reason, can see all which the intellect can only express in paradox and by opposition.

On one point almost all agree—I will not say all, for there are members of this Society with full right of membership, who may not even believe in the existence of Those whom many of us regard as objects of the highest reverence—the Masters of the great White Lodge. They have their right of membership as much as any others, their full right of expression as much as those who assert it. The great majority of you, however, probably believe in Their existence. To those I say : If you strive to serve Them honestly, sincerely, with your best reason, your best conscience, then, though you may be in error as to a fact, your heart is right, and is on the pathway of truth, and inevitably you shall find it, even though it be by mistakes, which you afterwards may recognise. They have need of every service that each one can render. They are not so petty that They cannot reach out hands to those that oppose each other down here, and find some service which each is able to render to the other. One of the virtues of the disciple is tolerance—being able to see the point of view of another, being able to recognise how the world looks through another man's eyes, and always remembering that the man who is honest is a servant of truth, no matter how much he may be confused in the way his tongue may happen to express his ideas. Let us, then, join in the service of the Masters, without laying down the line which that service must take.

Realise that in many ways Their work may be done, and that it is not for you nor for me to dictate along what path a man shall walk as he seeks the eternal truth. Tolerance, willingness to listen, willingness to re-study a complicated question, this is the wisdom of every member of the Theosophical Society. And in the year that lies before you, if you cannot agree, say, in a Branch, on any point that has divided our minds here, far better to separate into two branches and let each branch work along its own line, than to paralyse the whole of your work by continued questions of difficulty and dispute. There is room for all, for each, and my last word in this convention is a pleading that you should try to remember that the truth you serve is greater than your conception of it ; that the Masters we strive to follow are mightier than any thought of ours that tries to picture Them. It does not grieve Them that we disagree ; it does not grieve Them that we think differently. The only thing that grieves Them is when the word of love is forgotten, and when hate throws into bitter antagonism those whom unity of purpose, at least, should make charitable to each other. Judge your own lives, live Theosophy, and if you will judge yourselves and live Theosophy you will have no time to judge your neighbour nor to say that his Theosophy is not yours. That is the way in which They may be served. And there is one great word I would leave with you, taken from an ancient Egyptian scripture, which says that the Self finds his own way according to the word ; and what is the word ? Each one of you has his own word, syllabled out by his own development and his own character, and the Self in you chooses and makes his own path, according to the word which through his lower vehicles he is trying to syllable out in his world of manifestations. Seek then your own word. You have the right and the duty. And, if you cannot understand another's word, then let him speak it none the less ; and in days to come, that which seemed a discord will turn out to be a richer harmony, just as some of the most magnificent chords of the musician are made not of accords only, but also of dissonances, that in the resolution of the chord make richer harmony and fuller tones.

GREAT BRITAIN.

With the month of October the various forms of Theosophical Activity become fully manifested and many lectures are arranged for the immediate future.

Our President returned from her short visit to America on October 7th and for the week which intervened before her departure for Holland and Scandinavia, she lectured every evening in fulfilment of outstanding promises. Her most important engagement was that at the City Temple, the great London church of the Congregationalists, so long associated with the name of Dr. Parker, and now widely known as one of the centres of the New Theology movement, under the ministry of the Rev. R. J. Campbell. The huge building, which seats some 8,000 persons, was packed in every part

with a most enthusiastic audience and in the sympathetic atmosphere our President rose to one of her best efforts. The lecture, with Mr. Campbell's opening and closing remarks, has been published by the *Christian Commonwealth*, a leading Non-conformist weekly paper, and is also to be obtained as a penny pamphlet from the usual Theosophical book depôts. The title is, *The Spiritual Life for the man in the World.*

The same religious journal recently issued a full report of the New Theology summer school which was held at the Welsh watering place of Penmaenmawr. These Summer Schools are American in origin but have been quite acclimatised in this country of late years and form a very pleasant and useful means of bringing into personal contact persons from all parts of the country who have aims and aspirations in common. Societies with many different objects have promoted such reunions but this year has seen the first of the gatherings devoted to the discussion of the "New Theology and applied Religion." Many of the best representatives of the newer thought in the Christian world were present and contributed to the programme. Among them the Revs. R. J. Campbell ; Dr. J. Warschauer ; Rhondda Williams ; Bruce Wallace and Drs. J. Hunter and K. C. Anderson, the latter being the author of the book on the *Larger Faith*, from which I quoted last month. The subjects dealt with included "Inspiration—Ancient and Modern," "The Foundation of the Christian Doctrine of God," "The Atonement," "Social Evolution in the Light of Divine Immanence," and many others of vital interest, and it is interesting also to read in the report of the discussions that various questions were asked as to the relation of the so-called New Theology to Theosophy. Undoubtedly no one familiar with Theosophical literature could fail to recognise the similarity in the trend of thought. It is perhaps worth remarking that Mrs. Besant has occupied the pulpits of two of the principal speakers at the Conference and a third has acted as her Chairman. A missionary at work in India was among the speakers in one of the discussions, and he affirmed that every missionary must be a New Theologian in so far as he had to translate into a vernacular—for that was the meaning of this New Theological Movement—"translation into the vernacular of the present." Before you can translate you must get behind the words

to the thought. It is particularly good news to read, from the same speaker's address, that while the older conception of missionary work was the destruction of other faiths, the newer conception is that the empire of Jesus, the Christ, is established not by destruction but by incorporation. He himself would not cross the road to proselytise any man, but he would go to the ends of the earth if he could enrich the life of any man. If this be the new missionary spirit it has a real work to do in India as elsewhere and its work is one with that of the Theosophical Society, *i.e.*, to enrich the life of every man by revealing to him the treasures buried in his own faiths and their likeness to the pearls of truth in the religion of his brother.

Sir Oliver Lodge has just delivered an address on "The Immortality of the Soul," in connection with the Hackney Theological College. When a leading scientist is invited to deliver a theological address an era in the advance of thought is certainly attained. Sir Oliver's address, as briefly reported in the London *Tribune*, contains nothing new to the Theosophist but as coming from the lips of a scientist of world-wide reputation the pronouncements are timely and useful. "What," he asks, "is the controlling entity in each case which causes each to have its own form and not another, and preserves the form constant amid the widest diversity of particles. We call it life, we call it soul, we call it by various names, and we do not know what it is. But common sense rebels against its being 'nothing,' *nor has any genuine science presumed to declare that it is a purely imaginary nonentity.*" (Italics in the above sentence are mine.) One wonders what kind of science it is that Prof. Roy Lankester, for example, promulgates. Sir Oliver continues: "The soul is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body under the restrictions of physical condition and ancestry. It is the seat of the intellect, the emotions, and the will, and is the storehouse of all our experience. The body is its instrument or organ, enabling it to receive and to convey physical impressions, and to affect and be affected by matter and energy."

All of which is pure Theosophy, only we say Karma instead of "physical conditions and ancestry!" And thus the Theosophical Movement is being supported before the world, in endless ways, and through many channels, quite outside the scope of the few thousands

of more or less insignificant folk who call themselves members of the T.S.

E.

ITALY.

Reference has been made in a previous number to the Roman Pope's Encyclical, '*Pascendi dominici gregis*,' and to the gravity of its character.

It was not to be expected that the 'modernists' would be silent. In fact, in the last days of October there appeared a small volume, drawn up anonymously, but in measured and temperate language, consisting of some 200 pages dealing with the whole question, and entitled "*Il programma dei Modernisti—Risposta all' Enciclica di Pio X : Pascendi dominici gregis*," edited in Rome and constituting the first issue of a society called the '*Società internazionale scientifico-religiosa*,' evidently constituted to publish and spread the ideas of 'Modernists,' despite the decrees of excommunication, the censorship of the Committee of the Index, and other punitive and restrictive measures.

These latter measures have already begun to take place, and are being pushed with vigour and promptitude by the Vatican. The above-mentioned answer to the Encyclical is condemned ; and its authors, printers, sellers and readers are, wholesale, declared guilty of no less a penalty than excommunication : while its sale is prohibited in the pontifical and episcopal libraries of all towns and parishes.

The modernist magazine *Il Rinascimento*, which this month contains a reply to the Pope's Encyclical, has been at once placed on the Index, and other measures are being taken, impossible as it may seem in these modern times, to stifle liberty of conscience, of thought, and of utterance on the part of the younger, more liberal and more thoughtful priests and preachers. Truly is the moving 'Spirit of the Age' worth watching and studying for those who realise the forces that are working for change and development.

The President's tour in the Italian Section.

Our President, Mrs. Besant, arrived in Milan on the evening of October 27th, having come straight through after her arduous tour in the Scandinavian Section.

In Milan she stopped as the guest of Mrs. Cooper-Oakley who, notwithstanding her poor state of health, had been permitted by her doctors to come to Italy for the express purpose of welcoming Mrs. Besant at her home in Milan.

Those of us who saw Mrs. Cooper-Oakley were glad to observe signs of the improvement which her cure in Germany is effecting ; and all fully appreciated her solicitude in personally handing over, as it were, to the President's care, the Section she had nurtured and built up, and for which she has laboured and sacrificed so much, even to her physical health. One and all, as the Section develops further, must remember the debt of gratitude due to Mrs. Cooper-Oakley for the difficult early years of the Section's inception.

Mrs. Besant, besides receiving the various and many personal interviews of members in Milan, delivered at the *Aula Beccaria*, kindly lent by the '*Universita Popolare*,' a splendid public lecture in French on the subject of "The Spiritual movement of to-day," which was much applauded by a large and appreciative audience.

In Turin, a new lodge was formed consisting entirely of members of the Evangelical Church. Other most encouraging signs of progress and interest in the movement were shown by the great number of personal interviews accorded by Mrs. Besant to members, including many who had come expressly from France to see her.

Here too a very successful lecture on "Theosophy and Modern Science" was delivered in the large ball-room of the Hotel Turin, which was completely packed with a most attentive and appreciative audience including noted scientists and professors as well as many officers and literary men ; a sign this that the ideas of Theosophy are attracting the thinking classes in this country.

Mrs. Besant next visited Florence where she was the guest of Mr. and Mrs. Cavallini ; these valued members preside over the existing group in Florence, and have a specially constructed hall in their house for Theosophical Meetings. This centre requires strengthening ; and indeed where so devoted and valuable a member is found who dedicates his life and his house to Theosophy, all really interested in the ideas and in the movement should, when in that city, seek to strengthen the link in the chain where the material conditions are so greatly facilitated. At Mr. Cavallini's, Mrs. Besant lectured on "Theosophy and Modern Science," exhibiting at the end of the

lecture the engravings reproducing clairvoyant researches into the forms of the chemical elements and the atom. These were examined with the greatest interest.

In Florence too, Mrs. Besant lectured at *Torre di Bellosguardo*, Lady Paget's beautiful villa overlooking the town.

Lady Paget had kindly lent her big hall, and received most hospitably a large number of guests who came to hear Mrs. Besant's lecture in English on "Theosophy and Spiritualism."

The next town visited was Rome, where the two lodges "*Roma*" and "*Rinascenza*," afforded our President cordial welcome and hospitality.

At the Lodge rooms of the '*Roma*' group, which were fully crowded, Mrs. Besant delivered the lecture selected by the members, *viz.* : "Theosophy and Modern Science," which greatly interested the audience, and met with much applause, being also noticed favourably in the papers.

Besides the usual interviews and question meetings, a splendid lecture was delivered in English on "The Message of Theosophy to the Modern World," at Mr. Ezekiel's famous studio, where Mrs. Besant is always so warmly and hospitably welcomed by that well-known Sculptor.

From Rome Mrs. Besant returned northwards to the Headquarters of the Section in Genoa.

Here Mrs. Besant together with Mrs. Russak and Miss Renda, who had come in the meantime from Germany, were the guests of Mr. and Mrs. Wm. H. Kirby at their Villa in Cornigliano. During the two days spent in Genoa, Mrs. Besant received numerous interviews not only from Italian members of various towns, but also from members who had come over from Barcelona, Monaco, and Marseilles for that purpose.

Our excellent General Secretary Prof. O. Penzig opened his lecture rooms and the beautiful botanical gardens, over which he presides, to receive guests and members ; and Mrs. Besant gave an afternoon lecture to members on the "Rationale of Psychical Phenomena," which was followed with the keenest interest and attention on account of its particularly instructive nature. Mrs. Besant also gave a remarkably fine public lecture to a very large and notably intellectual audience in the big hall of the "*Università Popolare*"

kindly lent for the occasion, where she met with a most cordial reception, the lecture being also very favourably reported in the Press.

This brought to a conclusion a rapid but a very full and most successful tour in this Section. Our President declared herself pleased with the general progress that had been made in this Section since her last visit ; and the Italian Section has received a powerful stimulus for further activity from Mrs. Besant's visit, which, we understand, is to be repeated in a year and a half or so, when she will spend a longer time in this country.

Mrs. Besant, Mrs. Russak, and Miss Renda sailed on 6th November by the S.S. "Yorck" for India ; and with them go the good wishes of us all.

W.

FRANCE.

Vacation time is generally a period of incubation of which the results will doubtless be seen later on : new books will appear in the field of philosophical thought, there will be new discoveries and new works to notice in the domain of science—that will be for another month, for the present I shall confine myself to the description of a few books of a romantic order published this year, which give evidence of the influence of Occultism or Theosophy in this department of French literature. Occultism is there taking a new lease of life after a long sleep, troubled only by the works of M. Schuré (*Le théâtre de l'âme*), a few romances of Gilbert Augustin Thierry, of Villiers de l' Isle Adam, of Alphonse Allais, etc., etc. Publications in the newspapers are also showing more or less the same tendency, occasionally of a slightly mystifying character as in "The Reincarnation of Christian Chaumelle," by Montégu, published in the *Figaro*. The tale is of a young boy who is adopted by two persons both of whom possess a fervent belief in reincarnation. He is recognized by them as their father, reborn into a new existence. The youth by auto-suggestion on his side, ends by believing this also. Finally, a doctor unveils the mechanism of auto and refero-suggestion, and the romance ends in a somewhat confused and absurd way.

A morning paper has recently published a story in which

theories familiar to us concerning dreams, etc., are regarded from the Theosophical point of view. "Le Prince Fédor" and "Reué d'Anjou," by G. Spitzmuller, two novels dealing with these subjects, were preceded by the publication of "Nostradamus," by M. Zevano, a somewhat flimsy romance which though full of fantastic episodes, lifts the veil of the unknown Nostradamus (who is said to have lived in the reign of Charles IX.) is depicted as a powerful and benevolent sorcerer, who plays in his day a somewhat similar part to that enacted by the count of S. Germain before the revolution. Apparitions, magic, telepathy, power of thought, all are to be found in this romance in which M. Zevano seeks to reconcile his observations with the requirements of modern science, or rather with the science of the school of psychism of Richet, Rochas, Parièse, etc., and he adds to these his personal theories. It may be noticed that the author has received numerous letters from his readers who are students of these subjects.

The book, however, upon which I would dwell at the greatest length is not merely tentative in the domain of occultism. Edouard Schuré, whom it is a pleasure and an honour to number among the members of our Society, is not a novice along these lines of thought. There will be few among our French Theosophists who will not know his admirable works, *Les grands Initiés*, *Les sanctaires de l'Orient*, and another entitled *Théâtre de l'âme*, which is full of esotericism and of occultism. His *Priestess of Isis*, also, which has been published this year and will shortly be translated into English, is a book which not only contains many of those truths and doctrines which have become identified with Theosophy, but is also an important literary work. M. Schuré is a poet of occultism and a master of language. I give here a short sketch of this romance, of which the scene is laid in Pompeii, on the eve of the catastrophe which engulfed that splendid and voluptuous city. Ombricius Rufus, a young military tribune, ambitious and headstrong (a true "arriviste"), is enamoured of Alcyone, the priestess of Isis in whom a passionate nature is combined with a gentle and charming personality. Though of Greek origin Alcyone is brought up from childhood by Memnouis, an Egyptian hierophant and initiate. Trained by him she plays the part of pythoness or priestess of the Oracle. She is the inspired prophetess to whom in ecstasy—often of a painful

character—the future is unveiled. The heirophant Memnouis watches over her with jealous care, solicitous to keep his prophethood to himself, having already dismissed a mysterious young shepherd who sought from him instruction in the sacred science, and who plays an occult part in the life of Alcyone. Memnouis seeks also to remove the young patrician, Ombricius, as soon as he perceives his attraction towards Alcyone. The prophethood, however, gives her love to Ombricius even though, strangely enough, when she is in the state of trance or ecstasy, she has another love, Anteros, whom she calls her “genius,” a symbol no doubt of the Spiritual Soul. Ombricius at last, owing to the influence of Alcyone, and to Helvetius, a disciple of Memnouis, becomes also his pupil and follows his teachings which are those of the Pythagorean doctrines, and are here admirably set forth. The tests, however, to which Ombricius has to submit, become tedious to him and offend his pride; after a time he forsakes the young prophethood for a dissolute and perfidious woman, Hedonia Metalla, a Roman patrician of great beauty, a priestess of Hecate and versed in magic. She conceives a violent passion for Ombricius, and at last by means of her magic and seductive arts she conquers him. She flatters his pride by getting him appointed first to the chief command, and lastly to be consul in Rome. Ombricius entirely dominated by Hedonia, after a triumphal entry into Pompeii marries her. Alcyone the gentle prophethood has sworn to save the soul of the tribune; to that end she offers herself in sacrifice, and on the day of his marriage she dies in a state of ecstasy in the presence of the assembled people. Memnouis, Helvidius and his wife, imprisoned on the strength of grave accusations, are delivered, and leave Pompeii carrying with them the urn containing the sacred fire, embers of that holy tradition which the barque of Isis ever preserves from shipwreck. Ombricius and Hedonia perish. Since the death of the prophethood the love of the tribune for Hedonia is changed into hatred; Alcyone re-conquers him in death.

This short summary can give but a faint idea of this beautiful and admirably written romance, in which side by side with the magic of the subject, all the magic of literary art is displayed.

In particular the masterly exposition of the Pythagorean doctrines should be noted.

AI.

HOLLAND.

I should have written my report ere now, but that I waited for Mrs. Besant's visit to our Section.

Her visit to Holland this time was a very short one. She arrived on the morning of Wednesdy, October 16th, accompanied by Miss Edith Ward, but arriving at a different station to that at which she was expected, she was not met and welcomed, which fact we much regret; none the less, she found her way safely to the well-known Head-quarters, Amsteldijk, 76.

Mrs. Besant was not looking so well as she did the last time I saw her, the hard work and strain of the last few weeks, and added to this a bad cold, were sufficient reasons to account for it.

We cannot say that this state of health interfered in any way with her usual energy for the work.

That same afternoon at 3 o'clock, she addressed a meeting of about 200 Shravakas. After this meeting she saw a great number of members with whom she arranged many details and for whom she smoothed down many little difficulties.

In the evening she lectured in the Free Church, on "Exertion and Destiny." The Hall was over-crowded, great publicity having been given to this lecture. The lecture was to be at 8 o'clock, but when the doors were opened at 7-15 P.M., the room was immediately filled with about 2,000 people, so that many were obliged to be turned away, many having come from all parts of the country.

To draw people to the meeting who had never heard of Theosophy, a new method of advertising it had been effected. I started a new paper called *Theosophical Bibliography* in which I gave a six column biography of Mrs. Besant and advertised her books in the other sheets. Many thousands of this paper were sent by post addressed to many well-known people. In this way the hall was filled with an interested crowd, who, for the most part, heard Mrs. Besant speak for the first time.

That they were interested is proved by the fact, that about 1,000 people, either not having understood Mrs. Besant's lecture, on account of its being given in English, or wishing to hear it again, remained during the three-quarters of an hour in which I gave a résumé.

Next morning Mrs. Besant addressed the members of the E.S., while in the afternoon at 3 o'clock, in another hall, she addressed again an over-crowded roomful of the members of the Section, on "The relation of the Masters to the T.S." The lecture made a great impression, and she spoke to members who are not in any way opposed to her opinion on these matters, but rather had their own thoughts put clearly into words in Mrs. Besant's able manner, while at the same time a great many new and interesting historical facts were given.

What struck me during all these meetings, specially in the public one, was, that all the people rose as one man when she entered, as well as when she left the Hall.

On the evening of the 17th Mrs. Besant and her companions started for Hamburg, by the 6-45 P.M. train and were seen off at the station by a great number of the members.

On the whole I think her visit, as usual, has had a very good effect on the Section. People are spiritually strengthened and stimulated to undertake more and to do more good work for the movement.

As a result of Mrs. Besant's message to the T.S. and its members, the Executive of the Dutch Section has at the proposal of Mr. Cnoop-Koopmans, and at the same time feeling it its duty to practically execute the hints given in the same, sent a set of proposals to the different Lodges, which I give in short:—

To follow the advice of our President, *viz.*, to work in the outside world, and get the strength to do it in the Lodge, two things are necessary: (1) That they are in touch with every thing that happens in the outside world as regards allied movements. (2) That they receive in the Lodge the knowledge and life which are necessary to be able to give to that outside world.

I. To keep in touch with the leading events that happen in the outside world, the Executive Committee proposes to form a central information office, consisting of F.T.S., who are also technically qualified in their different departments; each of these collects what has been written, done, or spoken about in his line of study. Among these lines we mention—Philosophy, Religious Mysticism, Astrology, Arts, Science, Internationalism, Education.

The object of this office is to inform the members of this

Section of everything that happens in these departments ; this will be effected by publishing from time to time, a detailed report of what is going on, issuing it as an extra edition of the Sectional organ.

II. To bring knowledge to the outside world one must be able to obtain that knowledge in the Lodge. Until now the Lodges have limited themselves to Theosophy. Of course, Theosophy has to be given in the first place, but the Lodge, as a Lodge, can do an immense deal of good by inviting speakers to their meetings to lecture on the subjects mentioned above in para. I, as instruction for the members, not as a subject for debate, which line is preferable.

It will also be advisable to form a little group of devoted members who meet regularly during a quiet hour to meditate together on a common thought.

Further, it is deemed advisable that leaders of study-classes should interchange thoughts on the methods of conducting study-classes, and also study together the book which they each use in their study-class. This can also be done by correspondence.

It will also be well if the members of the T.S. do not confine themselves to work in the T.S. only, but co-operate actively in other societies, or form new societies which work with, though quite separate from, our Society. Some such exist already—a Christian Society, a Masonic Body, the Association for Astrological research, the International commission for research of Mystic Tradition, and many other societies of this kind on Scientific or Art lines have yet to be formed.

The object of all these societies must be to lead to spiritual life, which springs up everywhere now-a-days, to lead in good channels, and to harmoniously co-operate for the great object—a quicker evolution of humanity.

Next time I hope to tell how these proposals were received and if the plan is adopted, then I will let you know from time to time how it works, so that other Sections may profit by our experience.

The other regular work is going on as usual. Many lectures are being given and study-classes held and new interest is being awakened on all sides.

We believe strongly that the future is full of rich promises, and act accordingly.

H. J. VAN GINKEL.

INDIAN SECTION.

The members in the North are eagerly looking forward to the Anniversary Meeting of the T.S. and the Convention of the Indian Section, to be held again in Benares in December, after an interval of three years, and arrangements are already in progress to ensure the success of the gathering. A special interest attaches to this Anniversary Meeting, being the first to be held under the new President of the Society.

Bro. K. Narayanaswami, from Madras, is now visiting the Sectional Head-quarters; on November 10th, he lectured in the Section Hall on "The Symbolism of the Sacred Thread." Bro. M. D. Panday has returned from an extended tour in Kathiawar and Bombay Districts, where he reports that the work as a whole is being carried on steadily and harmoniously.

From the Report of the Bengal Theosophical Federation, which met on October 5th and 6th, we learn that a proposal was put into effect for dividing the Branches composing the Federation, into groups, with a view to facilitate the visiting of the Branches by the Inspectors, and to improve the general working through the District.

During the month of November Benares has been visited by Mr. Wragg, who has been for years in charge of the astronomical observatory, in N. S. Wales. Mr. Wragg, who is a Theosophist, gave some interesting astronomical lectures both in the City and at the Central Hindu College, illustrating them with a very fine collection of lime-light views; he also gave an exhibition of radium, when a large number of those interested in science availed themselves of the opportunity of witnessing some of the latest scientific marvels.

M. J.

CEYLON.

Mrs. Annie Besant arrived at Colombo on Saturday morning, the 28th November, by the *N. D. L. s. s. Yorck*. She was met on board by a number of members of the T.S., and was received at the Jetty by a large gathering of Buddhists. Immediately after landing, she drove to the Buddhist Theosophical Society's Head-quarters on Maliban Street, where Mr. R. A. Mirando, the President, read, on behalf of the members of the B.T.S., an Address of welcome to the President of the T.S. Her reply was received with acclamation and gratitude. Mrs. Besant and the whole party of friends then repaired to the Musaeus Boarding School for Buddhist Girls, the scene of the labors of Mrs. Higgins for the last 16 years and where Mrs. Besant is staying as her guest. A beautifully illuminated address of welcome was read by the senior girl of the School, and Sinhalese songs, specially prepared for the occasion were sung by the pupils.

The afternoon of the same day was the occasion of the prize distribution to the pupils, and the School Hall was packed with the leading Buddhists, many European residents and the parents of the pupils.

After the reading of Mrs. Higgins' Report on the work of the school, speeches were made by the Hon. P. Arunachalam, Registrar-General of Ceylon, and Mr. Donald Obeyesekera and

J. E. R. Pereira—two well-known lawyers of the Colombo Bar—and Mrs. Besant, whose address, of course, was *the* speech of the evening. Songs in Sinhalese and English, musical drill, etc., by the pupils, were sandwiched between the speeches, and a most enjoyable entertainment was provided. Mrs. Besant gave away the prizes.

On the following morning Mrs. Besant called on Srî Sumangala and Srî Dhammarama, the Buddhist High Priests of Ceylon, to pay her respects to them. In the afternoon of that day, November 24th, she gave a lecture at the Ânanda College to an audience of thousands of Buddhists and others, on the "Noble Eight-fold Path" as it was taught by the Lord Buddha. It was, as said by the Public Press, "an expository discourse of matchless grace." It was said by the Buddhists, generally, that never in the modern history of Buddhism, has so able a sermon or address been given as the one delivered by Mrs. Besant on the memorable November 24th.

On the 25th Mrs. Besant visited the Ânanda College, where she was received by the boys and teachers. The able Principal, Mr. Jayatileke, welcomed her in a few words, and the senior boy of the college read an address. Mrs. Besant in reply delivered an inspiring discourse to the students, brimming over with noble thoughts and practical advice for their conduct in life. Her words will be treasured for the Buddhist youth of Ceylon. In the afternoon Mrs. Higgins gave a Garden Party in honor of Mrs. Besant, when Buddhist, European, Hindu, and other residents, had an opportunity to make the acquaintance of our distinguished visitor.

On Monday evening at 9 o'clock, she gave a lecture at the Public Hall on "The Message of Theosophy to the World." Needless to say that it was heard with rapt attention by an audience consisting of Europeans, Sinhalese, Tamils, Mûhammadans and Burghers.

On the 26th she visited Galle and addressed crowded halls at the Buddhist temple and the Mahinda College.

En route to Colombo from Galle by the special requests of the Buddhists of Kalutara, she broke her journey there to deliver a lecture on the "Five Precepts." The whole town was decorated and presented a gala appearance. She was escorted in procession to the Buddhist School where the multitude had assembled to listen to her lecture. Mr. P. E. Pieris, C. C. S., District Judge, presided over this most successful function.

On the 27th a lecture on "Social Reform" was given to a full house at the Public Hall under the auspices of the "Ceylon Social Reform Society," of which Mrs. Besant is an Honorary Member.

On the 28th she visited Kandy, where she delivered two lectures at the Town Hall and the Dharma Raja College respectively.

On the 29th she said *au revoir* to Ceylon, for the Buddhists could not let her say farewell or good bye. There is a mutual pledge between her and them to work together for the uplifting of humanity in this part of the world, and she, as the dear mother of the Buddhists, is needed in Ceylon to protect the interests of her children.

A large number of grateful and loving friends saw her off to Madras *via* Tuticorin on the afternoon of Friday, the 29th November.

It is a curious coincidence that when she first came to the East about 14 years ago, Ceylon had the good fortune to be the first to welcome her. This time too, the Buddhists have had the privilege, as the first of all the Orient to welcome her as President of the T.S.

Her visit to Ceylon which is chronicled above has been a complete success. Your readers are aware that Colonel Olcott was most interested in the work of Ceylon—which is chiefly educational—and the Buddhists have now found in Mrs. Besant a true parent to take the place of Colonel Olcott. She has already shown an active sympathy with them and her wise counsels and business-like methods of work suggested, will lead to excellent results in the work which she, as President of the T.S., has begun in Ceylon. With such active workers as her many friends here, who so gladly cooperate with her, and above all with the sympathy of the Buddhist world, our dear President Mrs. Besant, will find in Ceylon a fruitful portion of her field of work.

At the principal stations along the route from Tuticorin to Madras, the members of different Branches assembled to greet their new President. Addresses were delivered by them, and responded to by Mrs. Besant amid large gatherings of members, who showed their loyalty by words of loving devotion and offerings of presents and garlands.

H.

THE THEOSOPHICAL SOCIETY.

RECEPTION OF MRS. BESANT.

Mrs. Annie Besant, the newly elected President of the Theosophical Society, arrived at Madras on Sunday the 1st of December 1907, by the Boat Mail from Tuticorin, after having travelled over the continents of Europe and America on her Theosophical Mission and delivered her brilliant and soul-stirring lectures, in all the numerous cities she visited. Wherever she went great was the enthusiasm, deep was the devotion and loving was the loyalty shown to her.

A most cordial and heartfelt welcome was given to her, in Madras, the seat of the Head-quarters of the Society as shown by

the enthusiastic devotion and loyal attachment which were manifested towards her. An influential party of Theosophists and sympathisers gathered at the Egmore Station in the early hours of Sunday, headed by their premier citizen and new Vice-President of the Theosophical Society, Sir S. Subrahmania Iyer, and as soon as the train arrived Mrs. Besant and the two ladies who accompanied her, *viz.*, Mrs. Russak, her Private Secretary, and Miss Renda, were cordially greeted. Sir S. Subrahmania Iyer, then presented Mrs. Besant with a beautiful garland of roses, the two other ladies being also garlanded. The whole party then proceeded to the Society's Head-quarters. Mrs. Besant and the two ladies escorted by the Vice-President, motored in front amid loud cheers and a profuse sprinkling of choice flowers. Along the road from the Railway Station to the inner gates of the Society's premises, tastefully decorated arches with the following inscriptions emblazoned in gilt letters shone out beautifully, as if voicing the enthusiastic feelings of the Reception Committee :—

1. Welcome. President of the Theosophical Society.
2. Hearty greetings to Mrs. Annie Besant.
3. Hail Defender of Truth.
4. Blessed be the friend of all religions.
5. Long live our President in health and strength.
6. Prosper Proclaimer of the Sanātana Dharma.
7. Peace to the Preacher of Universal Brotherhood.
8. Welcome home, friend of Colonel H. S. Olcott.
9. Hail disciple of H. P. Blavatsky.
10. Blessed be the Messenger of the Masters.

In the afternoon a large and influentially attended public meeting was held at the Convention Hall at the Adyar to give Mrs. Besant a public reception in her new capacity as the President of the Society. Two Addresses of Welcome were read to her, one from the members of the Adyar Lodge, the other from the Superintendent and Teachers of the Olcott Panchama Free Schools. From the former we take the following extract :—

“None of us had, for a moment, the slightest doubt that the nomination of yourself by the late President-Founder as his successor would be confirmed and ratified by the members of the Society as a whole, since that nomination had the approval of the Blessed Ones who are guiding the destiny of this world-wide organisation. Onerous and multifarious as your duties are, we feel the fullest assurance that every one of them will be discharged most satisfactorily, and that the period of your presidency will be marked by the most distinct and benefit to the great cause of Theosophy.”

MRS. BESANT'S REPLY.

Mrs. Besant, in acknowledging the Addresses of Welcome, delivered an eloquent Address, in the course of which she remarked :—

It was natural that they and she should deeply feel her arrival amongst them that day for the first time since, by the vote of the Society in every country, she had been placed in the seat of their President, as an occasion to them of deep and solemn feeling. The Theosophical Society, spread as it was all over the world, growing in strength, in influence and in reputation, was a Society that stood alone among the many associations in the world ; alone in this that it embodied in itself the truths of those great spiritual impulses which had come out into the world from time to time, always from the same source, the Brotherhood of Wisdom ; always with the same end, namely the helping and uplifting of humanity. In the thousands of year that lay behind them, one impulse after another coming forth embodied itself in some separate religion. Thus had arisen in the past many religions that now were dead. Thus had also arisen in the past religions which still lived in the world. The difference between the embodiment of the latest impulse and the previous ones was briefly this, that this impulse did not embody itself in a new religion ; it embodied itself in an association based on universal brotherhood, which was the servant of every religion and the exclusive possession of none. One of the great teachers who was responsible for the founding of the Society, one of the two who took upon themselves the burden, said that the Society was to be the corner-stone for the religion of humanity. The religion of humanity was the one religion of Divine Wisdom, known by so many names but always fundamentally the same. Amongst Hindus it had been called the supreme wisdom, *Brahma Vidya* or the *Para Vidya* ; amongst the Greeks, the Neo-platōnists, it was called Theosophy. Many names had been given to it, but it was always the same ; it was the knowledge of the Supreme and the fact that they could know Him because they shared His nature and the self in them was part of the Self-Universal. That was the Supreme wisdom ; that was the future religion of humanity, and in that future religion of humanity, all the living religions might go on existing in their separated forms, just as all the colours joined in the white ray of the sunlight, or might be, by a prism, separated into the seven definite colours each distinct, but all in their unity giving the one white light of the sun. And so, that religion of the future, of which their Society was the corner-stone, would shine out with the white light of truth ; but among the different nations of the world and the different temperaments of men that one white light might get separated into different colours which they called the different religions of the world. But the difference then from now would be, that in those days they would all recognise each other as sisters and as friends, while now they foolishly looked

upon each other as antagonists and as rivals. And so they would have that great jewel of wisdom as it were, the crowning glory of many religions, all of which would be joined with it for the adornment of humanity at large. That was the great mission of Theosophy. And when they recognised that, then inevitably any one into whose hands that great charge was placed, of guiding for the future the destinies of such a movement, must needs feel overwhelmed with responsibility. But although the responsibility was great, one felt the privilege more ; for to be chosen for such an office by the Society was the highest honour that could fall to either man or woman. That was the light in which she looked at the office to which they and others had elected her, following their will. But she would pray them to remember that while one might stand at the head of that great movement, the strength of that leader and the usefulness of that head must depend entirely upon those who gathered under the banner of the Society. She could only do her work if they did theirs. She was helpless if they left her alone ; her strength was only gathered by the strength of every one of the members and in the power to unite their many forces must be her power of work. So she would pray them to give her their good will, give her their prayers, give her their kindly thoughts from day to day. Let them not expect her to be perfect ; if she were, she would not be there ; she would be standing amongst the Masters of Wisdom. On the other hand they must expect her to make mistakes ; probably she would not disappoint them in that expectation. She could only promise to do her best, and no man or woman could do more. Her utmost power and strength would be theirs, because they belonged to Them to whom her life had now for 19 years being given. If she succeeded in pleasing the Masters, then it would in the long run be best for them all ; no matter whether for a while they might differ as to the wisdom or unwisdom of the steps they took.

With regard to the immediate arrangements she proposed to make in connection with the Society, she said that her hope at first had been that Mr. Sinnett would continue as Vice-President ; but on account of his views as to the Masters and their connection with the Society, she asked him if he would not resign that office and he did. She proposed to put in that post one who was very well known to them, *viz.*, Sir S. Subramania Iyer. (Cheers.) By long service, by noble character, by universal respect, he had won that position amongst them. (Cheers.) The votes so far received by her were all in his favour. America, France, Scandinavia, Finland, Germany, Italy, and some other countries had all voted for him ; so that it was not only an election by the East, it was heartily and thoroughly welcomed in the West. To fill up the place of Recording Secretary vacated by Sir S. Subramania Iyer, she intended making an appointment only for a year and proposed to put in the Secretary of the Dutch Section. It seemed to her that they should have

some European representatives working at the Head-quarters, if possible, because they must try to hold the balance evenly between the East and the West. As Treasurer she intended appointing Mr. Schwartz, a gentleman who had been holding a high position in Ceylon. They would have a strong body at the Head-quarters of the Society and she would try her best in the meanwhile to find, either a Zoroastrian or Buddhist to serve on the staff of the Head-quarters, so that they might show by example and not merely by theory, the universal character of the Society.

They would have in the time that lay before them doubtless a certain amount of trouble, and troubles were very good for them. Troubles and storm were the test of their loyalty, of their strength and of their devotion to the Institution. They would be glad to know that in America the storm had entirely died down. There was some little difficulty still in England, because of the strong objection felt by a few of their older members to the use of the name of the Masters in connection with the movement. On that she could have no compromise. Either the Society belonged to the Masters or it did not. If it did not belong to the Masters, she had no interest in it. Unless founded under them by Colonel Olcott and Madame Blavatsky, she did not see that their Society was different from any others ; it was not worth the devotion of a life. If it was founded by the Masters, as she maintained it was, it was worth the devotion not only of one life but of all lives to come ; and to know that the Masters were taking a vivid interest in the Society was to her the most inspiring thing of all. While she had been in Europe this time she had found that the old testimonies to the presence of the Masters in connection with the Society had gone out of print. She, therefore, gathered them together and reprinted them in a pamphlet, called " H.P.B. and the Masters of Wisdom." In that pamphlet they would find the testimony of people who saw them and she would advise them all to become familiar with those testimonies. And in Adyar, to which the Masters used to come according to repeated testimony, they would find that they had again vouchsafed their visits. Let them try to be worthy of winning the Masters back to Adyar as in the old days.

In conclusion, she invited the audience to attend the unveiling by her of a statue of Colonel Olcott on Saturday morning next, at the Adyar, at 7-30 A.M. Colonel Olcott was showing a great deal of interest in the work of the Society and had been seen by a good many people at the meetings addressed by her in Europe during her last visit, in his astral form. For herself, she would have to be constantly going out and coming in to the Head-quarters during the next six and half years, and she begged of them all to give her their good will, so that the Adyar might be a real centre of spiritual life to all India and through India to all the world. (Cheers.)

Mrs. Besant was garlanded and the proceedings terminated.—
[We are mainly indebted to the *Madras Mail* for the foregoing.]