



# THE THEOSOPHIST.

— FROM THE EDITOR. —

The Indian Section has sustained a great loss by the retirement from the office of General Secretary of Bābu Upenḍranāṭh Basu on account of continued ill-health. He spent the summer in Kashmīr, in the hope of re-establishing his strength, but the nerves continue to refuse their office, and he is entirely unable to work. Upenḍranāṭh Bābu has been General Secretary of the Indian Section since 1895, and has raised the Section from feebleness to vigorous strength. The establishment of its Headquarters at Benares, the fine buildings erected on the lands presented to it, the sound financial condition of the Section, all point to the energy and ability with which he has discharged the duties of his high and responsible office. But far more important than these are the spirituality and the devotion which he has breathed into the Section, and the inspiring example set of a noble life, full of the gentle strength that grows out of a nature rooted in love for the Divine. He has been the Heart of the Section, and sorely will it feel his loss. Let us hope that the loss will only be temporary, and that he may regain in rest the strength he has lost in labor, so that, ere long, we may again welcome to the post he now resigns, the pure heart and strong brain which have guided the Indian work so long and so well. For this work he resigned, in the full strength of his manhood, a high and lucrative position at the Bar, abandoning all the prizes men crave, for love of the Masters and Their Society; to this he has consecrated the best years of his life, and his health has broken down in its service. So we refuse to say to him: "Farewell." We will only say: "Come back."



Dr. Evans has lately been lecturing in Cambridge, England, on his Cretan explorations. He has dug down on the site of Gnosus, and has reached relics belonging to B.C. 12,000. In a palace belonging to about B.C. 3000, the excavators found a chapel, with

altar and various paraphernalia of worship, and among these "a splendid Greek Cross of marble." So many crosses have been found in the unburying of ancient cities and temples, that there is nothing exceptional or surprising in this discovery ; but every new witness to ancient truths is valuable, and our H.P.B. is being constantly justified in her statement that more and more proofs of the antiquity and universality of the Secret Doctrine would be discovered during the early years of the twentieth century.

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I wish to draw special attention to the article in our Brotherhood Section, entitled "Enthusiasm and Fanaticism," by "Alba." Alba is the first General Secretary of the Russian Theosophical Society, and is becoming well known in Russia through her admirable writings. With indefatigable patience, amid many dangers, she has been building up the fabric which now stands out before the world as the Russian Theosophical Society. She herself serves as an admirable example of the enthusiasm she describes, and has known how to avoid the whirlpool of fanaticism in which so many enthusiasts become engulfed. The Russian Government has recognised the Russian T.S., so its members are no longer in danger as belonging to an illegal society. The charter was signed and issued on Nov. 12th, 1908. The final sanction to the Rules of the Hungarian Theosophical Society has been received from the Hungarian Government, and the French Theosophical Society has also very wisely decided to become incorporated under French law. We shall probably ere long find it desirable to drop the ugly word "Section," and revert to the old way of naming, *i.e.*, either the French Theosophical Society, or the Theosophical Society in France ; and so with the other countries. The word "Section" conflicts with the law in several Continental countries, and somewhat masks the autonomy which each National Society enjoys.

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I desire to call the attention of Theosophists to the forthcoming European International Congress, to be holden at Whitsuntide—May 30th—1909, at Budapest. The Hungarian Society is young, but the Magyar is naturally of a bold and chivalrous nature, and it has assumed this heavy responsibility with a light heart. I have promised two lectures : "The Present Cycle and the place of the T.S. there-

in ; " and " The Christ ; who is He ? " Dr. Steiner has also promised two lectures, which are sure to be full of interest. Members in different lands should take a pride in writing some good papers for the Congress, papers worthy of publication in the Report. It is important that notification of the papers should be sent in good time to the General Secretary, M. Julius Agoston, Rókh Szilard-utca 39, Budapest viii, Hungary, Europe.

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I write to friends if I here mention my probable movements during the year. I shall be at Adyar, save for short journeys in Southern India, until about March 15th, 1909, and all letters should be addressed to me there. I shall then go to Benares City, and remain there, save for similar short journeys, until I leave for Bombay, whence I sail in the P. & O. SS. " Morea," on April 24th. I propose to go straight through to London, where my address will be with my dear friends the Brights, 31 S. James' Place, London, S.W. I have promised to do a short tour for the Propaganda Committee of the Northern Federation in England, and am to speak, as the representative of the T.S. Order of Service, at a great anti-vivisection meeting in London, to be held in connexion with the Anti-vivisection Congress, which meets from July 6 to July 10. About the middle of July, I hope to go to America, visiting the West Coast during August, being present at the American Convention, and thence going to such places as may be decided on by my good colleague, Dr. van Hook. All these arrangements are, of course, subject to alterations, but, so far as I can tell, they are likely to be carried out.

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Mr. Fullerton is writing his Reminiscences for the *Messenger*, and these will be read, we are sure, with the keenest interest. Mr. Fullerton's long services to the movement in America can never be forgotten, and all who love him—and who that knows him personally does not ?—will be glad to see his name in the organ of the American Society. Dr. van Hook and his able co-adjutor, Mrs. Felix, have certainly lifted their sectional organ into a unique position.

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There are hints in the Scriptures of the world of a great Being who reigns over our globe and guides its destinies. One of our

more advanced students some time since sent me a reference—*The Larger Sukhāvāṭi-Vyūha*, §§ 3, 4, Sacred Books of the East, vol. xlix—of much interest in this connexion. A great disciple, ages upon ages ago, at an immeasurable distance of time, determined to become a Buddha of loftiest rank, and became, in truth, in the course of ages, Buddha Amitābha, Lord of Sukhāvāṭi. This disciple, Dharmākara, ere making his vow, to be perfected kalpa after kalpa, appealed for help to “a holy and fully enlightened Tathāgata,” who was called Lokeshvararāja, the King—Lord of the world of the world. This great Being was “without beginning.” He then went to the disciple Dharmākara, and, having worshipped Him, he made his Buddha-vow, prefaced by the following beautiful apostrophe: “O Thou of immeasurable light, whose knowledge is endless and incomparable; here, in Thy presence, no other light can shine. The rays of the moon of Shiva and of the jewel of the sun here are not bright. O best of Beings, thy form is all-embracing; the voice also of Buddha is of endless sound; so likewise His virtue, with meditation, knowledge, power; like unto Thee there is no one in this world.” Some of our readers, students of occult lore, may find herein some suggestiveness.

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There is a very good article in the *National Review* on “The Hindū Conception of Man,” by Mme. Jean Delaire. Mme. Delaire points out that “the vast system of faith known as Hindūism might be expressed in two words: *Divine realisation*. Man is one with the Deity. Man must realise this oneness with the Deity; this is the cornerstone of Hindūism; from this belief all others flow.” “The Hindū has probed perhaps more deeply than any other in his search for the Supreme Reality, for Truth.” “God and Man are one; All is One, One is all. Man is divine and immortal by birthright; he does not, in the words of a modern writer, die and live again, ‘he simply goes on living,’ for he is the son of the eternal ‘I am,’ whose dwelling-place is Infinity, whose time is Eternity.” It is evident from various phrases in this admirable article that Theosophy has unveiled to Mme. Delaire, as to so many others, the “Wisdom of the East.”

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It will be remembered that, in 1895, the American Section of

the T.S., led by Mr. Judge, left the original Society and established itself on independent lines, with the name of the Theosophical Society of America. At Mr. Judge's death, Mrs. Katherine Tingley succeeded him as Head of this Society. Later, most of his chief friends seceded from the body ruled by her, when it changed its name to the Universal Brotherhood, and formed another Society under their original title. They are certainly the people most worthy to carry on the work of Mr. Judge, whom they have been so nobly faithful. (Mr. Judge, in 1888, having arrogating the right of any tribunal in the T.S. to pronounce on his opinions or acts, established, on an impregnable basis, the liberty of every official and member.) It was a pity that, not content with this victory, he subsequently left the Society, taking with him his followers, and thus rending the, till then, seamless coat. Despite what I cannot but think this unfortunate choice of the position of a separate leader, he must ever remain a great figure in the Society, next only to H. P. Blavatsky and Colonel Olcott, a splendid organiser, a true spiritual teacher, and a man of flawless devotion. These friends of his, who now represent his work and cherish his memory, have for six years carried on an admirable *Theosophical Quarterly*, a kind of theosophical *Hibbert's Journal*, with such writers as Mr. Charles Johnston, Jasper Niemand, Dr. Archibald Keightley and Miss Katherine Hillard. They have lately reconstituted themselves as an international body, under the name of the Theosophical Society. They appear to differ from the older Society only in their organisation, of which, however, no details have reached me. As it is clear that they are working for the spread of theosophical ideas, and have the same published objects as ourselves, we may all wish them "God speed." The theosophical field is a very wide one, and the more cultivators it has the better. All are sowers of the same seed.) "There are differences of administration, but the same Lord." When last in America, I met, also outside the Section, a third Theosophical Society, which had gone off from the second, and which took its name from Lenox Avenue, New York; but that is not, I believe, an international body. I have sometimes thought that the best monument to the memory of Mr. Judge would be the closing of the division made because of him, so that, on his return, he should not have to labor for re-union.



November 17th, the Foundation Day of the T.S., was celebrated at Adyar by the handing over to the Treasurer of the T.S. of the title-deeds of Blavatsky Gardens and the naming of these and of the adjoining estate. At 4-15 P.M. members gathered in the Headquarters' Hall, and proceeded thence by the new road to the house in Blavatsky Gardens. In the large drawing-room, the President made a brief speech, voicing the gratitude of the T.S. to its Founders—to the Teacher who had brought the Ancient Wisdom, to the Path who had built up its vehicle. She then handed one of the deeds to Mr. Schwarz, who said a few appropriate words in reply. The meeting then adjourned to the verandah, where the President unveiled the tablet inserted in the wall of the house: "Presented to the Theosophical Society in loving memory of H. P. Blavatsky, by some of her grateful pupils to whom she brought the Light." The procession filed down the long drive to the gates, on the pillars of which the name, Blavatsky Gardens, had been placed, on one side in English, on the other in Tamil and Telugu. Then onwards to the next property, where similar marble tablets bore the name of Olcott Gardens. Mr. V. C. Seshāchārri then invited all present to go to his large property, which adjoins the theosophical lands on the south, and which he had asked the President to open. He has named them Besant Gardens, and he made a short speech, relating how, as a young man and a materialist, he had attended the first lecture delivered in Madras by Mrs. Besant in 1893, on the "Inadequacy of Materialism," and had shortly after joined the Society; in gratitude he had named his property. All then went on to the beautiful house erected by Mr. Seshāchārri, where fruits and sweets were distributed; a pleasant feature of the entertainment was the violin-playing, accompanied with singing, by some of the girl-pupils of his School of Indian Music. Telegrams of good wishes came during the day from various places, amongst others from the Dharmālaya Lodge, Bombay, and the C.H.C., Benares. In the evening the servants and all the workpeople employed on the property were fed. Thus was kept at Adyar the Foundation Day of 1908.



#### ENTHUSIASM AND FANATICISM.

**N**OTHING is so often confused as enthusiasm and fanaticism, but true enthusiasm is as rare as fanaticism is common. Often enthusiasm transforms itself into its opposite, fanaticism, but fanaticism scarcely ever becomes pure enthusiasm. Perhaps this is the cause of the strange confusion around us. People so seldom see manifestations of pure beauty, that they begin either to mistake for her some sad caricature, or to deny her. This is quite natural, as our self-knowledge is very weak ; in many important phenomena of our inner life we are utterly confused.

What is enthusiasm ? It is God dwelling in us, the opening of our spirituality, the joyful tension of all our spiritual forces. Spirituality is the recognition of the unity of all beings, the recognition of the One Eternal Life hidden under a thousand veils ; and this recognition is such a deep one, that it necessarily leads to the realisation of unity in our own life. Enthusiasm is an attitude of intense spirituality, is an emotion of love, extremely expansive, tending to understand and unite all. On meeting another point of view, enthusiasm tries to come into harmony with it, to come nearer, to find points of contact. It is an attitude of peace and union. Only those movements have force and future in which the fire of enthusiasm is aflame.

What is fanaticism ? It is an exclusive devotion to a certain point of view, devotion which goes as far as the negation of all other points of view. The origin of this word is interesting. In antiquity " fanatics " was the name of the servants in temples (from the Latin word *fanum*, temple). Those servants had to observe cleanliness and to sweep dust out of the temple, but they were not admitted to the mysteries and did not understand their significance. They attended very jealously to their duties, and were so proud of them, that the word ' fanatic ' began to be used ironically to mean a most blind and exclusive devotion to one idea. The origin of a word tells much, and often throws light on a complicated question.

The characteristic feature of enthusiasm is inclusiveness—broadness ; the characteristic feature of fanaticism is exclusiveness—narrowness of horizon. Here we have their main difference, which reflects itself on the attitude of mankind and the tone of the work. If there is no passionate exclusiveness, there can be understanding and sympathy with other points of view, sympathy and fraternity with people who do not share our views. Therefore there is a constant broadening of the inner life, which enriches itself with the thoughts and feelings which belong to another line. The precious interchange of impressions and thoughts grows, and our capacity of perceiving and understanding the most diverse feelings and thoughts grows also. The broadening life brings with it joy, and manifests as health, strength and serenity.

Fanatic exclusiveness brings the opposite results ; every alien point of view becomes foreign, impossible to understand ; interchange ceases and the soul which loses the capacity to listen to anything outside itself shuts itself utterly. Nearness becomes possible only with those who think wholly in unison with us. The circle of understanding narrows, and the narrowed separate inner life brings sadness, which manifests as nervous irritability and sullen discontent. Salvation and light seem to be only on *our* path ; all those who are not with us are *against* us.

But why is it necessary to keep the elasticity of soul which opens to us beauty even in things alien ? Perhaps the strength of the soul, which freely radiates and tries to embrace as much as possible with its love, might more usefully for the work be concentrated in one focus, in devotion to its ideal ? Fanatics are not less devoted to their



idea, than enthusiasts. They are ready to sacrifice utterly all which is dear to them, even their life and honor ; in actions they may go farther than enthusiasts. But strength is not so important as the wise direction and the harmonious development of that strength. Waters which take a wrong direction may, if the bed be deepened and narrowed, become a terrible force of destruction instead of a life-creating force. Uncontrolled passions, when serving an idea, may distort truth, and instead of light bring to thirsty hearts disharmony and suffering. Everywhere where harmony is broken, healthy growth and beneficent influences are broken too. The tender flowers of love need a pure atmosphere, which nothing must darken and poison. Fanaticism is a manifestation of a passionate inner life, whose unfoldment is not harmonious, for it is accompanied by dark companions, intolerance and separateness. In this unhealthy atmosphere the flower of love perishes, union with brothers becomes impossible, and devotion to an idea manifests in life as hate to its adversaries.

The essence of enthusiasm is fiery love ; the essence of fanaticism fiery animosity, so fierce that love perishes and the tortures of the Inquisition become possible.

The force of feeling and the force of self-sacrifice are utterly the same with the enthusiast and the fanatic ; but their attitudes and methods of work are as different as is different the source in which they find their inspiration.

“ Love hopes all, has faith in all, and never ceases ;” such is the cry of enthusiasm.

“ May the world perish, but my idea be victorious !” such is the cry of fanaticism.

Enthusiasm and fanaticism may be compared with purified and non-purified love. Just as in unpurified personal love a man may, with passionate tenderness to the beloved, feel jealousy, envy and mad ambition, so that any obstacle in his way provokes irritation and hate, so the non-purified love of an idea will be accompanied by an impure mixture of akin feelings although they seem impersonal. There is nothing more terrible than when—having outgrown family and national egoism—a man who ceases to say : “ My family, my nation, is the best in the world”, begins to say : “ My Master is higher. My God is better.”

“ Judge the tree by the fruits,” said Jesus. If a person mixes in his love something of passionate exclusiveness, he clearly shows that his love is mixed with Kāma, its source is astral. Where, in truth, the man has come into contact with the higher realms of Buḍḍhi, his attitude and activity are filled with the fire of unity, which is the main attribute of that plane. Therefore all teachings which have a future are filled with the spirit of brotherhood. Where there is no brotherhood, there is no divine fire descending from the higher plane, and there is no future. The future is with that which is in harmony with the law of evolution ; by this law a new principle is unfolding in mankind ; this unfolding will begin in the race and the nation where the fire of enthusiasm burns fiercest, where capacity for disinterested service is greatest. If Russia has a share in this great future, if this unfoldment should come through us, how great our responsibility ; how cautious must we be not to allow the dark and poisonous stream of fanaticism to appear amidst us. Around us is the noise of powder, cannons, and party-hate. The fire of hate and despair has enveloped our motherland, and the dark fire of fanaticism has seared many a heart which sincerely seeks truth. Theosophy and the young theosophical movement are the lights by which the work of purification and resurrection will be achieved, for the mission of Theosophy is a mission of light and of peace. It remains with us, the first pioneers of this great movement in Russia, to help and to direct it. Not allowing animosity and misunderstanding to appear amidst us, we must learn to recognise in other movements the same rays of truth. And if our ideas are welcome under other names, let us not be sad that Theosophy as a name is not known ; but let us rejoice that Theosophy, whatever the name given to her, lives in Russia, and brings everywhere with her the light and the force of resurrection.

ALBA.

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## TRUE ART.

LETTER TO A YOUNG PAINTER.

*Benares, May, 1908.*

MY DEAR A—,

I was indeed glad to hear from you, and that you are at least succeeding outwardly, even if you are not happy in your work. I can well understand how "demoralising and horribly depressing" it must be to paint these fashionable portraits. Like playing worthless music to amuse the crowd, it is calculated to make one feel that there is no more beauty in the world—that the struggle is hopeless. But when this outer coarse work seems to be stifling the inner life, go on struggling and aspiring, and your efforts will work out their own true end. Do not put your best into this artificial work. So to do would be prostitution of the worst kind. But of course you feel it so, and I do not doubt but that if you only feel strongly enough, you will bore a channel through these rubbishy canvasses to finer regions. You may have to lose your life in so doing, but you have to lose it, if you want to do great work. That is the law of progress in every realm of nature ; and when one realises it as an intellectual fact, it is easier to co-operate. But even so, the soul cannot joyfully expand, when, according to the notion of—shall I call them "the lesser"—evolutionists, there is to be no sharing, on our part, in the earthly fruits of our labors. This relegates the entire reward of the artist to the heavenly state, which of course precludes the possibility of making a heaven on earth, for which every true artist is bound to labor. The basic note of joy is the belief in immortality ; but unless that belief can be put into our work, unless our connexion with these things of beauty that we love is a continuing one, coming from the past, and stretching into the future, we are cut off from the source of artistic, as of all, inspiration. Look at the condition of the arts all around you. Is it not the absence of religion, of intelligent belief, which accounts for the present topsy-turvydom of things in the art world ? Yet, on the other hand, in these days of scientific knowledge, a narrow religion fails to inspire the artist in the way it did of old.

We need an art which will express cosmic ideals, without losing the central types upon which the older arts were built. Do you not think that, unconsciously to themselves, the devout but generally

narrow-minded painters of the great Madonnas and Babes, limned profounder, more universal, ideas, than the purely—and perhaps doubtfully—historical subjects which they set out to paint? Even in the most restricted ecclesiastical atmosphere, the contemplation of Mother and Child loosened the chain of narrow concepts, and gave a divine one, that of Woman the Mother, the vehicle of God-incarnations, to the world. If modern art would live, it is these central ideals upon which it must build; not upon the mere accidents of local coloring, or upon the orthodox concepts, which gave to the masterpieces this or that form, and framed their basic inspirations in this or that environment. The President of the Theosophical Society has pointed out in some of her recent lectures, that the artists of to-day are more often copyists than creators. That is true. We are killing inspiration by tying ourselves down to the forms which have been long since outgrown in our religious experience. Mrs. Besant says well that the artists of to-day lack ideals; and that remark applies equally to all the arts. Artists have to learn to discriminate between the eternal truths portrayed in the masterpieces, and the associations of circumstances which lent them passing grace. By this I do not imply that the modern world has no need of its Madonnas; nor to commend a certain realistic type of picture that possesses neither the symbolic authority of ecclesiasticism, nor the anticipatory—almost prophetic—spirit of modernism. More than ever the world has need of pure woman, and pure types generally, to draw it upwards; it needs her, and them, to-day. But if pictures of the modern Madonna are to inspire the masses as they did of old—and not just hang in secluded rows for the delectation of the cultured few—you painters must catch and fix upon canvas the ideal of modern Motherhood. You must fix it, so that it may form a lasting type for the education of the masses. The enormous growth of intellectual power has enabled our ideals to become correspondingly universal. Motherhood is now more and more the conscious participation in a racial function; not the giving birth to one child of one mother, but to one hope of the parent-race. And so it is with all other aspects of life. Therefore should painters define cosmic ideals, just as musicians should catch the deeper harmonies of the cosmogonic order; for true art is ever ahead of its time, albeit clothed in the conditions thereof—and humanity has reached

a stage where it can respond to the suggestions of a vaster life, presented to it in the idealised types of its present one.

All this, to one who, like yourself, is struggling with the immediate problems of the art-world, may seem like a far-off dream. In reality, the remote becomes the near.

It is not unreasonable to predict, therefore, that the art of the future will be as different from the best pictorial art extant, as this is, in its turn, from that of the savage. Which does not mean, of course, that we are to "kick down the ladder by which we have climbed." We have gained—I say "we," for "art" includes more than that of color—so many powers of life and consequent means of expression, using them each to the ends we could discern. May there not be other, or allied, purposes, and might not our present powers be used for these? Why should the devotee of beauty not set out to find and express the transcendental purposes of art? and would not the artist then again become the inspired exemplar of men, as he was in the far heroic past?

Artists are natural leaders. By becoming leaders, I do not mean that they should combat social evils. You cannot fight with art, excepting the fight of the strategist. To search for the true and the good, and to follow it, is the strength of the artist. The other must be starved out. However they may for the moment howl it down, people in their hearts love purity in art, because it gives them life; and when a work is wrought with devotion and faith on the part of the artist, it never fails to touch humanity, for it evokes the best, the God-sense, and that must triumph.

You need, then, to be a real hero, bearing the pain caused by the ignorance and the indifference always encountered by a pioneer; transmuting darkness everywhere to joy, and sordid motives to exalted ideals. There are certain rules of life which every pioneer should write upon his heart. If a man is to uplift his fellows, he must first train himself to be incapable of dismay in the face of sinfulness; to be immune to disturbance in the midst of inharmoniousness; to be unresenting under provocation; aware of his faults, however harshly critics may remind him of them, and quick to repair them *in speech and acts*, as well as in thought; pitiful to the transgressor, and forgiving; and in the conduct of his whole life, utterly regardless of the opinions of others, and of the effects of his work

upon his temporal welfare and standing with the world, wherever the ideal is concerned. Without these qualities in some degree developed, none can hope to go far upon the way, of art, for only from the state of harmony can harmony be born.

These, then, are the everpresent sacrifices, in which the artist may join his Master. Through the helpful exercises of art, he can become saint-like, and aid Him in His labors. There is something pathetic in the condition of the modern artist, trying to nourish his soul upon the spiritual food of bygone ages. Why should the gates of heaven be closed to-day ? Why should we not be able to reach and know the deeper regions of life, the habitat of the Ideal, ere yet we lay aside these garments of flesh—as did the apostles and disciples, in all lands, in all religions, of old ? Ah ! that men might produce the outlines of these loftier worlds—none the less real and human, because they are hid from sense—for the enheartening of those who cannot yet pierce the veil, for the purifying of the labors of the world !

True art is ever on the crest of the evolutionary wave. The scientist experiments upon an object of knowledge ; the artist lives it—embodies it in his very person. What poets have sung, scientists, ages after, have re-discovered. But that most modern of modern sciences, psychology, suggests a science of poetry, law in the realm of imagination. If this be so, the artist has been using a subtler science, and a definite, assured material, of which he was unaware, and his dreams will surely be justified at the bar of reason ; for the chasm twixt science and the imagination is fast disappearing.

But, if the future is to witness a science of imagination, then we will indeed see all art and all science unitedly proclaiming Theosophy to the world. For Theosophy is inspired knowledge, in which are wed the concrete and abstract ideals of the hitherto supposedly antagonistic experimental and exstatic natures. Since arts and sciences are now approaching one another, it is for the artist first to assume his divine prerogative of seer, of prophet, and, unabashed by the materialism which for the moment is noisiest, because weakest, to lead humanity towards the realisation of that Wisdom-Religion, the religion of unity, which is the basis and the end of all effort.

Yours,

MAUD MACCARTHY.

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## THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(Concluded from p. 118)

**A**ND here, concerning the deeper foundations of the understanding, let us quote from that excellent educational book, by Jean Paul already mentioned—a work containing generally, golden ideas concerning education and deserving of much more consideration than at present it receives. It is of much more value to the guardian than many of the writings on these lines that enjoy the highest repute. The passage under consideration runs thus :

Do not be afraid of unintelligibility, even if it be of whole sentences ; your look and the manner of your expression, added to the eager desire to understand, elucidates the one half, and with this and in due time, the other half also. For with children, as with the Chinese and with men of the world, the manner of pronunciation is half the language. —Bear in mind, that they understand their language as well as we understand Greek or any other foreign tongue before learning to speak it. Trust to the deciphering of time and to association. A child of five years of age understands indeed the words “yet”, “truly”, “on the contrary”, “of course” ; but for a definition of them one must go not to the child, but to the father !—In the little word “verily” there is hidden a small philosophy. If the eight-year-old child with his growing power of speech is understood by a child of three, why should you then confine your language to his babbling ? Always speak several years in advance (for in books genius speaks to us centuries in advance) ; with the child of a year, speak as if it were two, with the child of two as if it were six, for the difference of growth may diminish in inverse proportion to the years. Generally speaking, all learning is apt to be too much ascribed to the credit of the teacher—therefore the teacher ought to bear in mind that the child possesses half his world, namely the spiritual (such as his moral and metaphysical ideas) already complete and taught within himself, and that therefore a language composed only of concrete images can never impart spiritual ideas, but can only light them up . . . The joy and assurance used in speaking to children ought to be given as if the assurance and joy came from themselves. We can learn speech from them, just as we teach them by means of speech ; by means of bold and yet correct word-painting, such as for instance I have heard spoken by children of three and four years of age : ‘leg-fish’ for otter ; ‘pig-iron’ for the fork used in eating bacon ; ‘the air-mouse’ (unquestionably superior to one word ‘bat’) and so on.

It is true that this passage refers to the understanding (before the intellectual comprehension) as exercised in another sphere than that of which we are now speaking, but for this also, the words of Jean Paul have an important meaning. Just as the child receives into his soul’s organism the articulations of speech, without making use

of the laws of grammatical structure with intellectual comprehension, so too, for the cultivation of his memory, the young person ought to learn things of which he will not until later acquire an actual understanding. That which has been acquired in this period of life, at first in a purely mechanical way, is best put into ideas, afterwards, just as one learns more easily the rules of a language when one can already speak it. All the talk of work learned by rote and not understood is nothing more than a materialistic prejudice. For instance, the young person needs only to acquire by a few examples the most necessary rules of multiplication, for which the fingers are far better suited than an abacus, and then to learn fully, by rote, the multiplication table. If one so proceeds, one takes into account the nature of the growing child. But a mistake may be made with regard to this, if, during the time that the memory is forming itself, too much is demanded of the intellect. The intellect being a power of the soul, and only born at the time of puberty, it ought not to receive an outward influence before this period. Until the time of puberty, the young person should assimilate into the memory, treasures, over which mankind has meditated ; later on it is time to permeate with ideas that which has been impressed upon his memory. Hence the growing person ought not merely to take note of what he has understood, but he ought now to understand the things that he knows ; that is to say, the things of which he has already taken possession by means of the memory, just as the child does, when learning to speak. This applies to a wider sphere. At first, assimilation of historical events by mere rote, then comprehension of the same by means of ideas. At first, a good impression upon the memory of geographical data, then an understanding of the relationship of each thing with the rest, etc. In certain respects all comprehension through ideas should be done by means of the stored treasures of the memory. The more the young person already knows through the memory before he comes to abstract comprehension, the better it is. It is hardly necessary to explain that all this applies only to the period of which we are speaking, and not to any later period. If one learns a subject in later life, either by going over it again, or in any other way, the opposite process to that here described might be correct and desirable, although even then a great deal depends upon the particular spiritual nature of the student. But at the time of life of which we have al-



ready spoken the spirit must not be parched by being overcrowded with intellectual ideas.

It is also true that teaching by mere sense-objects, if carried too far, is the result of a materialistic view of life. At this age every idea must be spiritualised. One ought not, for instance, to be satisfied with merely producing a sense-impression of a plant, a grain of seed, or a blossom. Everything should seem as an allegory of the spiritual. A grain of seed is, in truth, not merely what it appears to the eye. Invisibly the whole new plant inhabits it, and that such a thing is more than what the sense perceives, must be absolutely realised with the perception, the imagination, and the feelings. The mysterious presence of latent existence must really be felt. Nor can it be objected that such a proceeding would weaken the perceptions of pure sense ; on the contrary, by a steadfast adherence to such perceptions alone, Truth itself would be the loser. For the complete reality of a thing exists in Spirit and in Matter, and accurate observations can be no less carefully carried out if one brings to the study not only the physical senses, but also the spiritual faculties. If people could only perceive, as the Occultist is able, how both body and soul are spoiled by mere object-teaching, they would not then lay so much stress upon it. Of what value is it from the highest view-point, if young people are shown all kinds of physical experiments in the mineral, vegetable and animal worlds, if with such a study one does not suggest the application of the sense allegory to the feeling of spiritual mystery ? Certainly a materialistic mind will not be able to make anything of what has here been said, and of that the Occultist is only too conscious. Yet it is also clear to him that a really practical art of education can never proceed from the materialistic mind, so practical does such a mood imagine itself, and so unpractical is it in reality, when it is a matter of considering life vitally. Opposed to the true reality, materialistic opinion seems only fantastic, while to the materialist, the interpretations of Occultism must, of necessity, appear equally so. Doubtless, too, there will remain many obstacles which must be overcome before the fundamental teachings of Occultism, arising throughout from life itself, shall permeate the art of education. But that is to be expected, for at present these truths are strange to many ; nevertheless, if they be really the truth, they will incorporate themselves into all culture.

Only by a clear consciousness that they are the only educational means by which to work upon young people, can the teacher find always the right way whereby to deal correctly with each individual case. Thus, he must know how the individual powers of the soul—such as thinking, feeling and willing—ought to be treated, and how their development may react upon the etheric body ; while this itself, between the period when the second teeth appear and that of puberty, can be moulded to perfection by influences from outside.

The foundations for the development of a healthy and powerful will can be laid by the right management, during the first seven years, of those fundamental principles of education which have already been considered. For such a will must have for its support the fully developed form of the physical body. From the period of the second teething it begins to be a matter of making the etheric body, which is now developing, supply those powers to the physical body by which it can solidify its form and make itself firm. That which makes the most vivid impression upon the etheric body also reacts most forcibly upon the strengthening of the physical. And the strongest impulses are evoked in the etheric body through those perceptions and ideas by which a person feels and experiences his own relation to the everlasting source of the Universe, that is to say, through religious experiences. The will, and along with it, the character, of a person will never develop healthily if he cannot experience at this epoch of life, profound religious impulses. The result of the uniform organisation of the will is that the person feels himself to be an organic fragment of the whole world. If the person does not feel himself to be indissolubly connected with a Supreme Spirit, then must the will and character remain unstable, discordant and unhealthy.

The emotional nature develops itself in the right direction by means of the allegories and sense-pictures already described, and especially by all which, whether from history or from other sources, presents to us the figures of persons with character. An absorption in the mysteries and beauties of Nature is also of importance in the upbuilding of the emotional world. And here it is particularly well to consider the culture of the sense for beauty, and the awakening of the feeling for what is artistic. Music should supply that rhythm to the etheric body which then enables it to perceive in everything the

rhythm otherwise concealed. A young person will be deprived of much for the whole of the later life, who does not receive at this period the benefit of cultivating the musical sense. To him in whom this sense is altogether lacking, a certain aspect of the Universe must remain hidden. Nor should, however, the other arts be, by any means neglected. The awakening of the sense for architectural form, as also for plastic shape, for line, design, and harmony of color—not one of these ought to be missed out in the plan of education. So simply, perhaps, might all this be done, under special circumstances, that the objection that circumstances allow of no development at all in this direction can never be valid. One can do much with the simplest means, if the right sense, in this direction, prevails in the teacher himself. The joy of life, the love for existence, the strength to work—all these arise for the whole being, out of the cultivation of the sense of beauty and art. And the relations of man to man—how ennobled and how beautified will they become through this sense ! The moral sense, which will, at this period, be developed by pictures of life and by standard authorities, will also maintain a certain stability if, through the sense of beauty, the good is recognised as beautiful, and the bad as ugly.

Thought, in its own shape, as an inner life of distilled ideas, must, at the period in question, be kept in the background. Thus, in the midst of the other experiences of the soul between the seventh year and the time of puberty, thought must grow up and the faculty for judgment be matured, so that after a successful puberty the person become capable of founding his own opinions concerning the matters of life and knowledge, with a complete independence. Indeed, the less one works directly upon the critical faculty, and the more one works indirectly through the development of the other spiritual powers, the better will it be for the whole after-life of the person concerned.

Occult science lays down the principles, not only for the spiritual side of education, but also for the purely physical. Thus, to adduce a characteristic example, let us consider gymnastics and children's games. Just as love and joy must permeate the environment during the first years of childhood, so too the growing etheric body must be taught really to experience from bodily exercises a feeling of its own expansion, of its ever increasing strength. For instance

gymnastic exercises ought to be so carried out that with every movement, with every step, the feeling rises in the inner self of the boy or girl : "I feel increasing power within me." And this feeling should manifest itself within as a healthy delight, a sensation of comfort. For the devising of gymnastic exercises, in this sense, it is of course necessary to possess more than a merely intellectual knowledge of the human body, anatomically and physiologically. It is necessary to possess a close intuitive and sympathetic knowledge of the relation of joy and comfort to the postures and movements of the human body. The formulator of such exercises ought himself to experience how one movement or posture of the limbs will produce a pleasant and comfortable sensation, but another a loss of strength, and so forth. A belief that gymnastics and bodily exercises can be cultivated in this direction is one that can only be supplied to the educator by occult science, or, better still, by a mind sympathetic to such thought. One does not even require the power of vision in the spiritual worlds, but only the inclination to apply to life what has been given out by Occultism. If, especially in such practical departments as this of education, occult knowledge were applied, then all the useless talk of how this knowledge has yet to be proved would straightway cease. For to him who should rightly apply it, this knowledge would itself be a proof through the whole of life by making him healthy and strong. By such means he would perceive, through and through, that it is true in actual practice, and thus he would find it better proved than by all manner of 'logical' and so-called 'scientific' grounds. One can best know spiritual truths by their fruits, and not through a pretended proof, however scientific, for such could hardly be anything more than a logical skirmishing.

At puberty the astral body is first born. With the free outward development of it which follows, all that which is unfolded by the world of externalised perceptions, by one's judgment and the free understanding, will first rush inward upon the soul. It has already been mentioned that these faculties of the soul, hitherto uninfluenced from within, ought to be developed by the right management of educational means, just as unconsciously as the eyes and ears evolve themselves in the womb. But with puberty the time has arrived when the person is ready to form his own judgment concerning the

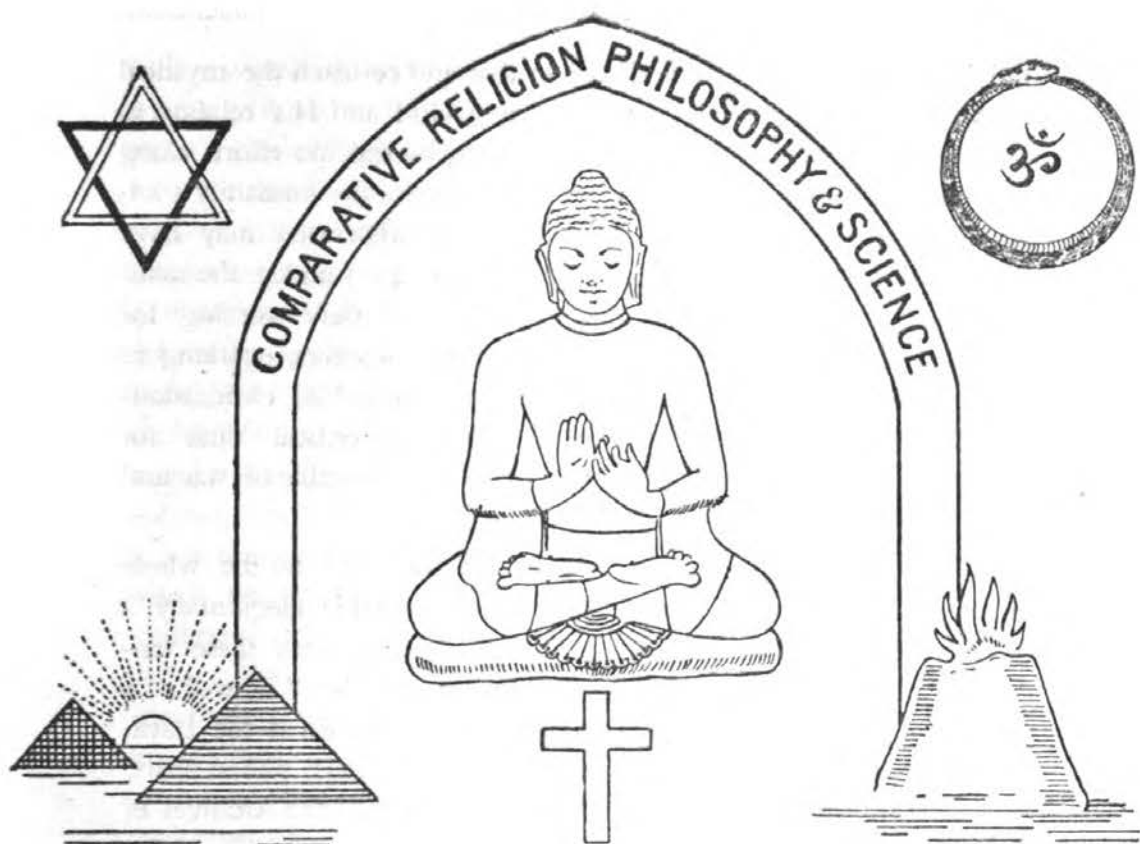
things which he has hitherto learned. One can inflict no greater injury upon any one than by too soon awakening within him his own judgment. One should only judge when one has already stored up the necessary qualifications for judging and comparing. If, before this, one creates one's own independent opinions, then these will have no sure foundations. All one-sidedness in life, all dreary 'confessions of faith' which are based upon a few mere scraps of knowledge, and the desire to judge from these of human conceptions that have been approved through long ages of time, rest upon just such mistakes in education. Before one is qualified for thought, one must place before oneself, as a warning, what others have thought. There is no sound thinking which has not been preceded by a sound perception of the truth supported by obvious authority. If one wishes to follow out these principles of education, one must not allow people, at too early an age, to fancy themselves able to judge, for in avoiding this, one will leave them the possibility of allowing life to work upon them from every side, and without prejudice. For by one such judgment, which is not founded on the precious basis of spiritual treasures, he who makes it will cast a boulder on to the path of his life. For if one has pronounced a judgment on any subject, one will always be influenced by having done so; one will no longer regard an experience as one might have regarded it, if one had not erected an opinion which is henceforth intertwined with the subject in question. In young people the disposition to learn first and then to judge, should be present. That which the intellect has to say of a certain subject ought only to be said when all the other powers of the soul have spoken; before that the intellect ought only to play the part of mediator. It should only serve to lay hold of what is seen and felt, to apprehend it as it there exists, without allowing the unripe judgment to take possession of the matter. Therefore the young person ought to be shielded from all the theories concerning a thing, before the above-mentioned age, and it should be especially emphasised that he should face the experiences of life in order to admit them into his soul. One can certainly make a growing individual acquainted with what people have thought concerning this or that, but one should avoid letting him form opinions which arise from a premature judgment. He should receive opinions with the feelings, without deciding at once for one view or the other, not attaching

himself to a party, but thinking, as he listens : " one has said this, and the other that." Before all things a large measure of tact is necessary in the cultivation of this sense by teachers and guardians, but the ' occult mind ' is just in the position to supply such tact.

It has only been possible here to develop a few aspects of education in the light of Occultism, but it has only been intended to give a hint as to which problem of civilisation this philosophy will have to solve. Whether it can do it depends on whether the inclination for such a way of thinking should henceforth broaden outward in ever-widening circles. In order that this may take place, two things are necessary : first, that people should abandon their prejudice against Occultism. He who will truly associate himself with it, will soon see that it is not the fantastical trash which so many to-day imagine it to be. This is not intended as a reproach to such people, for everything which our time offers as a means of education must, at first, engender the view that Occultists are fantastics and dreamers. On the surface any other view is hardly possible, for there appears to be the completest opposition between what is known as Occult Science or Theosophy, and all that the culture of the present day suggests as the principles for a healthy view of life. Only a deeper consideration reveals to us how full of opposition the views of the present must remain without these principles of occult science—how, indeed, they themselves call out these very principles and in the long run cannot remain without them. The second thing that is necessary is connected with the sound development of Theosophy itself. Life will only welcome Theosophy, if in theosophical circles the knowledge is made to permeate everywhere that it is important to make these teachings bear fruit in the widest manner for all conditions of life, and not merely to theorise about them. Otherwise people will continue to look upon Theosophy as a kind of religious sectarianism, fit only for some excessive enthusiasts. But if it performs positive useful spiritual work, then the theosophical movement cannot, in the long run, be refused an intelligent assent.

DR. RUDOLF STEINER.

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### AN EIGHTEENTH CENTURY GERMAN MYSTIC.

I have thought it might interest some who are perhaps at present unacquainted with Von Eckartshausen's celebrated mystical book, *The Cloud upon the Sanctuary*, to attempt to show, mainly by extracts, how closely his teaching resembles our modern theosophical teaching on very important points ; how we have proclaimed and are proclaiming in our days the fundamental thoughts of this 18th century German Mystic, For the links between the centuries draw closer together as each age hails its predecessors on the Path, and honors the wisdom and courage of those who, in less tolerant times, acted as prophets and torch-bearers of the Divine Wisdom.

Born in Bavaria in 1752, Carl Von Eckartshausen was surely —his writings so depict him to us— one of the messengers and teachers who appear at the close of every century, we are told, to attempt to

quicken human evolution, and who to that end re-teach the mystical truths, inherent in all religions, concerning God and His relation to humanity and the world ; or who endeavor, by specific effort along some line of social or political activity, to ameliorate humanity's lot. At the close of the 18th century, Von Eckartshausen may have been working for Germany (unborn yet as a nation) under the same direction as S. Germain and our own H. P. B. were working for France and other countries ; each, accredited workers, working to effect a special object, appropriate to each nation and its circumstances. The close of the 18th century was a critical time for Europe ; nations were shortly to be cast into the crucible of war and suffering, and to be remade.

But Von Eckartshausen's lines of life were laid on the whole in pleasant places, setting aside the question of his illegitimacy, a disability he felt keenly. Mystic and Occultist as he was, these tendencies did not prevent his leading the "householder," as well as a very active intellectual life. He was a welcome person at the Bavarian Court (his father was noble), he occupied various public posts, such as a censor of the library at Munich, Keeper of the Archives of the Electoral House, and was the "author of some 69 works, embracing many classes of literature, including Science, the Fine Arts, the Drama, Religion, History, and, in particular, certain contributions of great merit to the Occult Sciences."\*

"Human weakness is," Eckartshausen explains, "the Cloud upon the Sanctuary." It is clear that he is addressing men already interested and learned in spiritual things—the unknown "dear Brothers of Light, to whom we are specially called to write"; to none else would the book be of value or significance. Short as the work is (it is composed only of six letters, or chapters), it is terse, to the point, and full of a very specialised knowledge. For Eckartshausen betrays the true token of a spiritual teacher, willingness to communicate to others the truth he himself possesses ; "and that which gives power to our commission is the truth which we possess, and which we pass on to you at the least sign and according to the measure of the capacity of each." Another sign that he holds the teacher's office and knows his pupils well, is the tone of authority he assumes

\* A. E. Waite. Introduction to Mme. de Steiger's translation of *The Cloud upon the Sanctuary*. The quotations are all taken from this translation.



without apology or specific explanation of his own position in that interior Church of which he knows so much, a tone of authority amply justified by the teaching given, the self-evident, direct and personal knowledge the book discloses.

Though clothed, by necessity from the audience he was addressing and the circumstances of his life, exclusively in the Christian form and symbols, it is obvious to any mystical student that Eckartshausen's religious teaching is general to all religions, and not to be restricted to one religion alone. His doctrines are capable of translation into the appropriate terms and symbols of other world faiths than the Christian, for he writes of such essentially general religious conceptions as of man's separation from the Divine and of his inherent craving for re-union ; of evil and his lower nature, which hamper him in his search of the means whereby he may overcome all obstacles and attain Divine knowledge. He writes of the one, the original religion, the source, foundation and sustaining vitality of all religions, which had to retire into the background as man's ignorance and folly increased, "because many people were not capable of comprehending great interior truth, and the danger would have been too great in confiding the Most Holy to incapable people," and in consequence the exoteric religions were founded to help mankind. He writes with a plainness of diction, a simplicity and directness which, except in our own theosophical books, I have never seen equalled in mystical writings. But what gives the book its chief and paramount importance in my eyes, and, I imagine, explains the value attached to it by many who are in the Theosophical Movement, though not in the Theosophical Society—for the book is one much prized by mystics—is his doctrine of what he calls the "invisible celestial Church, the most learned and ancient of all Communities." It is plain, from the description he gives of this Community's functions and powers, that it is nothing else than that which we call the Great White Lodge. I know no other Christian book which gives the information this book does on this subject, and it is that which makes it of special interest to mystical students of both East and West. How Eckartshausen gained this special knowledge I do not know, except by what is generally rather vaguely termed 'inspiration,' which in this case seems to connote, from a letter to Kirchberger, direct instruction from his own Master. "In this letter, dated March

19th, 1795, Eckartshausen bears witness to his own personal experience and instructions received from above, his consciousness of a higher presence, the answers which he had received and the visions, with the steps by which he had advanced, even to the attainment of what he terms 'the law in its fulness.'\* Kirchberger and S. Martin—the unknown philosopher—both knew of Eckartshausen and esteemed him. That he proposed communicating to the former the Lost Word connects Eckartshausen with Masonic tradition, and makes him of interest to Masons. We hear of him also as engaged in the mystical study of numbers, in which S. Martin was so keenly interested, S. Martin evolving a mystical numerical system of his own. Apparently also, Eckartshausen was sufficiently orthodox for one of his works—a devotional manual, *God is the Purest Love*—to have attained a very large circulation. In his private life Eckartshausen seems to have carried out fully the first command an Occultist of the right hand path has to obey: "Thou shalt do no evil," and to have been eminent for his charity, amiability and virtue.

"The lofty aim of religion," Eckartshausen writes, in common with all Mystics, "is the intimate union of man with God." To attain this, knowledge is of course necessary, a knowledge which, as he recognises, is by no means possible to all. For this knowledge one ought to have "an organised spiritual sensorium, a spiritual and interior faculty able to receive this light—which is the intuitive sense of the transcendental world; the opening of this spiritual sensorium is the mystery of the New Man, the mystery of Regeneration, and of the vital union between God and man." Translated into theosophical parlance, we should say, I suppose, that first to sense and then to fully comprehend the unity of God and man, and of man with man, it is necessary that Buddhi should function. The term Regeneration may be taken to represent the process by which the disciple becomes the Initiate, the Initiate blossoms into the Master, the repeated expansions of consciousness which constitute the different degrees of Initiation, until the end is attained, man is liberated from the bonds of matter, and *knows*, not merely believes in, his unity with the Self.

Eckartshausen enumerates "three degrees in the opening of our spiritual sensorium. The first degree reaches to the moral plane only; the transcendental world energises through us, but by interior

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\* A. E. Waite, "Introduction" etc.

action—called inspiration. The second, the metaphysical world, works in us by interior *illumination*. The third degree, which is the highest and most seldom attained, opens the whole inner man. It breaks the crust which fills our spiritual eyes ; it reveals the kingdom of Spirit, and enables us to see, objectively, metaphysical and transcendental sights ; hence all visions are explained fundamentally. ”

Of the doctrine the most interesting to us he writes very fully and openly. I quote some of the most interesting passages :

A more advanced School has always existed to whom this deposition has been confided, and this School was the Community illuminated interiorly by the Savior, the society of the Elect, which has continued from the first day of creation to the present time ; its members are scattered all over the world, but they have always been united in the Spirit and in one Truth. . . . This Community possesses a School, in which all who thirst for knowledge are instructed by the Spirit of wisdom itself, and all the mysteries of God and of nature are preserved in this School for the children of light. . . . Perfect knowledge of God, of nature and of humanity are the objects of instruction in this School. It is from her that all truths penetrate into the world ; she is the School of the Prophets and of all who search for wisdom ; and it is in this Community alone that truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. From all time there has been an exterior School, based on the interior one, of which it is the outer expression. . . . All that the external Church possesses in symbol, ceremony or rite, is the letter expressive outwardly of the Spirit of Truth residing in the interior sanctuary. The interior Church was formed immediately after the fall of man, and received from God at first hand the revelation of the means by which fallen humanity could be again raised to its rights and delivered from its misery.

The whole of this is of course in accordance with our theosophical teaching, taking the fall of man as the Christian equivalent for the theosophical conception of man's descending from his resting place in the bosom of the Father, and submitting to the limitations of matter, and helped, instructed on his pilgrimage as rational man by Divine agents, members of the Divine Hierarchies, *Avatāras*, Sons of Venus. “ This illuminated Community has been through time the true School of God's Spirit, and considered as a School it has its Chair, its Doctor, it possesses a rule for students, it has forms and objects for study, and in short, a method by which they study. It has also its objects for successive development to higher altitudes. ” He repeats here the degrees given as to the opening of the inner sensorium, and continues :

This same Spirit which ripens men for this Community also distributes its degrees by the co-action of the ripened subject. This School of Wisdom has been forever most secretly hidden from the world, because it is invisible and submissive solely to Divine government. It has never been exposed to the accidents of time and to the weakness of man ; because only the most capable were chosen for it, and the Spirits who selected made no error. Through this School were developed the germs of all the sublime sciences, which were first received by external schools, then clothed in other forms and hence degenerating. This Society of Sages communicated, according to time and circumstances, unto the exterior societies their symbolic hieroglyphs, in order to attract man to the great truths of their interior. But all exterior societies subsist through this interior one giving them its spirit. As soon as external societies wish to be independent of the interior one, and to transform a temple of wisdom into a political edifice, the interior society retires and leaves only the letter without the spirit.\* In this interior society all disputes, controversies, error, schisms and systems are banished. Neither calumny nor scandal are known, every man is honored, satire is unknown. Love alone reigns, want and feebleness are protected.

It is clear, I think, that here our mystic is writing of a Society covering the very largest spiritual area and including members of many degrees in the spiritual life ; even the Masters, we are taught, are ranked in different degrees, and above Them and below Them extends the chain of pupil and teacher, cause and effect, one life showing as many in manifestation.

Eckartshausen warns us, and the warning is timely and necessary, that it is difficult to speak or write of spiritual verities without materialising them ; in such cases words are but clumsy misfits :

We must not however imagine this Society resembles any secret society, meeting at certain times, choosing its leaders and members, united by special objects. This Society knows none of the formalities which belong to the outer ring, the work of man. In this kingdom of power all outward forms cease...This Community has no outside barriers..All men are called ; the called may be chosen, if they become ripe for entrance. Anyone can look for the entrance, and any man who is within can lead another to seek for it ; but only he who is fit can arrive inside...Worldly intelligence seeks this Sanctuary in vain ; fruitless also will be the efforts of malice to penetrate these great mysteries ; all is undecipherable to him, he can see nothing, read nothing in the interior.

Eckartshausen finishes the letter (Letter II) in which he specifically deals with the subject by describing its greatness : " It is the unique and really illuminated Community which is absolutely

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\* Replace ' political ' by ' intellectual ' in the above sentence and it reads as a very appropriate warning to the present situation in the T. S.

in possession of the key to all mystery, which knows the centre and source of all creation. It is a Society which unites superior strength to its own, and *counts its members from more than one world.* (Italics mine) It is the society whose members form a theocratic republic, which one day will be the Regent Mother of the whole world."

In Letter III, Eckartshausen expressly identifies himself with this Community, giving no explanation ; in fact, warning those he is addressing against asking for information, he writes :

Do not ask *who* those are who write to you ; look at the spirit not the letter, the thing not at persons. We know, the object and the distinction of man, and the light which lights us works in all our actions. . . . We assure you faithfully that we know *exactly* the innermost of religion and of the Holy Mysteries, and that we possess with absolute certainty all that has been surmised in the *Adytum*, and that this said possession gives us the strength to justify our commission and to implant to the dead letter and hieroglyphic everywhere both Spirit and Life. This School possesses knowledge of Spirit, and knowledge of all symbols and all ceremony.....as well as the most intuitive truths of all the Holy Books, with the laws and customs of primitive people.

Knowledge of nature's mysteries is theirs also. " We possess a *key to open* the gate of mystery, and a *key to shut* nature's laboratory." They know of " the tie between the divine and spiritual worlds, and of the spiritual world with the elementary, and of the elementary world with the material world .....The practice of our science is in the completion of the Divine union with the Child of Man. " True Occultist is Eckartshausen, for divine knowledge and divine science are for him the passwords by which he wins his way upwards ; the transports of the Mystic, the fiery love of the devotee, are not found in his pages. Truly in his teaching by love of the Master the disciple is transformed, but it is a calm, balanced devotion, seeking to attain by method and reason. He knows the dangers that attend the quest for the unprepared and impure ; he warns his readers that the treasures " which ever remain to us, treasures of the highest wisdom, would bring to carnal minds both weakness and sorrow."

Eckartshausen was a follower of Jesus Christ, but he uses the name Jesus Christ to cover a great deal of ground, to mean a great deal more than the personality of Jesus. " The metaphysical world is one really existing, perfectly pure, and whose centre we call Jesus Christ." The various stages which lead to perfect Regeneration are

brought about by the birth of the mystic Jesus within our hearts, a stage which must be reached by all who seek to be delivered from return and need the help of a teacher, by whatever name in different creeds or different ages we individualise the teacher and the process. Eckartshausen teaches that all the powers of the understanding as well as of the heart or will are to be fixed on the Master to help our advance in the spiritual life, and then these powers of the understanding and of heart and will "can be ennobled and exalted in a very special manner," culminating in the "complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart." His instructions on this point are so interesting from their similitude to the means by which the Indian devotee would seek the same end, that I conclude this article by quoting them in full :

Our understanding is formed after that of Jesus Christ. *First* when we have Him in view in everything, when He forms the only point of sight for all our actions.

*Second*, when we perceive His actions, His sentiments and His Spirit everywhere.

*Third*, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thought.

*Fourth*, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination.

*Fifth*, when we reject every thought that would not be His, and when we choose every thought which could be His.

*Sixth*, when, in short, we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit.

*Seventh*, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason and of the senses. Our heart is also reformed in like manner when in everything : *First*, we lean on Him only ; *second*, we wish for Him only ; *third*, we desire Him only ; *fourth*, we love Him only ; *fifth* we choose only that which He is, so that we avoid all that He is not ; *sixth*, we live only in harmony with Him after His commandments and His institutions and orders ; by which, in short, *seventh*, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart ; by which perfect union the new man is, little by little, born in us, and Divine Wisdom and Love unite to form the new spiritual man, in whose heart faith passes into sight ; and in comparison to this living faith, the treasures of India can be considered but as ashes."

ELISABETH SEVERS.



## STUDIES IN COMPARATIVE SCIENCE.

### VII.

THE chemical evolution of the mineral, vegetable, animal, and human kingdoms appears to consist in the presence of two fundamental types of forms, types which resemble each other in every respect, except that the one is the inverse of the other, in the same sense in which a right hand may be said to be the inverse of a left-hand, or a right-handed screw may be said to be the inverse of a left-handed screw, or a looking-glass image of an asymmetric object may be said to be the inverse of the asymmetric object which is held before the glass. The left-hand is identical in all its parts with the right-hand, but the identical parts are arranged in an inverse order in the two hands, in such a way that the two hands cannot be brought into identical positions, or cannot be superposed. Such types may therefore be termed right-handed types and left-handed types respectively. Technically, any two types or forms which are thus related to one another are called enantiomorphous, or chiral, types, and are said to be enantiomorphously, or chirally, related to one another. They possess 'chirality'; right-handed chirality in the case of the right hand, left-handed chirality in the case of the left hand. They are isomorphous, or identical in structure so far as the number and arrangement of their constituent parts, or elements, are concerned, but differ in their chirality, or in the order in which the constituents are arranged. In the January *Theosophist*, on p. 351, Mrs. Besant tells us an interesting fact which bears on this question. She says that two types of the ultimate physical atom have been clairvoyantly observed; and that "they are alike in everything, save the direction of their whorls and of the force which pours through them"; in other words, they are isomorphous, asymmetric, chiral forms, identical in form and structure, but inverse, because one is the plane mirror (or looking-glass) image of the other. She calls them male and female, or positive and negative. Technically, they might be termed chiral, or enantiomorphous, and may be said to possess chirality, or enantiomorphism, and to be chirally related to one another. The male, positive, ultimate physical atom, like a right-handed screw, is a right-handed enantiomorphous form; the corres-

ponding female, negative, ultimate physical atom, like a left-handed screw, is a left-handed enantiomorphous form. The right-handed forms may also be called dextro-rotatory forms, and the left-handed forms laevo-rotatory forms. How near Pasteur came to this occult fact may be seen from a sentence which occurs in his lecture *On the asymmetry of naturally occurring organic compounds* \* which he delivered before the Chemical Society of Paris in 1860. He tells how he discovered that there were two isomeric forms of tartaric acid, one of which had the power of turning a plane of polarised light to the right, while the other had the power of turning a plane of polarised light to the left. The one is dextro-tartaric acid, the other is laevo-tartaric acid—or, to give them their fuller names, dextro-rotatory and laevo-rotatory tartaric acids. Both are said to be 'optically active' because they have the power of rotating the plane of polarisation. The degree or amount of rotation is the same for both. After giving his reasons for assuming that the molecular arrangement of both these 'active' tartaric acids is asymmetric, and that they are both entirely the same, with the exception that the "asymmetry is shown in opposite senses", *i.e.*, by optical rotation to the right and to the left respectively, Pasteur asks: "Are the atoms of the dextro-acid arranged in the form of a right-handed spiral, or are they situated at the corners of an irregular tetrahedron, or do they have some other asymmetric grouping?" And he answers his question by saying: "This we do not know. But without doubt the atoms possess an asymmetric arrangement like that of an object and its reflected image. Quite as certain is it that the atoms of the laevo-acid possess exactly the opposite grouping." Pasteur demonstrated that by combining the dextro-tartaric acid with an equal quantity of the laevo-tartaric acid, which had been artificially prepared, a third isomeric form of tartaric acid was obtained, which is known as 'paratartaric acid' or 'racemic acid,' and he regards it as a 'compensated' form of tartaric acid, because it is optically inactive, or unable to cause rotation of the plane of polarised light. Conversely, Pasteur was able to split racemic acid into two acids, which proved to be dextro-rotatory tartaric acid and laevo-rotatory tartaric acid. He regards racemic acid as a combination of right and left tartaric acids. The explanation of this 'com-

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\* See G. M. Richardson's *Foundations of Stereo-Chemistry*.



pensation' seems to lie in the statement made by Mrs. Besant on p. 354 (January *Theosophist*), that "two atoms, positive and negative, brought near to each other attract each other, and then commence to revolve round each other, forming a relatively stable duality ; such a molecule is neutral." Applying, the law of correspondences, we may perhaps be right in saying that dextro-rotatory (or positive) tartaric acid when brought near laevo-rotatory (or negative) tartaric acid results in the formation of a relatively stable duality (racemic acid) which is neutral ; and that racemic acid bears to its two constituent acids the same relation which a molecule bears to the two atoms that compose it.

Thus, there exist in nature three great classes, or sub-divisions or phases, in chemical evolution. The class, or sub-division, or phase, which comprises :—

- (1) dextro-bodies or forms ;
- (2) laevo-bodies or forms ;
- (3) neutral bodies or forms, which are "relatively stable dualities" or combinations of equivalent dextro- and laevo-bodies.

Pasteur adds a fourth class, which he describes as consisting of bodies which are neither dextro, nor laevo, nor a combination of dextro and laevo, but which are 'untwisted' spirals, or bodies whose atoms have by certain processes become so arranged that the bodies are superposable with their reflected image. He was led to this conclusion by his researches on malec and tartaric acids ; and he thinks that 'untwisted' malic acid is natural malic acid, which has had its asymmetry suppressed. It seems to me, however, that this fourth class does not belong to chemical evolution at all, but belongs to the physical evolution of which I have already spoken, and that 'untwisted' malic acid is to be regarded as a homogeneous assemblage of small bodies or molecules, possibly a paired assemblage of similar bodies.

The rotatory power or 'optical activity' is met with in the mineral kingdom (*e.g.*, in crystallised quartz) as well as in the organic kingdom (*e.g.*, in solutions of sugar and of many other natural organic products), and it affords proof of the fundamental identity underlying the chemical evolution of all forms—be they organic or inorganic.

In many cases of optical activity, small facets are seen on the crystalline substances examined. Some tartaric acid crystals have facets which are directed towards (or face) the right hand side, and such crystals are dextro-rotatory bodies. Other tartaric acid crystals have left-hand facets, and such crystals are laevo-rotatory bodies. Naturally-formed tartaric acid is always dextro-rotatory. Nature does not, it seems, manufacture laevo-rotatory tartaric acid to-day. Racemic acid is inactive (neither dextro-rotatory nor laevo-rotatory), because it is made up of equal quantities of crystals of the dextro and laevo types, which exactly balance one another and thus give rise to a neutral, instead of a positive or negative, body. In the chemical laboratory, racemic (or paratartaric) acid can, as Pasteur showed, be separated into equal quantities of crystals of dextro- and of laevo-tartaric acids. This artificially manufactured dextro-tartaric acid is identical with the dextro-tartaric acid that Nature manufactures. The artificially manufactured laevo-tartaric acid, on the other hand, must be regarded as an artificially-occurring substance, which Nature does not manufacture at the present stage of the evolutionary process, when she manufactures the dextro-tartaric acid. The chemist cannot prepare or manufacture dextro-tartaric acid without at the same time preparing or manufacturing an equal quantity of its inverse, *viz.*, laevo-tartaric acid. So too, in all other cases : whenever Nature during any phase of evolution manufactures either a dextro-body or a laevo-body the chemist who tries to do the same finds that he obtains two bodies. He cannot manufacture the one type of body without at the same time manufacturing the other type also. Nature can, it would seem, manufacture both types of body, but she manufactures them in succession—first the one type is manufactured and then the other. During the manufacture of the second type the first type of body is destroyed or is resolved into simpler substances or elements and used up for the building of other bodies. To this subject which has been worked out by Dr. Beard in a recently published article\*, I shall have occasion to refer in a later "Study in Comparative Science." The discovery in 1860 by Pasteur, that the chemist can only produce equal quantities of both types (dextro and laevo) of active tartaric acid, and that Nature can produce the dextro-acid inde-

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\* See *Medical Record* for October 19th, 1907.

pendently of its inverse form, greatly impressed Pasteur, and he says: "Therefore the elementary constituents of all living matter will assume one or the other of the opposite asymmetries (dextro or laevo) according as the mysterious life-force which causes asymmetry in natural bodies, acts in one direction or another. Perhaps this will disclose a new world to us. Who can foresee the organisation that living matter would assume, if cellulose were laevo-rotatory instead of being dextro-rotatory, or if the laevo-rotatory albumens of the blood were to be replaced by dextro-rotatory bodies. These are mysteries which call for an immense amount of work in the future."

These researches in Western Science prove, it seems to me, not only that man's physical body "is shaped by the lowest terrestrial lives, through physical, chemical and physiological evolution", but also—so far as proof of it is possible by western scientific methods of research—that the physical germ "cannot germinate unless it has been fructified" by the spiritual germ. When a seed is brought into contact with a suitable soil by being sown in it, the seed germinates, and during this process of germination it splits up the suitable substances which are in the soil into simpler constituents, and it appropriates to itself some of the simpler constituents, and the other constituents remain in the soil. If a physicist or chemist succeeds in the laboratory in splitting up these same substances into simpler constituents, he cannot obtain the simpler constituents which the plant leaves in the soil without obtaining also at the same time other simpler constituents, namely those which the plant does not leave in the soil, because, in germinating, the plant destroys and appropriates these products of destruction to itself for the building up of its body. This destruction and appropriation of simpler constituents constitutes therefore an 'act of nutrition' for the plant. The destruction or death of the one complex form (in the soil) means therefore the formation by Nature of a still more complex form (the plant), and of a less complex form (the bye-product, or 'bye-form', which is left in the soil). The physicist or chemist cannot do this. He can only split up the original substance into two 'bye-forms,' one of which resembles the 'bye-form' above mentioned, while the other 'bye-form' is its inverse—an *artificially* produced, enantiomorphously related form—which does not appear independently in Nature because it has 'sacrificed itself' to build up a far more complex form

(the plant), in which it lives no longer as an isolated independently-acting member (or form), but as a properly co-ordinated member (or life) of a collection or aggregation of members, all of which co-operate for the formation of a more highly developed form (the plant). If the chemist wants to prepare the one bye-form only, he must do what Nature does ; he must put into the test-tube a 'seed' or substance (visible or invisible) which can 'germinate', and in germinating can split up the original substance (or mother-lye) into two bye-forms, one of which it appropriates to itself for purposes of nutrition and growth, and the other of which (*i.e.*, the enantiomorphously related form) is left unused. "There is no such thing in nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical 'atoms' are simply organic units in profound lethargy", Madame Blavatsky writes.\* "The cell-germinating substance, the cytoblastema, and the mother-lye from which crystals originate, are one and the same essence,"† because both function as mother-lye. The western Scientist generally restricts the word 'germination' to the case of the *visible* organic units that belong to the vegetable, animal, and human kingdoms, and applies the word 'fermentation' to the case of the *invisible* organic units that belong to the mineral, vegetable, animal, and human kingdoms. The *visible* organic units he terms loosely 'germs', 'seeds', 'spores', 'cells', 'organised ferments'; the *invisible* organic units he terms loosely 'enzymes,' 'unorganised ferments.' 'Germination' and 'fermentation' are, however, essentially similar processes, for "Ferments by absorbing oxygen from substances which come in contact with them, produce their destruction."‡

The facts and fundamental phenomena that are common to the physical evolution of all mineral, vegetable, animal, and human bodies lead therefore to the conclusion that there is an 'inner or spiritual' factor as well as an 'outer or physical' factor to be taken into account if we would correctly trace the evolutionary process, and also that although both 'inner' and 'outer' must be regarded as equally necessary, because correlated factors, yet the 'inner' factor becomes increasingly the more important as we ascend in the scale

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\* *Secret Doctrine*, i., 687.

† *Secret Doctrine*, ii., 267.

‡ *Secret Doctrine*, i., 283.

of the evolutionary process, because the 'inner' factor dominates the 'outer' and the 'outer' cannot germinate unless it has been 'fructified' by the 'inner.'\* The failure to realise or recognise the existence of an 'inner' factor or spiritual germ, as well as of an 'outer' factor or physical germ is a serious lack in Western Science and has resulted in much confusion of thought as regards the evolutionary process, and in an ignoring of facts of occult science, which, if they were generally known, would give a great impetus to the advance of western scientific knowledge, and lead to a better understanding of Indian thought and life, and to a fuller appreciation of eastern teachings. Moreover, it will cause us to modify greatly our western views about heredity and to ask ourselves seriously how much of heredity is traceable to the 'outer' factor, and how much of it to the 'inner' factor. To-day, the 'inner' factor is still entirely ignored by many ardent social reformers and politicians, who, believing only in the 'outer' factor or 'physical,' would seek to improve the human race by 'physical' means alone, and to get rid of 'degeneracy' and 'disease' and of the so-called 'unfit' by methods which, in the light of Theosophy and of Eastern Science, cannot be justified either ethically or intellectually. Among these unsound methods are the mischievous Neo-Malthusian practices and C. D. Acts (for the regulation of vice), which are recommended by medical men; the practice of Vaccination, of Vivisection, and of Inoculation against plague, cholera, and other diseases, and the establishment of Pasteur Institutes and of other places for the manufacture of serums, antitoxins and lymphs. They are the logical outcome of an intellectual materialism, which, in its worship of the material side of Nature, ignores the more important spiritual side. The latest of these mischievous methods, which some medical men in England are now urging us to adopt and to enforce, is the so-called 'sterilisation' of the 'unfit.' Americans have already blindly accepted this medical recommendation, and one of the United States has sanctioned compulsory 'sterilisation.' A School of Eugenics has grown up in London during the last few years, which also seeks to apply the physical method for the solution of the great social problem that is stirring man's hearts in England to-day. Such methods are inevitably doomed to end in failure, because they ignore the 'inner'

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\* *Secret Doctrine*, i. 244.

factor which dominates the 'outer' factor in all the kingdoms of Nature, and dominates it more powerfully and effectively as we ascend from the mineral to the human kingdom. Mendelism and Darwinism, or Mendel's and Darwin's results obtained by experiments with peas and other forms of vegetable and animal life, are accepted and believed by many to be applicable in every detail to the human kingdom. Hence, the insatiable desire of the vivisectionists for more and more facilities for vivisection experiments; hence too, the fallacious views about the action and cause of heredity. The only effectual way of combating these errors is to spread the occult truths taught by Madame Blavatsky, and outlined in my first paper *viz*, the presence of a spiritual germ which dominates the physical germ, and is "the cause of the hereditary transmission of faculties, and all the inherent qualities in man."\* The essential ground-plan is the same for all the kingdoms, whether we view the physical, the physiological, the chemical or the spiritual (consciousness) expression of it. But the degree or stage of physical evolution reached in these four kingdoms is very different. The same is true of the degree or stage of spiritual evolution reached in these four kingdoms. Dr. Alfred Russel Wallace, touches upon this question in the concluding paragraph of his book on *Darwinism*. He says:

"We thus find that the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to, a belief in the spiritual nature of man. It shows us how man's body may have been developed from that of a lower animal form under the law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have had another origin; and for this origin we can only find an adequate cause in the unseen universe of spirit." †

The occult teachings are far more explicit, and show that Dr. Wallace has not yet reached the occult truth taught by Madame Blavatsky, although he has reached much nearer to it than Darwin.

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\* *Secret Doctrine* i. 238.

† *Darwinism*, by A. R. Wallace, p. 478.

## THE STORY OF THE CROSS.

**M**ANY students have asked as to the origin of the story of the Cross, if it has no real basis in history.

Apart from the historical account, I do not think there is anything existing which does not bear the impress of this story, since it tells of the first great sacrifice of the Logos in the making of this Universe, when from the Unmanifest He assumed the three manifested aspects, or personæ.

No thought is possible that is not already inherent in the Grand Concept of the Unmanifest ; and no object, however trivial, can become, before a concept (purposive) has passed to idea and thence to form. Only in form does concept become manifest. There is but one creative force, thought. Everything that is, was and will be for ever. "Thoughts are things."

Thinking is the means, and Nature is the law of approach towards these things ; for Nature is, as the word implies, the "law of birth." It comes from the same root as natal, national, nativity, etc., all of which indicate the life-stream, the stream of becoming, of being born. Theosophically, it is another name for Root Ray, which is the basis of being. It is the "thing in itself" and not its presentment. It is by trying to be other than ourselves that we get away from the truth of our own being. Yet this truth is the greatest thing in us. It gives the form by furnishing the name.

As the *Bhagavad-Gītā* has it : "The faith of each is shaped according to his nature, O Bhāraṭa. The man *consists* in his faith. That which his faith is, *he* is even *that*."

Faith, according to Deussen, is "transcendental knowledge." It is knowledge that is not arrived at by any process of intellection, but knowledge which the heart intuits. It is identical with Truth, the Root Ray, or Nature.

Matter, or Mater, it is which clothes the thought by delimiting the area of the thinking. It is that mode of Spirit which following the law of birth renders visible that which was before invisible. The thought is not more real because of its crystallisation into being, but only more apparent on a lower plane. Matter defines, *i.e.*, it makes finite what before was infinite. It brings to objectivity that which was concept, and in this process illustrates the story of the Cross.

In the first letter of the word Truth, the old symbol of the Cross, we have the Egyptian Tau, or Path, the undeviating line of life in sacrifice, whose virtue is rectitude and uprightness.

The word Aunk † means life. The horizontal line is the eternal line of action poised and established on uprightness, the level and the perpendicular of masons. In this line of Eternal Causality we have the two hypothetical points of relative causality, called cause and effect. Their distance from each other is arbitrary, but they have a mutual relationship to a common centre, from which they are equidistant. This mid-most point, the point of balance, is established on uprightness, and may be called the point of harmony and justice. It can never be deflected ; is fixed and immutable. It is the point of the mutual negation of the pair of opposites, cause and effect ; for it is that point at which cause has passed from cause and has not yet become effect—where effect inheres, yet cannot be said to be cause.

Deussen, in his *Elements of Metaphysics*, postulates three infinities as necessary to manifestation, viz., Infinite Time, Infinite Space, and Infinite Causality ; but to my mind these three are one, called by Gaudapādaka on the *Māṇḍukyopanishat*, a fourth, and so called because, although it inheres in each of the three Infinities equally, it cannot be said to be any one of them. Let us take then the horizontal line of the letter T, the line of causality, as proceeding in infinite Time. It will then be seen that the two extremes would be the points Past and Future, mutually related to that point we call Present. Press back the Past as far as you will, and its relative Future is removed equally in the opposite direction. But midway between them we have ever that point, the Present, in which lies the heritage of all the Past, the potentiality of all the Future. It is the seed of Time which is ever becoming. It is the living germ. There is no point in Time upon which one can put his finger and say : “ This is the point Present ” ; for, even as it is said, what *was* the Present has become Past, and bears a relation to another point in Future Time to the negation of the Present. Yet there is no time like the Present. The whole gist of life to the Occultist is merged in it. In this way I think it typifies the Cross, the point Present being the Christ crucified between the two thieves in Time—the Past and the Future. The Future is the thief that repents and passes with the Christ (the



Present) into Para-dise (beyond space). The Past is irrevocable. In that there is no room for repentance. But it is equally saved, its whole fruition being already *with* the Christ. Being freed from the pair of opposites the point Present has no relation to Time. All of our great spiritual Teachers have been Men who lived as if the thing of the moment were the only thing they lived for, were born to do.

Concentrating themselves on the work in hand, living intensely in the Present, pouring their whole life-energy into the thing of the moment, their Point Present expands until it transcends Time and Space, and Past and Future lose their identity in the eternal Now. ("Whatsoever thy hand findeth to do, do it with thy might.") This is the great At-one-ment. In this way we can see how a great Master said in truth : "I *am* the Way, the Truth and the Life ; no man cometh unto the Father but by Me."

Just as causality and time have been dealt with, so Space can be illustrated in the same way. The positiveness, with which we assert (owing to its inherency) that a thing has been, is reflected in Space, in *Place*. *Here* is positive place with its relative *There* (less positive, that is, potential), both of which are merged in the Everywhere, as a common mediator, which again, in transcending Place as conditioned space, is lost in the Nowhere, or no-place. This does not mean annihilation, but true freedom, beyond space limitations.

Let us take again this story of the Cross as related to objects, number, and motion.

In all objects there are three manifested aspects and an invisible fourth. All objects are made up of an infinite number of atoms, and gifted with a definite form, together with a power of cohesion or binding principle as mediator between substance and form. Thus Substance, Form, and Cohesion are the three *guṇas* of objectivity, while that Reality, which was before and which survives the destruction of the object, is its Purpose. This prior to its manifestation was Pure Concept (Thought) and this it is eternally.

Now as to number, which H.P.B. says, underlies and guides the formative hand of Nature.

We have been so used to dealing with things in positive quantity, that to speak of "degrees of nothing" sounds absurd, save to the expert in mathematics. The decimal system illustrates this, and

*minus* quantities assume a reality which would not otherwise be apparent. It also illustrates our theme in this way :

On one side we have positive numeration marked off by a number of digits proceeding from left to right ; so : 1·000, the assertive digit of positive number leading. On the other side we have negative numeration or *minus* quantity ; thus : 0·001. It will be noted that the point which affects numeration in either positive or negative quantity is the *decimal* point. This is in reality no number, yet it has the power of ten, the perfect number, as its name implies, which is again the one and the nought conjoined. Dwelling upon the decimal point you will find it is not limited to the power of ten, but is co-extensive with all numeration. It marks off quantity, whether positive or negative, in completenesses, tens, hundreds, thousands ; always in multiples of ten.

There is but one other factor in the make-up of objective things—motion. Everything, it is said, exists by reason of vibration. I would rather say by motion, regarding vibration as the mode of motion necessary as a media for perception, through response. I would divide motion into three manifested aspects, *viz.* : rotary (Fohat digs holes in space), translatory and vibratory ; or to give them their characteristics : assertive, mediative and responsive.

The fourth here is again the transcending through the between, the mediative, or translatory of all motion to No-motion, Absolute Motion or Eternal Rest.

The Pendulum of Life swinging in the vault of Time and Space is ever marking "the beating of the kārmic heart." It finds its points of struggle midway between the limits of its stroke ; and only when it ceases to oscillate between the two extremes and is freed from the pairs of opposites is this point of struggle found to be also the Point of Perfect Rest. The Christ as mediator between God and man has said : "Come unto Me, all ye that are weary and are heavy laden, and I will give you rest."

SYDNEY H. OLD.



### THE LIFE FLUID.

*The Theosophical Review* for October, 1907, has an article reproducing some published views of Dr. R. Steiner. It opens up a new line of thought in a very suggestive fashion. The main idea, supported in a scientific manner, is that, in the course of evolution, blood appeared in the physiological construction of the body (animal and human) at the same time with the appearance of egoism, *ahamkāra*, I-ness, in the psychological constitution of the mind occupying the body. This is a very inviting line of thought and may yield useful results if followed out carefully. It may be noted, however, that too much stress should not be laid on the 'peculiarity' of this fluid, or any idea of exclusive relationship between egoism and blood. Naturally, every new idea comes with an overpowering force to him to whom it is new, and in the earliest days of its promulgation tends to be exaggerated. But the law of analogy, symmetry, "as above so below," "as the infinitesimal so the infinite" holds sway over all such—for the reason that everything is in the One and the

One is in everything, in the small as in the large. On the larger scale, we find, *e.g.*, the ocean and river-systems of the Earth-globe corresponding very closely with the blood-circulation of the animal body. They serve the double purpose of vitalising irrigation as well as purifying and cleansing drainage, in the same way as the veins, arteries and heart of man do with their continuous flow of blood. The tides are the heart-beats. The atmosphere, through which the waters pass as vapor and rain, purified and oxygenated by the solar *prāṇa*, is the lungs. The *ṭīrṭhas*, holy places, are the important nervous and other centres. For ought we know, the river-systems and the oceans were formed in the earth's constitution by 'the descent of *Gangā*' from the clouds and gases of heaven to the solidifying earth, in the remote geological ages, about the same time as man's formerly more plastic and gigantic body of the *Saṭya Yuga* also solidified more into something like its present form, with a system of blood-irrigation and drainage. And there is good reason to believe that this water-system is not confined to the surface only of the earth but extends into its depths. At least the *Purāṇas* say that one stream of the '*Gangā*' (which means the "Ever-goer" and typifies all rivers) went right into *Pātāla*. And even as the veins carry the impure blood and the arteries the pure, so are certain rivers, *Gangā*, *Narmadā* and some others, specially 'sacred' and healthful, and others, like the *Karmānāshā*, impure and dangerous and poisonous, physically and super-physically. And so on.

Thus we see that the 'peculiarity' mentioned is discernible in the *āpas-ṭaṭṭva* generally, for that is the 'living' biogenetic fluid, *par excellence*, of our present human race, in this particular cycle, as stated in *Manusmṛti*.

We may also note that in the human body itself there are other 'systems,' in terms of other *ṭaṭṭvas* than the fluid *ṭaṭṭva*, which serve more or less similar functions, and in this sense too the 'peculiarity' is shared by them. Indeed from works on *Ṭantra* it appears that there is *no* part of the human body which is *not* peculiar ! A very important piece of work has yet to be done in the way of co-ordinating the ancient Indian system of Anatomy and Physiology (as *e.g.*, described in *Sushruta*) with its three main 'constituents,' seven main 'tissues,' seven main 'continuous membranes,' various 'systems' (osseous, vascular, nervous, arterio-venous, etc.,) etc., with modern

scientific knowledge on the subject, and systematising the facts of the latter under the principles set forth by the former. When this work has been done, then we shall understand these things better. The bony frame-work may be regarded more or less as something apart from the man himself, in the same way as the blood is apart from him. So the epidermic tissue. So the hairy system. So the lymphatic ducts. So the alimentary canal and its contents. So the layers of fat everywhere. So the air-passages of the lungs and the other parts. In the strict sense of living, *i.e.*, 'sensitive,' perhaps only the nervous system is the true physical web of life, and is the man proper, that is that which he regards as 'himself'—the rest being more or less 'non-living,' and as apart from himself. But in the general sense and for purposes of massive prāṇic feel of life, it is these very so-called 'non-living' masses of matter that constitute the 'sharīra' of man, which is the 'container' and 'support' of his sensory and motor organs, indriyas, which is 'himself' as distinguished from 'his instruments'—speaking of course from the standpoint of the physical plane.

On further investigation, Dr. Steiner may be able to discover that, as (by his views) blood corresponds to the etheric double and is the means of the development of egoism, so the other constituents of the body correspond to other constituents of the psychic side of man. (This would be only a further illustration of the law of endless sub-divisions and mutual reflexions which is so prominent in theosophical literature.) The Hindū religious tradition—that the depositing of the bones or ashes of the dead in special rivers, or performing shrāddhas for them in special places, has special effects on *post mortem* well-being—seems to base on the fact that as the parts and organs of a human being's small body correspond with parts and 'systems' of the Earth's giant body, so these again correspond with parts of the astral sphere and of astral small bodies, etc. Dr. Steiner's investigations may help to justify these traditions.

BHAGAVĀN DĀS.

## SHIVA-SŪTRA-VIMARSHINI.

(Continued from p. 153.)

[INTRODUCTION TO 10TH SŪTRA.]

When he is not always in equilibrium, to him who, though wise, is proud of his equilibrium,

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ॥ १० ॥

X. When knowledge is destroyed, the vision of dream born therefrom.

On the destruction, *i. e.*, sinking of *shuḍḍhavidyā*, already described, and consisting in extensive wisdom, the relics of that wisdom is gradually destroyed and there results *svapna*, visions, *i. e.*, manifestation of illusory worlds full of differentiation. In the *Mālinīvijaya*, in the passage beginning with : " When Shaṅkara is not graceful, he (the guru) does not teach this ; if he should teach at all, its fruit is not produced," it is said that, even if the fruit (of that teaching) is acquired, the *vināyakas* make one who is careless become addicted to evanescent pleasures.

In the *Spaṇḍa*, the same is said in (35) : " Otherwise, from its own nature, creation starts of itself, as in the case of the worldly in the states of *Jāgraṭa* and *Svapna*." It is thus taught that the *Yogī* should be always bent on *shuḍḍhavidyā*. As said in the *Shrī Pūrva* : " One should (fix) his desire on the Supreme and not be attached to these." Also in the *Spaṇḍa* (21) : " Hence, always endeavoring to discriminate the *spaṇḍataṭṭva*, being always conscious, he soon reaches the truth."

[CONCLUSION OF II UNMEṢHA.]

Thus from *Sūtra* II. i ' *Chitṭam Mantram* ' having investigated the *Shākṭopāya* whose chief (characteristic) is the acquisition of *Manṭravīrya* and *Mudrāvīrya*, and which is described in the *Āgama* as : " Thinking, with the mind, of the thing which cannot be named, what stage he reaches, that is called *Shākta*," and having ended it with the *Sūtra* : " When wisdom is destroyed, the sight of dream born therefrom" (II. ix), with regard to one who is proud of having reached equilibrium, he has opened the way for the *Āṇavopāya*, related to it.

Thus, in the *vriṭṭi* called *Shiva-sūtravimarshinī*, the second *ummeṣha* called ' exposition of *shākṭopāya*.'

## CHAPTER III.

## ĀNAVOPĀYA.

Now with a view of explaining Ānavopāya, he describes the nature of Aṇu.

## आत्मा चित्तम् ॥ १ ॥

I. Ātmā (is) chitta. Chitta is of the form of Buddhi, Ahamkāra and Manas, whose constant functions are Adhyāsa, etc., as it is filled with deposits of the experience (Vāsanā) of objects. It *aṭaṭi*, i.e., wanders in wombs, by taking up the activities of Saṭṭva, etc., by ignorance of its own nature of consciousness; hence it is Ātmā, the Aṇu. (But) aṭana, wandering, does not (really) belong to him, who is of the sole nature of consciousness. Hence Ātmā has already been described by (the Sūtra) *chaitanyam Ātmā*, intended to describe its own real nature. Now, however, it is defined so as to indicate its āṇāva (atomic) state, characterised by contraction and expansion (samkocha and avabhāsa). Thus there is no contradiction between the earlier and the later (definitions).

[INTRODUCTION TO THE 2ND SŪTRA.]

Of the Ātmā, who is of the form of chitta and who is aṇu,

## ज्ञानं बन्धः ॥ २ ॥

II. Knowledge is bondage.

That knowledge, which is of the form of the experiences (vriṭṭi) of pleasure, pain, indifference, illusion, adhyavasāya, etc., and of the nature of relative consciousness appropriate to them, is bondage. He being bounded by it enters Samsāra. It is said in the *Manṭrasaḍbhāva* : " Those who are under the influence of Saṭṭva, Rajas, and Tamas are knowers of Guṇas. The embodied (man) wanders thus and goes from place to place." It is also said : " Being imprisoned in the Puryashtaka,\* which rises from the tanmāṭras, and resides in Buddhi, Ahamkāra and Manas, he, the dependent, undergoes the experiences born from it (the puryashtaka) and from objects. Thence he wanders in Samsāra." Thus in the *Spaṇḍa* (49, 50) in reference

\*All the saṭṭvas from Prakṛti down to earth form the lingadeha called Puryashtaka in the Shaiva school. It is composed of (1) Prakṛti, (2) Guṇas, (3) Buddhi, (4) Ahaṅkāra, (5) Manas, (6) Organs, (7) Tanmāṭras, (8) Bhūṭas. Mādhava in Chap. VII of the *Sarvadarshanasaṅgraha* discusses this word and tries in a confused manner to reconcile different enumerations of the eight constituents of the Puryashtaka by different writers.

to the previous passage, "now we explain the cause Samsāra and Pralaya."

[INTRODUCTION TO 3RD SŪTRA.]

Now, seeing that as said in *Shrī Vijñāna bhairava* : "All knowledge is illuminative ; Ātmā, too, is the illuminator ; on account of the identity of these two, the knower shines in knowledge," knowledge is illumination, how, then, can it be of the nature of bondage ? This is true, if by the grace of Paramashiva, we obtain this pratyabhijñā (recognition of this fact) ; but, when by His Māyāshakti, this knowledge is not (born),

कलादीनां तच्चानामविवेको माया ॥ ३ ॥

III. Māyā is the ignorance of the *ṭaṭṭvas*, Kalā, etc.

"Of the *ṭaṭṭvas*," from Kalā to Kṣhiṭi, characterised by restricted potency, which exist as Kañchuka,\* Puryashtaka and Sṭhūladeha "The ignorance," the consciousness of their identity, in spite of their appearing to be distinct, is māyā, the universe filled with ignorance of the *ṭaṭṭvas*. It is said in the *Manṭrasaḍbhāva* : "He whose consciousness is shaken by Kalā, sees objects by Vidyā, is colored by Rāga, is associated with the organs, buddhi, etc., is said to have as his heart, the bondage of Māyā. The qualities attached to it are briefly dharma and adharma. The one fit to be bound is bound by them." In the *Spanda*, (20), too, this is indirectly referred to in : "These, of unenlightened buddhi endeavor to conceal their nature."

Hence for the ending of this,

शरीरे संहारः कलानाम् ॥ ४ ॥

IV. In the body, the destruction of the Kalās.

"Body." Made of the great elements, of the form of Puryashtaka, ending with Shamana (Mokṣha), being the gross (body), the subtle (body), and the supreme (body, called Kañchuka, respectively). Therein (reside) the parts, (called) Kalās, being the *ṭaṭṭvas* from the earth to Shiva. Their destruction is to be understood either by meditating on each as being dissolved in its cause, or by thinking of them as (forming) the body, etc., (and hence objective to the man). In the *Vijñāna bhairava* : "Let him think of all, in order, in the forms

\*The five *ṭaṭṭvas* above Purusha, viz., Māyā, Kalā, Kāla, Vidyā and Niyati, which envelope the Purusha are called the Pañcha Kañchuka—fivefold envelope. The Puryashtaka comprises the 25 *ṭaṭṭvas* below Purusha.



of the world, objects, etc., in the states of gross, subtle and supreme till, in the end, they are dissolved in the Manas." Again : " Let him think of his city as burnt up in the Kālāgni, born from Kāla. In the end, the illumination called Shāntā is born." Such and similar (teaching) is found in all Āgamas. Hence, meditation, etc., have been said to be āṇava in the early Shāstras, as in " that state is well called āṇava, which is produced by the different kinds of uchchhāra (breathing), karaṇa (mudrās, etc.,) dhyāna (meditation), varṇa (mantras), sthāna (centres)." As this deals with the gross (āṇavopāya), it is not explained in the *Spanda* which deals with the Shaktopāya. What in this work leads ultimately to the Shākṭa (upāya) etc., we have tried and shall try to show its agreement with the *Spanda*.

[INTRODUCTION TO 5TH SŪTRA.]

Having thus described the āṇavopāya called Dhyāna, he (now) describes Prāṇāyāma, Dhāraṇā, Pratyāhāra and Samādhi which are allied to it.

नाडीसंहार भूतजय भूतकैवल्य भूतपृथक्कानि ॥ ६ ॥

V. The stoppage of the Nādis, the conquest of the elements, the separation from the elements, and the independence of the elements, have to be meditated on by the Yogīs. This (predicate) has to be added. " *The Nādis.*" The tubes which are carriers of Prāṇa, Apāna, etc. " *Their stoppage,*" causing their dissolution in one place, viz., the central tube of the fire of Udāna by joining the Prāṇa and Apāna to it. It is said in *Shrī Svachchhandā* : " Fill by means of the left ; empty by means of the right. This is the purification of the Nādis, and the path that leads to Mokṣha." " Prāṇāyāma is said to be threefold, emptying, filling and control. The outer (prāṇāyāma) is common (to all beings) ; again the inner is threefold. Empty by means of the inner ; fill by means of the inner ; by them making Kumbhaka without motion, the three inner are done."

" *The conquest of the elements.*" Subjection of the elements, the earth, etc., by Dhāraṇā. It is said in *Shrī Svachchhandā* : " The Dhāraṇa (lit., steadying) of vāyu in the thumb and the toe, of fire in the middle of the navel, of the earth in the throat, of water in the ghaṭika, of the ākāsha in the head, is known to be the cause of all Siddhis."

*The separation from the elements,* the Pratyāhāraṇa, drawing away

of the *chitta* from them. It is said : “ When the *prāṇa* which moves in the heart and *manas* which runs after sense-objects are confined in the navel, it is *Prāṇāyāma*, the fourth, called *Suprashānta*.”

“ *The independence of the elements.*” Pure, independent, consciousness, apart from them. It is said, “ Having regularly broken up all that end with *unmanā\** and given them up by the means already described, O *Devī*, he attains independence.” What has been previously described as “ the union with *Bhūtas*, the dissociation from *Bhūtas*, the conjunction with the universe” (i—20), is acquired without effort by one who is engaged in *Sāmbhavopāya*. But this is acquired with effort by means of *aṇavopāpa*. This is the difference.

[INTRODUCTION TO 6TH SŪTRA.]

This *Siddhi*, which is called *ṭaṭṭvarūpa* (reality), coming from purification of body, purification of the elements, *prāṇāyāma*, *praṭyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*, is due to being environed by illusion, not to knowledge of truth. This is taught in (the next *sūtra*).

### मोहावरणात्सिद्धिः ॥ ६ ॥

VI. *Siddhi* (is) from being surrounded by illusion (*moha*).

*Moha* is *Māyā*, what causes loss of knowledge. From being surrounded by it, on account of the gradual development of *ḍhāraṇā*, etc., already described, is produced the *siddhi* which consists in the enjoyment of that (*māyā*) *ṭaṭṭva*, but not the knowledge of the supreme *ṭaṭṭva*. It is said in the *Lakṣmīkaulārṇava* : “ The self-born Lord *Deva* is devoid of birth and *samsāra* ; the deluded one does not see the changeless, supreme abodes without beginning and end, peaceful, revealed in all beings.”

[INTRODUCTION TO 7TH SŪTRA.]

In the case of one whose *moha* is destroyed, “ following the middle *prāṇa*, then the interior *prāṇa* and *apāṇa*, taking hold of *jñāna shakti*, one should reach *Āsana* (fixity) therein.” *Uḍāna* is *jñāna shakti*, because all characteristics of life are drowned in it. “ Giving up the characteristics of the gross (body), *i.e.*, *prāṇa*, etc., then, the interior subtle (ones), the *spanḍa*, the supreme, that which is beyond the subtle is reached. Hence this is called *prāṇāyāma* ; thence one does not slip. Giving up the functions of *guṇas*, sound,

\* For the explanation of *unmanā*, *vide comm.* on ii. 7. *infra*.

etc., which are experienced by the mind, one should enter the supreme abode by his mind. This is called *praṭyāhāra*, which cuts off the noose of death. Transcending the qualities of *buddhi*, meditating on that which is beyond meditation, the supreme, the pervading, one should meditate on the self-luminous ; this the wise know to be *dhyāna*. That by which one is always steadied in the supreme *ātma* is called *dhāraṇā*, that puts an end to the noose of birth. Regarding equally the elements (residing) in oneself, and others and in the world, the *samādhi* (fixity) in (the thought) : “ I am Shiva, I am the secondless,” is the supreme (state). Thus, as described in *Shrī Mṛityujidbhaktāraka*, even by *dhāraṇā*, entry into the supreme *ṭaṭṭva* is produced ; but not partial development (*miṭa-siddhi*). This is said (in the next *sūtra*).

मोहजयादनन्ता भोगात्सहजविद्याजयः ॥ ७ ॥

VII. By conquest of *moha* endless, extensive (is produced) the acquisition of *sahajavidyā*. *Moha*, *Māyā*, the bondage which is ignorance and ends with *shamana* (the ending of *saṃsāra*). By its *jaya*, conquest, *endless*, up to the destruction of *saṃskāras* (potential deposits of *karma*), *extensive*, immense, is produced *jaya*, acquisition, of *sahajavidyā*, (the knowledge) described as “ the knowledge of beginningless *dharmā*, etc.,” (*vide comm.* on i. 21.) (*Dhāraṇā*, etc., which are *āṇavopāya*, lead to this desirable result) for as already said even *āṇavopāya* leads to *shāktopāya*. This in *Shrīsvachchhanḍa* in the passage which commences with : “ O fair one, the web of bondage, endless, ending with *shamana*,” and which closes with : “ After giving up the perception of bondage, the cognition of (real) nature is *āṭmavyāpti* ; *shivavyāpti* is different from it ; when one thinks of the objects possessing omniscience, etc., as (alone) operative, that is *shivavyāpti*, the cause of *chaitanya* ”, it is said that by the conquest of the *moha* which leads to *āṭmavyāpti* is attained the *unmanā*, which is *shivavyāpti*, the *sahajavidyā*. It is said there : “ Giving up thence the *āṭmaṭaṭṭva*,\* one should unite with the *vidyāṭaṭṭva*.

This is known as *unmanā*, determined by the *manas*. From the gradual determination of the *manas*, the knowledge (called) *unmanā* is once for all established. It is the supreme *Viḍyā*, because

\* *Vide* footnote on i. 3.

there is none other. When he gets it, he at once gets the supreme characteristics of omniscience, etc. It explains the beginningless Dharma, teaches of the Paramātmā, and leads to the state of Paramātmā, hence it is vidyā ; established in it, he manifests the light supreme, the supreme cause."

[INTRODUCTION TO 8TH SŪTRA.]

Thus he having attained the Sahajavidyā,

जाग्रद्वितीयकरः ॥ ८ ॥

VIII. Wakeful, (he becomes) the world-rayed.

If one who has attained the shuddhavidyā is careful in being constantly fixed in it, he becomes one who has as his rays the world, which is the *second* with reference to the Ahamtā, (I-ness), of the nature of Pūrṇavimarsha (full consciousness), is called thisness (idanṭā), and manifests itself as the known. It means the universe appears to him as his rays. As said in the *Vijñānabhairava* : "Wherever through the senses the consciousness of the Lord manifests itself, that has the nature of tanmātra, hence it becomes dissolved in consciousness, hence it becomes filled."\* Also in *Shrī Sarvamangāla* : "Two things are mentioned, shakti and the possessor of shakti ; shaktis are to him all the world, and Maheshvara is the possessor of shakti."

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

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\* This quotation is extremely interesting, because it explains the word tanmātra from the idealistic standpoint of their Kāshmir Shaiva school. Shiva and shakti are the only entities in the world. When this shakti flows through one of the senses, it manifestates as sensation. Tanmātra is 'that merely,' pure consciousness showing itself in the limited, conditioned form as a sensation. As consciousness manifests itself everywhere "the world becomes filled ;" when consciousness is withdrawn the world is emptiness, unreality, non-entity.

## SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Concluded from p. 165.)

THE preceding positions and data are all exceedingly striking and they agree very much more closely than could, under all the circumstances, be expected ; while the assignable limits of error show that the last results may be quite accurate. And even if it could be satisfactorily shown that the future corrections to the planetary motions would be in the opposite directions to the above outstanding differences, this would not help objectors to the theory that the Mahāyuga is correct out of the difficulty very far ; for the synodic periods derivable from it would still be far more accurate than any we possessed prior to the year 1820—and there would also remain the greater probability in favor of the conjunction rather than against it. These things being so, the enquiry naturally arises—where and when, setting aside the reference to the Atlanteans and any other theosophic or occult explanation, did the ancients become acquainted with the exact length of this cycle ? We have seen that it would have been impossible for western scientists of the present day to have obtained its measure from their own data, unless put in possession of its approximate length from some external source. It thence appears that the Mahāyuga period is strictly original, and could not have been got up within the historical period or from western data ; and this being so, and it being found to agree so nearly with the best, latest, and most refined efforts of the combined intellectual strength of Europe, it follows that the archaic scientists were in possession of our astronomical periods ages before we, with all our boasted superiority to the ancients in such matters, had arrived at them by slow degrees and intense labor. Moreover this triumph of the ancients is more than complete ; for though it may be claimed that whatever the archaic astronomers may have accomplished in reference to the bodies visible to the unassisted eye, they knew nothing of others, yet by the preceding it appears that our own astronomers can no longer point to *their* discoveries of Uranus and Neptune (which were marvels of telescopic power and intellectual penetration) as a point of vantage to which the scientists of a hoary antiquity could not attain. And indeed, quite independently of the conclusions on this head derivable from the Mahāyuga, which might be vitiated

if any great alteration is in future made in the mean motions of these two planets (but which we may predict will consist of thirty seconds per century or multiples thereof) it is said that one, if not both of the most distant planets were known to the ancient writers. \* This escaped notice until modern times ; when by reference to any hand-book on Astronomy we may see that Uranus was discovered by aid of the first great reflecting telescope used in England on the 13th of March in the year 1781 ; though its existence had been previously suspected, owing to the unexplained perturbations in the movements of Saturn †. And similarly the planet Neptune was discovered by us through the unaccounted-for movements of Uranus, on September 18th, 1846, when it was seen by Dr. Galle with a powerful telescope, in the very point in the sky where the calculations of Adams and Leverrier had indicated that it would be found. ‡ The difficulties which the discoverers had to face were enormous, § but it is said that “both not only solved the problem, but did so with a completeness that filled the world with astonishment and admiration ; in which none more ardently shared than those who, from their attainments, were best qualified to appreciate the difficulties of the question”. || And every writer upon the subject for the last sixty years has sung pæans of victory over this celebrated performance as the crowning intellectual triumph of the present day \*\* ; but by the contents of the present paper it appears that the whole had been forestalled many ages ago by those despised ancients, whom modern Europeans have been in the habit of looking down upon as the very impersonations of superstitious ignorance. ††

And now, after we have seen that all the ancient numbers dealt with will stand the most crucial examination, and that, when put to such a test, they reveal a depth of knowledge sufficient to put to flight all theories as to their source, and possibility of fraud, which have hitherto been forthcoming, what are we to conclude as to

\* *The Secret Doctrine*, i. 126, 128, ii. 512, 513. Cf *Isis Unveiled*, i, 267, etc.

† *Orbs of Heaven*, 127, by Prof. Mitchell.

‡ Mitchell's *Astronomy*, 217.

§ *Ibid*, 215, 216.

|| *Popular Astronomy*, 179, ed., 1856, by Dionysius Lardner, D.C.L. For the high attainments and qualifications of Mons. Leverrier and Mr. Adams, see *Orbs of Heaven*, 138 *et seq.*

\*\* Mitchell's *Astronomy*, 211. (Routledge's ed.).

†† Cf *Isis Unveiled*, i, 239.

their origin? Will our scientists, if they fail to unravel this Gordian knot, resort to that well-worn and threadbare hypothesis which is thrown in the face of every such question, and conclude that the whole is a mere coincidence of numbers—or that the movements of the planets are not yet so perfectly known as to debar the possibility of serious error in this matter, and that no conjunction may after all take place in the great period as here given? Well, they are welcome to take refuge in so forlorn a hope; for with the adoption of those assumptions they will at once fling away all the value which attaches to their patient labor in observation, and the construction of elaborate theories for the last two hundred years; for, as we have seen, the celestial movements are now supposed to be known within such narrow limits that to attempt to escape from the dilemma by invalidating the quantities which are to-day employed almost in their entirety in the construction of our national ephemeris, and that by amounts sufficient to upset the position we assume in this matter, would be to acknowledge the uselessness of all their labors, and to give up the grounds upon which their hypotheses are based, and for which they contend in the strongest manner. Nevertheless, they will probably not hesitate to support any sort of theory \* which may serve to throw discredit upon the early philosophers, rather than face the admission that their own most cherished science may be but a second-hand production, and themselves but the imperfect latter-day exponents of the knowledge which would appear to have been possessed by those students of the archaic time, whose investigations of the phenomena of nature appear long to have preceded the dawn of what we are, or have been, in the habit of talking of as “authentic history.” For, when the validity of the present calculations is admitted, there are left only two hypotheses to account for them—first, that they are the result of observation in long-past ages, the records of which (since they are not visibly extant) may be preserved in some place inaccessible to us; or, on the other hand, that the hidden Masters of the occult knowledge have at their command the means of tracing the motions of the heavens into the depths of primeval time or future millenniums—a power as far exceeding ours as the distances of the fixed stars exceed that of the moon. † Scientists who object

\* *The Secret Doctrine*, ii, 460.

† Cf *Isis Unveiled*, i, 331, 332, and Denton there quoted.

to Occultism are welcome to either horn of this dilemma, neither of which they can admit from their point of view; and it is open to them to propose any better solution—if *they can*. Are we indeed to admit that the old astronomers of, say the lost Atlantis, had such and so great knowledge that ours is dwarfed by comparison? If so, and if that knowledge has been hidden, but not lost, throughout the ages, and is accessible to such as may be fortunate enough to possess the keys of that hidden Temple of Wisdom, then we can understand the reason why the meaning of the ancient glyphs, mystic letters, and other monuments has not been generally known. We may then be able to surmise what may have lain hidden behind the casual remarks of such ancient writers as the Roman historian Censorinus, who, in speaking of these hidden numbers and their meanings, makes use of such dubious expressions as : “*It is not mine to say* ; but what I have read in Varro, *that will I not withhold.*” \* When we contemplate such things we can scarcely wonder that, in the first quarter of the last century, the free-thinking and rationalistic Godfrey Higgins, whom no one will accuse of any theosophic leanings, comes to the conclusion that :

“ It is evident *there was a secret science possessed somewhere*, which must have been guarded with the most solemn oaths, and though I may be laughed at by those who enquire not deeply into the origin of things for saying it, yet I *cannot help suspecting there is still a secret doctrine*, known only in the deep recesses, the crypts, of Thibet, St. Peters, and the Cremlin.” †

Though these words of the learned Mr. Higgins were penned long before there was any evidence of what has since come to light in theosophic literature, yet the latter-day students of Gnostic Theosophy and the teachings ascribed to the Central Asian Mahātmās will be at no loss to decide to what he and the authorities he quotes thus more or less obscurely refer. And if it be objected that the few numbers we have dealt with, however strange the revelations thence, are scarcely numerous enough to support such large conclusions, let it be remembered that, as Higgins says :

“ In our endeavors to recover the lost science of former ages, it is

\* Cap. xvii *in fine*, quoted in *Anacalypsis*, i, 275. The italics are mine—S.S.

† *Anacalypsis*, i, 275 ; *Isis Unveiled*, ii, 16, Refer to *The Secret Doctrine*, i, 19, and *re. Mahātmās* see *Isis Unveiled*, i, 214.



necessary that we should avail ourselves of rays of light scattered in places the most remote, and that we should endeavor to recollect them into a focus, so that, by this means, we may procure as strong a light as possible; collect as industriously as we may, our light will not be too strong."\*

It has hitherto been assumed, and one author has put it in plain words, that, despite all traditions as to the greatness of the ancients in astronomy, we have no proof of it in *extant* works; † but the present paper shows at least a glimpse of the perfection of their science—and a possible reason why we are not in possession of such records is spoken of as due to the action of the Masters of the seventh or occult schools of mystic and oriental philosophy, in having withdrawn and secreted the ancient manuscripts and records from the public eye, and so preserved them from destruction at the hands of the religious fanatics and other such ruthless barbarians and crazy iconoclasts of the dark ages. ‡ Had we the contents of the Alexandrian Library as it was in its prime, and before the last remains of it were, as it is said, destroyed by the order of the Saracen general Amrou, and other such stores of ancient learning now lost to sight, doubtless the knowledge acquired in former days would present a widely different aspect from what it does at present. But Theosophists have at least a measure of hope, derived from the information that all this knowledge is in safe keeping under the care of those great Masters whose home is spoken of as in the Himālayas and elsewhere—(that They have it stored away in vast libraries, accessible only to those who have proved themselves qualified to profit by the contents.) We may therefore look forward to the future as safe to unravel the mysteries of the past; and thus to restore to their true position those ancient observers and calculators of the far time, who in the dim past of the earliest ages had, as it appears probable, reached a height of scientific attainment which we are only just approaching, and of which the fragments are only to be found in the Occult Indications of Ancient Astronomy.

S. STUART.

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\* *Anacalypsis*, i, 175.

† Lewis's *Historical Survey of the Astronomy of the Ancients*.

‡ *The Secret Doctrine*, i, 14, 18; cf *Isis Unveiled*, i, 406, 442.

## THE FIVE CREATIVE POWERS IN THE UNIVERSE AND THE INNER LIFE.

**A**LL the great religions of the world teach that the phenomenal Universe in which we live came into existence through the power of the Logos, the divine Word. The *Bible* says : " In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was the life, and the life was the light of men." A word is an act by which a thought is expressed, and each thought has a certain meaning or sense. Expressed in modern scientific language the above sentence may read : " All things in the visible universe are the outward manifestations or symbols of the creative thoughts which they represent, and consequently the expressions of the ideas which these thoughts contain." Man is a God and creator in his own little world. He does not ' create ' things out of nothing ; but at first the desire to express something arises in him, he ' draws ' \* an idea from his own inner self, this idea forms itself into a concrete thought, and this thought, embodying his idea, he expresses in language or in an act. Thus we have in man a representation on a little scale of what takes place in the great world on a large scale, and we can form a conception of what took place at the creation of the world (and still takes place everywhere in nature) without having been there personally ourselves. Religious teachings are seen to contain deep scientific truths, if properly understood. The whole of the manifested world is the language by which the universal infinite Spirit expresses His thoughts. The expression of its qualities is the language by which each thing in nature speaks to us ; each mineral, plant and animal says by its very presence : " I am," and if we understand its qualities, we know what the thing is. Each thing speaks to us by manifesting its being, each thing says to us in its own language : " I am ! " It tells us what it is by exhibiting itself as that what it actually is.

Speech in its mystic sense is sound ; sound is a manifestation of life, the first attribute of Ākāśha, or ' spiritual ether.' Language is sound expressed in letters ; each state of existence is a letter in the

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\* In the German language the word *schoepfen* (to create) means to draw something from some receptacle, like, for instance, drawing water from a well.

divine alphabet. Our language is composed of sounds represented in twenty-four letters, or symbols, which also indicate the twenty-five elements or *Ṭaṭṭwas*, of which the material body of this universe is composed. Shaṅkarāchārya in his *Ṭaṭṭva Boḍha*, shows how from Akāsha, or manifested space, originated Vāyu (substance), from Vāyu Tejas (Light), from Tejas Āpas (Water), from Āpas Pṛthivī (Earth), and that from the tāmasic portion of these five *Ṭaṭṭwas* originate the twenty-five compound elements, forming the sṭhūla sharīra, or material body of this world.

The twenty-five letters of our alphabet correspond to these twenty-five compound elements of Shaṅkarāchārya. The great mystic, Jacob Boehme says: "From the A originate the twenty-five letters." The five vowels represent the five creative powers in the universe. In the *Bhagavad-Gītā* Kṛṣṇa, as the representative of the Word, tells Arjuna: "I am the A and the O" (the Alpha and Omega); the beginning and the end, the infinite universal Spirit and its manifestation in form." In Hebrew the word Jehovah is the name of the universal Creator, the dark God, or Karma. The word is composed of the five vowels, to which is added the H as the symbol of the universal creative breath of life.

## H

### J E O U A.

If the numbers represented by these letters in Hebrew are counted cabalistically, we obtain the so-called 'Ludalfian number,' known to every architect as indicating the relation of the diameter of a circle to its circumference. Thus "Jehovah" is the Architect of the material world (Joseph the carpenter in the *Bible*). But as yet the world is without light, and the soul of man without love and wisdom, without real self-knowledge, the redeemer. If we now insert within the word *Jehova* the letter *Schin*, which symbolises fire, there arises within the centre the light of wisdom from the fiery spark of divine love, and instead of 'Jehova' we have now the word 'Jehoshua,' the origin of the word Jesus, meaning the spiritual light and life of the soul. (S. *John* I, 4). \*

The sound of each letter, if properly pronounced, contains a

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\* See: F. Hartmann. *Jehoshua the prophet of Nazareth*. T. P. S. (London).

great spiritual power, and the nature of those powers is even indicated by the form of the letters in the Latin alphabet.\*

In the shape of A its character is indicated. From the one invisible point (the Absolute) arise two branches, representing the division of light and darkness or spirit and matter. The two lines  $\wedge$  may be imagined to extend into infinitude ; they enclose nothing. A, if properly pronounced comes from the centre (the heart) ; it is a representative of Ākāsha, or unlimited space.

E gives us the feeling of elevation, locomotion, extension, and indicates the existence of three different planes.

I (ee) penetrates into the depths like an arrow ; it goes to the heart. Boehme says : The I is the centre of supreme love and the O the centre of the conceivable Word in the Godhead." In it is the power of the Ego, the knowledge of Self. In it is the expression of Will and the manifestation of Individuality.

O is expressive of comprehension, encompassment, or form.

U (oo) represents fullness, profundity, a vessel (the soul) open at the top and capable of receiving the light and the grace of God.

Boehme says : "The five vowels are the holy name of God in His aspect as sanctity ; the other letters indicate and express the character of the name of God (the All) contained in nature. The five vowels also represent the holy trinity ; the  $\wedge$  outbreathing of the Spirit, the O the retention, the  $\vee$  the outbreathing of the divine breath."

The Word in its triune aspect is not anything different from God (the All). God is not a wizard, who by pronouncing a magical word created a world in some unaccountable manner. God Himself is the Word that speaks itself out. In its triune aspect it represents itself as a trinity : AOU or father, son and spirit (will, thought and expression). From this Word the Macrocosm (M) is born. The Word as a trinity  $\Delta$ OU, in its manifestation M, constitutes with this letter the sacred quaternary, the number of truth, the AOUM.

FRANZ HARTMANN, M. D.

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\*The vowels ought to be pronounced as they are in Latin, Italian, German, etc. A as in *dark*, E as in *bed*, I as in *stick*, O as in *more*, U as the double o in *fool*.

## OCCULT CHEMISTRY.

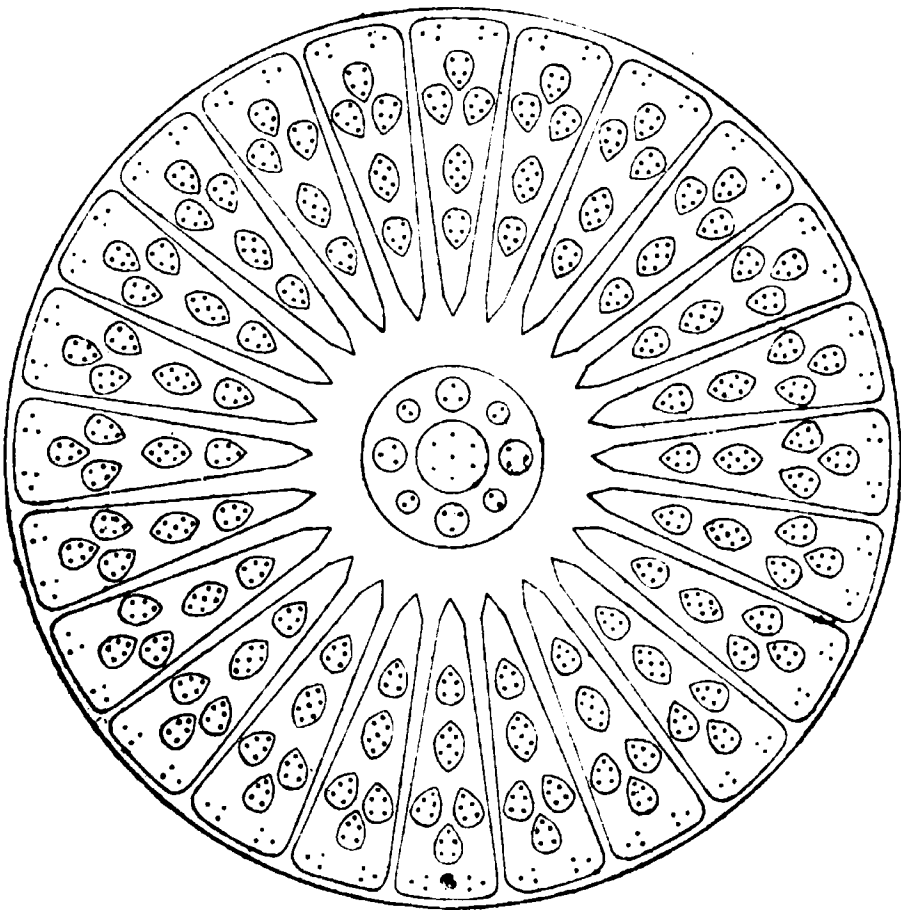
## XII.

## RADIUM.

Radium has the form of a tetrahedron, and it is in the tetrahedral groups (see article V) that we shall find its nearest congeners ; calcium, strontium, chromium, molybdenum, resemble it most closely in general internal arrangements, with additions from zinc and cadmium. Radium has a complex central sphere (Plate XXII), extraordinarily vivid and living ; the whirling motion is so rapid that continued accurate observation is very difficult ; the sphere is more closely compacted than the centre-piece in other elements, and is much larger in proportion to the funnels and spikes than is the case with the elements above named ; reference to Plate VIII will show that in these the funnels are much

## PLATE XXII.

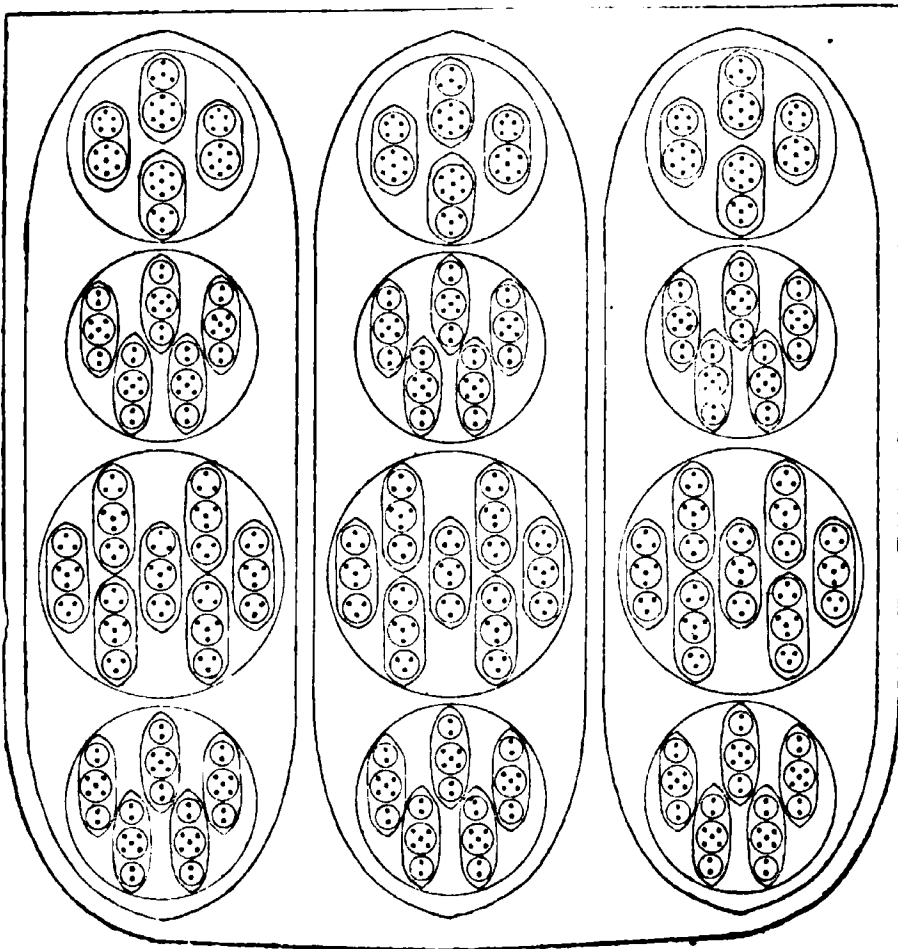
*Radium-centre 819 atoms*



larger than the centres, whereas in radium the diameter of the sphere and the length of the funnel or spike are about equal. Its heart consists of a globe containing seven atoms, which assume on the proto level the prismatic form shown in cadmium, magnesium and selenium. This globe is the centre of two crosses, the arms of which show respectively three-atomed and two-atomed groups. Round this sphere are arranged, as on radii, twenty-four segments, each containing five bodies—four quintets and a septet—and six loose atoms, which float horizontally across the mouth of the segment; the whole sphere has thus a kind of surface of atoms. On the proto level these six atoms in each segment gather together and form a 'cigar.' In the rush of the streams

## PLATE XXIII.

113

*Radium-funnel 6/8 atoms*

presently to be described one of these atoms is occasionally torn away, but is generally, if not always, replaced by the capture of another which is flung into the vacated space.

Each of the four funnels opens, as usual, on one face of the tetrahedron, and they resemble the funnels of strontium and molybdenum, but contain three pillars instead of four (Plate XXIII). They stand within the funnel as though at the angles of a triangle, not side by side. The contained bodies, though numerous, contain forms which are all familiar.

The spikes alternate with the funnels, and point to the angles of the tetrahedron as in zinc and cadmium ; each spike contains three 'lithium spikes' (see Plate XIX) with a ten-atomed cone or cap at the top, floating above the three (Plate XXIV). The 'petals' or 'cigars' of lithium exist in the central globe in the floating atoms, and the four-atomed groups which form the lithium 'plate' may be seen in the funnels, so that the whole of lithium appears in radium.

So much for its composition. But a very peculiar result, so far unobserved elsewhere, arises from the extraordinarily rapid whirling of the central sphere. A kind of vortex is formed, and there is a constant and powerful indraught through the funnels. By this, particles are drawn in from without, and these are swept round with the sphere, their temperature becoming much raised, and they are then violently shot out through the spikes. It is these jets which occasionally sweep away an atom from the surface of the sphere. These 'particles' may be atoms, or they may be bodies from any of the etheric levels ; in some cases these bodies break up and form new combinations. In fact lithium seems like a kind of vortex of creative activity, drawing in, breaking up, recombining, shooting forth—a most extraordinary element.

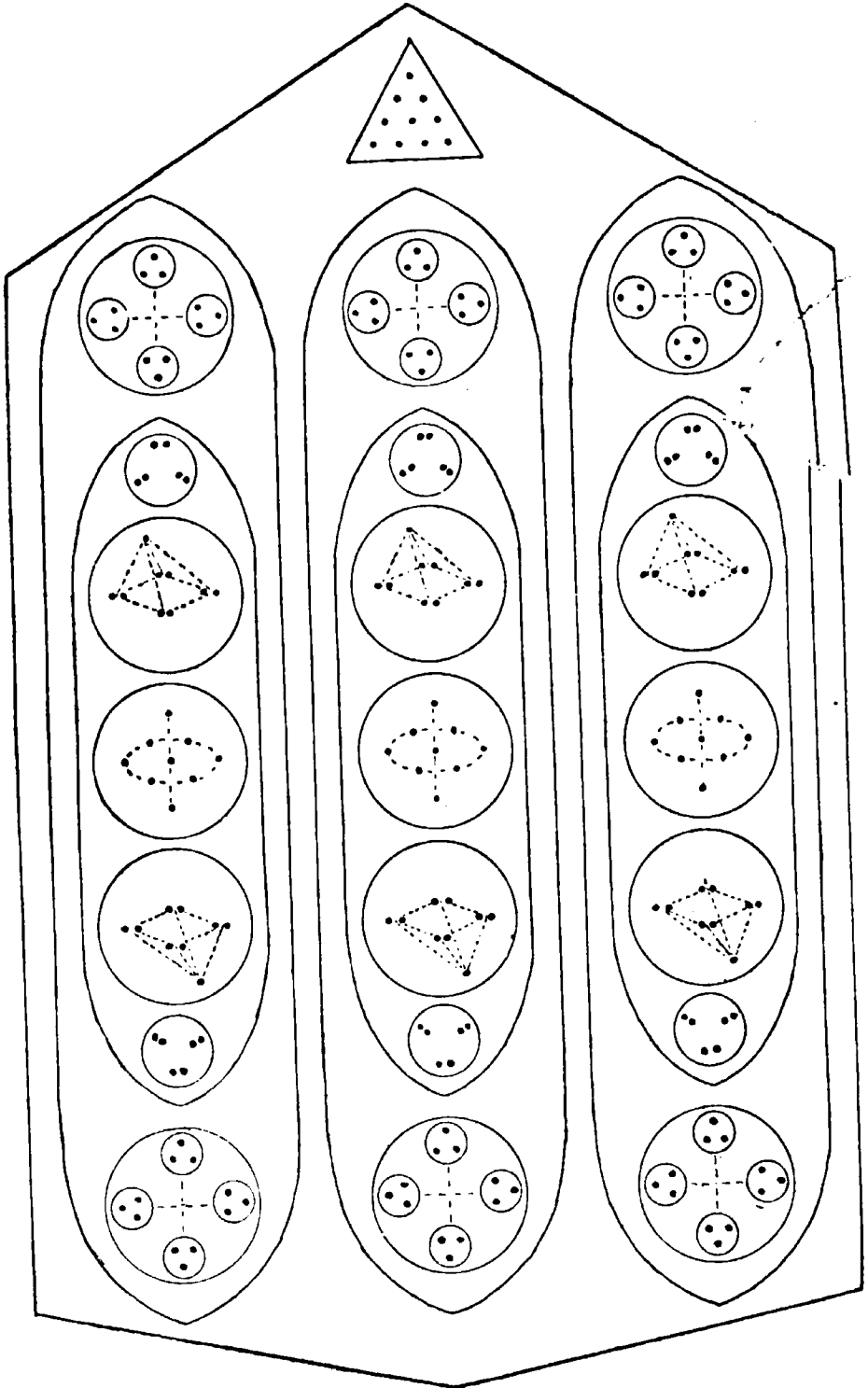
LITHIUM :	4 funnels of 618 atoms	...	...	2472
	4 spikes of 199 atoms	...	...	796
	Central sphere	...	...	819
				—
			Total...	4087
				—

Atomic weight

Number weight  $\frac{4087}{18}$  ... .. 227.05

PLATE XXIV.

*Radium - spike 199, atoms*





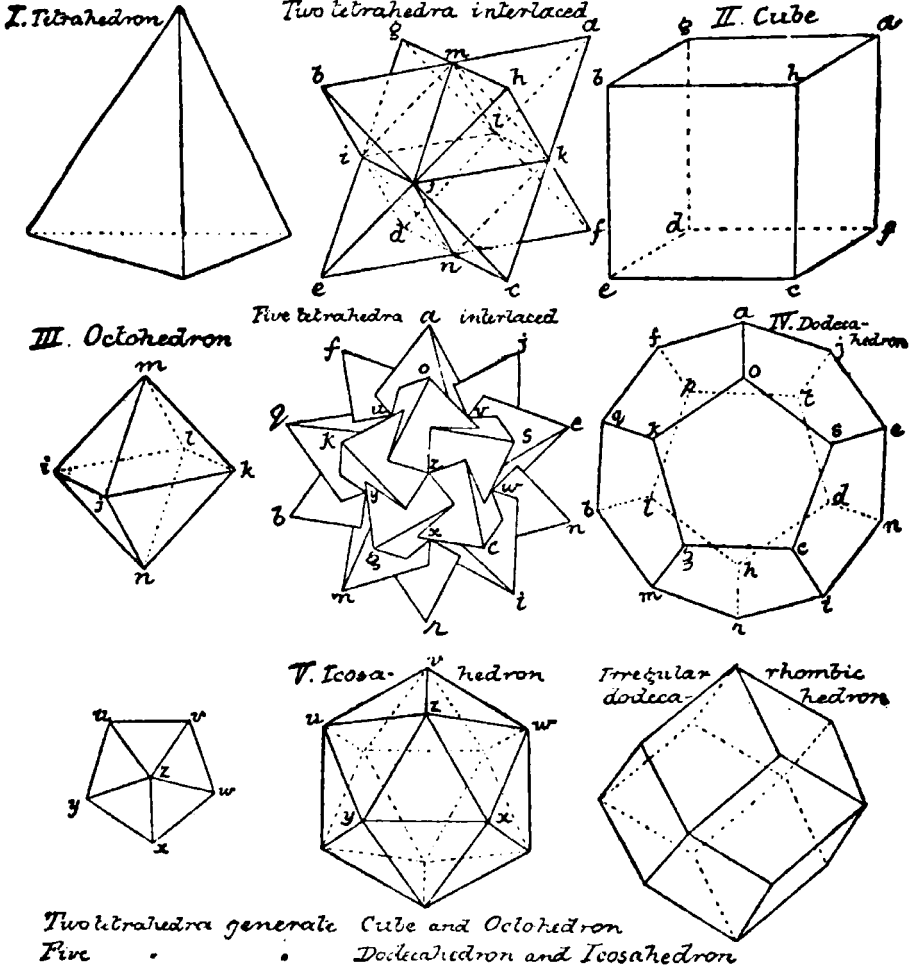
## THE PLATONIC SOLIDS.

Some of our readers may be glad to have a drawing of the Platonic solids, since they play so large a part in the building up of elements. The regular solids are five, and five only ; in each :

1. The lines are equal.
2. The angles are equal.
3. The surfaces are equal.

It will be seen that the tetrahedron is the fundamental form, the three-sided pyramid on a triangular base, *i.e.*, a solid figure formed

### *The Five Platonic Solids*



from four triangles. Two of these generate the cube and the octohedron ; five of these generate the dodecahedron and the icosahedron.

The rhombic dodecahedron is not regular, for though the lines and surfaces are equal, the angles are not.

## NOTES.

Mr. C. Jinarājādāsa writes :

The asterisk put before metargon in the list of elements should be omitted, for metargon had been discovered by Sir William Ramsey and Mr. Travers at the same time as neon (see *Proc. of the Royal Society*, Vol. LXIII, p. 411), and therefore before it was observed clairvoyantly. It is not, however, given in the latest list of elements in the Report of November 13, 1907, of the International Atomic Weights Commission, so it would seem as though it were not yet fully recognised.

Neon was discovered in 1898 by Ramsey and Travers, and the weight given to it was 22. This almost corresponds with our weight for meta-neon, 22.33 ; the latest weight given to neon is 20, and that corresponds within  $\frac{1}{10}$ th to our weight, 19.9. From this it would seem that neon was examined in the later investigations and meta-neon in the earlier.

He says further on a probable *fourth* Interperiodic Group :

Thinking over the diagrams, it seemed to me likely that a fourth group exists, coming on the paramagnetic side, directly under iron, cobalt, nickel, just one complete swing of the pendulum after rhodium, ruthenium, palladium. This would make four interperiodic groups, and they would come also *periodically* in the table too.

I took the diagram for Osmium, and in a bar postulated only three columns for the first element of the new groups *i.e.*, one column less than in Osmium. This would make 183 atoms in a bar ; the new group then would follow in a bar , 183, 185, 187. Here I found to my surprise that the third postulated group would have a remarkable relation to Os. Ir. Pt.

Thus

Os. (bar)	245	less 60 = 185
Ir.	247	less 60 = 187
Pt.	249	less 60 = 189

But strange to say *also*

Ruthenium (bar)	132	less 60—72
Rhodium	134	less 60—74
Palladium	136	less 60—76

But 72, 74, 76, are Iron, Cobalt and Nickel.

So there does probably exist a new group with bars (183), 185, 187, 189, with atomic weights :

X = bar 185	atoms 2590, wt. 143·3
Y = 187	2618, wt. 145·4
Z = 189	2646, wt. 147·0.

They come probably among the rare earths. Probably also Neodymium and Praseodymium are two of them, for their weights are 148·6, 140·5.

ANNIE BESANT.

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#### WEALTH.

Oft have I wandered when the setting sun  
 Breathed out a gold good-night along the hills ;  
 And in that gilded hour of respite won,  
 Strength was abroad to gird men's wavering wills.

Oft have I wandered 'neath the waning moon,  
 Where langourous lilies lie on latent lakes ;  
 And all the world is in a silvery swoon,  
 While Pain sinks down to sleep and Ease awakes.

Oft have I wandered when the diamond stars  
 Floated away on day-break's jasper sea ;  
 And blades of light like silent scimitars  
 Flashed through the bonds of Hope and set her free.

Earth brims with gold that knows no cankering greed,  
 Silver and jewels of the truest worth ;  
 Here, then, is more than all the soul can need ;  
 And yet the blinded millions die in dearth.



## ECHOES FROM THE PAST.

CARL H. HARTMANN, ESQ., F.T.S.  
*Range Nursery, Toowoomba,  
Queensland, Australia.*

ADYAR, MADRAS,  
*8th January, 1883.*

MY DEAR SIR AND BROTHER,

I duly received your favors dated 4th and 9th September, 1882. I trust you will kindly excuse me for not writing to you, but I was so busy that I have now *created* time, so to say, to answer you. As you must have learnt from the December *Theosophist* and the January No., we arrived here from Bombay on the 19th ultimo; much of our time was therefore taken up in preparing for the removal and then settling ourselves in our new home. We are not yet quite settled but we have begun business already. As regards books, etc., you wanted, I enclose an official letter of accounts.

I requested the Indian correspondent of Mr. P——, to allow him to show to you his letters, and he tells me that he objected only to Mr. P. showing them to strangers. He only desired that Mr. P. should first have his doubts cleared and then show all the correspondence to brothers like you—who are earnest and devoted seekers of truth. Many are the men, my friend, who take exoteric rites and formularies to be truths, and they suppose that whatever is written in any religious book is to be understood and practised literally.

And to be able to perceive the hidden truth there is but one way, *viz.*, by physical, moral, intellectual, and spiritual development and purification, so to strengthen the intuitive faculties as will enable them to penetrate at once to the substance. You speak about abstinence, but remember the article "The Elixir of Life" in the March and April Nos. of the *Theosophist* (Vol. III) well and study it

carefully. *It is no use to fast so long as you feel the necessity of eating.* The whole groundwork of spiritual progress then comes to this : *check your desires and learn to control your mind.* And if you will think over it a little you will find the rationale of the philosophy. The desires and the passions are, so to say, chains (*real magnetic chains*) which bind down the mind to these earthly, carnal enjoyments, and appetites. And he who wishes to rise superior to the *Māyā* which pervades this world must do so by breaking those adamantine chains which hold him a prisoner in this transient world. When these chains are once snapped, the cloud will be gradually swept away from off your inner sight, and your vision will be clear to perceive the truth. This is the grand secret of accomplishing the end ; but although said in these few words, it embodies a grand philosophy which unfolds gradually to him who rightly follows the path. No Guru will ever come to you ; pretenders you may find many, but a real Master we must approach and force our own way to. If by our irresistible and strong will-power, our indomitable courage, and our moral purity, we are determined, and set about to work in the right direction hinted at above, we cannot but *force* our way to a Guru, who *cannot* refuse taking us as pupils. Remember that the purer and more spiritual the man, the more sensitive is his heart to all pure attractions. If we therefore by our *iron Will* force our way, we touch the chord which cannot help taking us to the proper channel. For a clearer comprehension of what I mean, I cannot do better than refer you to the article, "How a chelā found his Guru," in the *Theosophist* for December, 1882, and my footnotes thereon. You are now too far advanced in age to be able to become a *practical occultist*. According to our Indian Rules, a chelā is accepted for practical occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters ; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better knowledge of the Humanity which surrounds Them. Modern science even has found out that after each seven years the body of a man is entirely changed. You will thus perceive that for the body to be changed so completely within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the emission

and the attraction of atoms is going on all the time. If therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary. You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but the necessary condition exacted by nature itself. This is the reason also why the neophyte has always to guard self against self ; *i.e.*, he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended in directions opposed to spiritual progress ; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence chelās are admitted and brought up from their young age. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if chelās have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult ? Here, then, my friend, remember that no one becomes an adept in one life. Before a person can have the privilege of being admitted as a chelā even, he has to pass through a succession of lives, and *prepare* himself *theoretically* for the task. I do not know but that according to western notions this may sound very strange ; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. *Live the life*, and prepare yourself for a future rebirth under more favorable and advantageous conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma—that **Immutable Force of Nature**—which governs the universe, is

strict and just as Justice, cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilise this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by *realising* the grandeur and the intellectual eminence of the leading idea of our society, *viz.*, Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments—Nirvāṇa. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and propagate it as far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvāṇa one must identify himself with nature and *through* humanity to thus merge into universal totality ; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then—identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

With best wishes and kind fraternal regards,  
Ever your sincerely & fraternally,

DAMODAR K. MAVALANKAR.

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“ If we throw a pebble into the water, the circle of a rippling wave expands from the tiny point where the pebble fell, and goes on in an ever-widening circle until it reaches the furthest shore. And thus it is with a thought sent out by the will. It moves in pulsating waves which vibrate through the highly refined ether, impressing other minds according to their receptivity and the power of the dominant thought set into motion.”

## SCIENTIFIC NOTES.

MANY Theosophists are familiar with the statement in *The Secret Doctrine* (Vol. I, p. 541) that the sun is a great magnet. It is therefore interesting to learn that recent scientific discoveries tend to confirm this teaching. Prof. George E. Hale, of Mount Wilson Solar Observatory, has lately secured photographs of the spectral lines of sunlight which, according to Dr. Zeeman (the highest authority on such a matter), appear to be decisive evidence that sunspots are strong magnetic fields (*Nature*, vol. 78, p. 369, August 20th 1908). The deduction drawn by Zeeman from Prof. Hale's experiments is that in the centre of a sunspot there is a magnetic intensity of 6,000 to 10,000 units which is roughly about one hundred thousand times as great as the magnetic field of the earth, and, as the sun's mass is about three hundred thousands times that of the earth, it would seem that the magnetic fields of the two bodies have a ratio of the same order as their masses, which rather lends color to the idea that the force of gravity may have its basis in magnetism, and that the teachings of *The Secret Doctrine* in this respect may shortly be proved correct. Dr. Zeeman, in reviewing what he describes as Prof. Hale's splendid discovery, thinks it will eventually throw light on several outstanding problems of science.

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It is well known that the variation of the earth's magnetism increases and decreases with the number of sunspots, and this discovery may ultimately give an explanation of this, but there will still remain the question as to what causes the marked variation of the number of sunspots. The cycle of sunspot variation passes through its phases in about eleven years on the average, and so far astronomers are quite at a loss to account for this. A recent investigation of Prof. Schuster (*Nature*, vol. 73, p. 378), however, throws a faint glimmering of light on the matter. For he finds that the somewhat irregular sunspot variations can be decomposed into three or more regular periods of 11.125, 8.344 and 4.768 years and these periods have a common multiple of 33.375 years thus :

$$\frac{1}{3} \times 33.375 = 11.125$$

$$\frac{1}{4} \times 33.375 = 8.344$$

$$\frac{1}{7} \times 33.375 = 4.768$$

It will interest Theosophists to note that these simple ratios of one-third, one-fourth, and one-seventh are well known musical ratios, and may possibly be one of the keys to the music of the spheres.



The larger cycle of 33·375 years corresponds rather closely with what is known as the Brüchner weather cycle in which it is found that the character of the weather in each year roughly repeats itself every 33 or 34 years. It is therefore a cycle of recognised cosmic significance which may affect other things besides the weather, and since the history of the Theosophical Society passes through a critical phase every eleven years, or once in every sunspot period, one wonders if the larger period of 33 years may not in a similar way stamp its effects upon our movement.

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From November 17th, 1875, when the Theosophical Society was founded to April 3rd, 1909, is exactly 33·375 so that we are just at the close of the first of these great cycles in the Society's history and the next Convention at Adyar will be the last embraced by this period.

The first eleven years of the new cycle will carry the twentieth century into and out of its teens, and, if I mistake not, there is some prophecy by H.P.B. that this period would be marked by discoveries that would prove the truth of *The Secret Doctrine*.

It is further of interest to note that in April, 1909, when the new cycle commences, our President will be about commencing an important tour in the West, when she is expected to visit both Europe and America. Let us hope that in this new cycle the Blessings of the Masters may be upon the Society and the Society's President, as it was upon the two Founders thirty-three years ago.

G. E. SUTCLIFFE.

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### CHURCH CONGRESS.

The Church Congress, which opened on the 6th of October, was this year held at Manchester. A more than usually vital interest was given to its discussions by this fact, for not only is Manchester the birth-place of the great contest between Capital and Labor, but it is to-day in the grip of what promises to be a prolonged industrial struggle. The route of the opening procession was lined by crowds of the unemployed, whose faces, in too many cases, bore traces of the privations they are now experiencing. It could not but be apparent to all thoughtful onlookers that the Church of England is face to face with a necessity more urgent than the remodelling and

readjustment of creed or rubric, the poignant necessity of taking the lead in the questions that affect not the spiritual only but also the moral and physical welfare of the Nation, and of upholding the Standard of her Master amid the turmoil of passion and self interest which ever tends in human society to obscure the higher issues involved.

There were throughout the Congress evidences that the speakers were alive to this necessity, the Bishop of Manchester, in his Presidential address, dealing at considerable length with the question of Social Improvement.

A crowded audience listened to what was universally admitted to be a statesmanlike summary of those causes which have led to the most pressing of the social problems confronting the nation at the present moment. During the Congress, Meetings were also held for the consideration of such important subjects as "The Moral Problems of Industry and Commerce," "The Conditions of Factory Life," and "The Method of dealing with Poverty."

In a debate on "Socialism," opened by the Archbishop of Melbourne, the speaker struck the same note as that sounded by our President in her recent utterances with regard to New Zealand and Australia; dwelling upon the need for a deeper recognition of the spiritual underlying the material, and of the Ideal behind the actual he urged that the ideal of the Christ: "I am among you as he that serveth" should be more widely inculcated than at present.

As was the case at the Congress of 1907, the awakening among the great Religions of the East was dwelt upon, the Bishop of South Tokio laying stress upon the fact that a movement of which Christendom was hardly aware, but which he characterised as "the religious invasion of the West by the East," was now in process and might in time be prolific of "portentous results"!

"The Education and Care of the Young," "Canon Law," and the "Dearth of Clergy" also came within the scope of the Congress; but the subject which raised the most discussion was that of Biblical Criticism. Professor Burkitt gave an exceedingly able paper in which (although he discarded much in the teachings of S. Paul which the further insight given by Theosophy enables the student to retain) he maintained the position (which is again one taken by Mrs. Besant,) that the days of external authority in matters of religion are gone by—"whether the authority be Pope, book or creed." He finely put it that the true mission of criticism is to destroy ancient forms in order that

the living Truth embodied in them may be free to express itself in higher ones ; and concluded by the opinion that the real danger of the churches is not criticism from without, but the inward lukewarmness, and disloyalty to the spirit of the Master.

On the whole it may be gathered that the note of the Congress was a vivid realisation both of the opportunities lying before the Anglican Communion and of the possibility of failure in carrying them out. The Bishop of Gloucester quoted in a sermon the saying of Cecil Rhodes : "The Church of England doesn't interest me !" as exactly describing the attitude of men of the world in general. Comment is needless further than to say that when one of her chief dignitaries can dare to make in public such an admission, it may be taken as indicating that the Spirit of true Self-knowledge, which regenerates, constrains and compels, is once more moving on the face of the waters.

E. M. G.

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### UNIVERSAL LOVE.

If it was given me to ask one blessing,  
 To crave one gift from the great powers above,  
 I would bend low and in a deep appealing  
 Beg for full consciousness of universal love.

Sometimes the wrongs of earth seem so appalling,  
 The curse of birth almost makes death a bliss,  
 Hearts ache and break, and life seems hopeless striving,  
 And right and love are hid in human mist.

We need a sense of universal justice,  
 To lift our life to where it soars and sings ;  
 We need a consciousness as high as heaven,  
 To see all life as Love—all men as Kings.

X.



## THEOSOPHY IN MANY LANDS.

### RUSSIA.

The third Russian Theosophical Convention was held in Kief. It opened on the morning of the 21st August, with a Te Deum in the old Russian temple of Sophia. At 2 P.M. the business meeting began. Mlle. Nina de Gernet was elected President of the Convention, with Mr. Nicolos Pissareff (delegate of Kaluga) Vice-President. During two days the rules were discussed and worked out. At last they were unanimously passed, to be submitted for confirmation to the President of the T.S., and, if possible, to be legalised by the Government. The first Council was elected : Anna Kamensky, Margaret Kamensky, Cecile Helmboldt, Konstantin Kudriawtzeff, Dmitry Stranden, Anna Tilossoff, Helene Pokroosky, for three years. This was done in order to begin the work at once, without convoking a new Convention, when the Society is legalised.

The third day the Convention discussed the situation of Russian members attached to foreign Sections and accepted the proposal of Anna Kamensky to ask the President of the T. S. to allow such old members to remain in foreign Sections, on entering our Section with a consultative voice, or to be members with all rights here, remaining in foreign Sections with a consultative voice.

Mlle. de Gernet made a speech on the work and mission of the Slavs and suggested some work on Russian lines.

Papers on H. P. B. (Preface to the *Voice of the Silence*) by Helena Pissareff, on the Upaniṣhats by Mr. Radetsky, on Job's trials, by Mme. Olga Forsch, on Enthusiasm and Fanaticism by Anna Kamensky were read.

The Convention was closed by some words from Anna Kamensky, who spoke of the importance of the step taken, and of the deep spiritual work that ought to be done in every theosophical centre to help the movement. She suggested that such earnest work could be done only if it were carried on in harmony with occult laws, the law of silence, the law of rhythm, and the law of love, which govern such work.

The Convention rose with a general feeling of brotherly affection and enthusiasm.

In the evening Anna Kamensky delivered a semi-public lecture on the main teachings of Theosophy, and on the next day Mme. Alexandra Ounkoosky delivered one on her theory of colored sounds, with beautiful musical illustrations.

All the delegates were hospitably entertained by Kief members, and all meals were taken in common, as though we all were as one large family.

A. K.

#### HOLLAND.

The formal and solemn opening of our new E.S. building, on the grounds behind the well-known Headquarters at Amsteldijk 76, took place a few days ago. The plans for the building were prepared by the famous architect de Basel, and the construction was in the hands of Mr. C. Hoen and his son, all members of the Dutch Section. It is a pleasing idea that all the chief workers were members of the T. S. and that we had no need to resort to outsiders. The exterior of the building resembles a village church, and consists inside of two rooms, each capable of holding about 200 persons. One room is painted blue, the other white, and they run into each other. A great many people were invited besides the E. S. members, and a photograph was taken of the building and all the visitors. Mrs. Windust, who is remarkably well and strong again, spoke beautifully. Also Mr. Meuleman, the son of Mrs. P. C. Meuleman, gave a short address. It was a grand occasion and everything went off splendidly. At the end of the ceremony several vocalists gave us proofs of their capabilities. The only thing to be regretted is, that the building, which is so beautiful, is only a temporary one and will have to be demolished at the end of about ten years. But that will be one more spur to work hard for the erection of a permanent one. The building was undertaken by the P. C. Meuleman-Institution, and the shares to the amount of £1000 were taken by about 24 people (do not imagine that they are all rich members, they are not), and many members have added their mite to defray the further costs.

Mrs. Windust had just returned from a "tournee" to all the Lodges and found everywhere great devotion and earnestness, which promise much for the coming campaign, which will commence with the first extra Convention on October 11th at the Hague, when there will be debates on "Theosophy and the Social Question." In the evening there will be a public lecture by Miss Dijkgraaf on "The Wisdom of the Ages," while there will be a social gathering in the afternoon at 4 o'clock. The Hague Lodge will act as host and members will unite

at a common board. It is hoped that this innovation will tend to strengthen the already existing bonds between individual members, as there never is a better chance for friendly exchange of opinions than at a table.

H. J. v. G.

#### SOUTH AFRICA.

Since April last 46 new applications for membership in our Society were received, also two applications for a Lodge Charter. This is the physical result of a growing interest in Theosophy. Several new centres of activity were thus created, as, for instance, in Kimberley, Greytown, and Inchanga (Natal), and Germiston (Transvaal), in which latter town the rapid growth has already resulted in the formation of a new Lodge.

Circumstances have also made it advisable to form a second Lodge in Pretoria, which, it is hoped, will be the means of reaching and influencing a larger number of people than was the case hitherto.

Further, a large number of theosophical books are being sold to strangers. This is a very good token, especially with a view to our future public work. The number of lecturers is very limited and the labors are chiefly confined to study classes, which are regularly attended by a steadily growing number of enquirers, among whom are many school teachers.

Among the members themselves there is an increasing number who are endeavoring to live Theosophy, and it is especially to these that a great part of our work is devoted, as the forces, thus generated, seem to promise a beautiful future. Africa's kārmic tide seems to have changed, and with that change a new era has opened. It may not be noticed by the public at large. Yet the fact seems almost visibly imprinted upon every face one meets. And it is especially with a view to the coming events that the few want to prepare, ready to sacrifice *every thing* in order to produce the forces needed by the Masters.

H. D.

#### NEW ZEALAND.

Since my last, two events of interest have to be noted. The H.P.B. Branch at Auckland has decided to take a two-storied house on a five years' lease. It is able to do this owing to the generosity of the owners, the Misses Hoffman, who, though not members, are interested in our work. These ladies have largely reduced the rent, and given further concessions which have been of the greatest help to the Executive. The new building is in a main street, with a double shop-front

which will be used by the Book Depôt. The remainder of the ground floor will be turned into a lecture Hall, to seat over 200 people. On the floor above will be a large Branch room, and rooms for the Section Office and the General Secretary. At the Branch meeting to consider the question of moving over, £35 were subscribed by those present within a quarter of an hour, and the greatest enthusiasm was shown. This Branch is a very progressive one. Four years ago it entered its present rooms with twelve members, and it leaves this month with ninety-two.

The second event is the formation of a new Branch. Miss Christie, one of our two organisers, went to stay with a member, Mr. Allison, in Dannevirke. She gave a series of lectures and, as a result of her work, several new members have been enrolled and a charter applied for; nine members have signed the application. This is the second new Branch this year in the formation of which Miss Christie has taken a leading part, and last year she formed one in the South Island before she was officially appointed organiser. It may interest other Sections to know how we manage to keep two organisers at work. The Section has always had difficulty in making the two ends meet, but last year it decided to appoint a member to visit all the Branches, and lecture, hold classes, and meet enquirers. They were unable to offer a salary, but set aside a certain sum for travelling purposes. Each Branch is responsible for giving the organiser board and lodging during her visit, and also for paying for halls and advertisements. At the last Convention, Miss Christie offered her services as a second organiser, and it was decided to divide the travelling fund between the two officers. As the Section grows, it is hoped to be able to give future organisers sufficient money to enable them to visit places, where there is no one who can entertain them. At present they have to be content with going to stay with sympathisers, but both feel that there is very much ground which ought to be broken. We have flourishing branches in many places of only a few hundred inhabitants, and wish to work the country districts more thoroughly. Since January, over a hundred new members have joined. This is the largest increase we have yet had. Mrs. Besant's visit has given the movement a strong impulse forward, and infused new life into members and Branches.

The President of the Dannevirke Branch is the owner of a paper, and will give a theosophical column every week. This is the third paper which gives us space regularly.

K. B.

## CEYLON.

On the 23rd of October Mrs. Higgins, returned to Ceylon, after her Holiday in Europe, much benefited in health. She was welcomed by a large circle of friends and pupils. On the voyage out, she, by special request of her fellow-passengers gave a lecture in German on "Ceylon—Past and Present" illustrated with lanternslides. A collection was made at the end of the lecture, on behalf of the Funds of the Widows and Orphans of Nordentscher Lloyd Steamship Company, to which the SS. *Prinz Ludwig* belonged. Among the passengers present was Mr. P. Frendenberg, German Consul of Ceylon, who congratulated Mrs. Higgins on the success of her lecture.

At Genoa, Mrs. Higgins met a number of Theosophists, among whom were Mrs. Cooper-Oakley, Mrs. Russak and Miss Renda as also Mr. Leadbeater, Dr. Penzig and others.

On the 1st of November, the Hope Lodge, celebrated its eleventh anniversary. It was a very pleasant function and became the pleasanter when each of the members was called upon to speak a few words of our leaders past and present, and thus grateful and loving thoughts were eloquently sent forth to H.P.B. ; Colonel Olcott ; W. Q. Judge ; Annie Besant ; A. P. Sinnett ; C. W. Leadbeater ; Mead ; Keightly ; etc. The following are the officers for the year 1908-9 : President, Mrs. Musæus-Higgins, Vice-President, P. D. Khan, Esq., Treasurer, Miss S. Pieters were re-elected. H. W. Hill, Esq., was elected Secretary and Librarian.

A short sketch of "the Rise and Growth of Theosophy" in Ceylon was read, and the proceedings of a very enjoyable anniversary meeting terminated in the evening by the members dining together as the guests of the President. The Lodge has *framed a new syllabus*, which includes a study class for three afternoons a month. The text book for study, in the present course is *An Introduction to Yoga*, Mrs. Besant's Benares Lectures for 1907. We rejoice to say, that at a meeting of the Hope Lodge, recently held, it was unanimously resolved to ask our dear President, to invite Mr. C. W. Leadbeater, to join the Society. That active apostle of Galle, Mr. F. L. Woodward, is determined not to let the grass grow under his feet. In these pages, we have, before this, chronicled his activities to secure a site and erect buildings for the Mahinda College, and it is pleasing to record to-day, that he has succeeded in so short a time in building a spacious and solid Hall named after Colonel Olcott, of Blessed Memory. The



“Amarasooriya Hall” will soon be an accomplished fact and the Buddhists of Matara will have a Hall named after them ; thus the Mahinda College will stand on its own grounds, *free of all incumbrances*, thanks to our Mr. Woodward and Mr. Amarasooriya.

Speaking of the subject of the educational work conducted by members of the T.S., it strikes me that such practical work, to shape and mould the character of the rising generation, is a question of supreme import. Workers like Mrs. Higgins and Mr. Woodward of Ceylon ; Miss Kofel of Adyar ; Dr. Richardson, Miss Arundale, Mr. Arundale, Miss Palmer, all of Benares ; Mr. Moore and Miss Gmeiner of Delhi, and others, are doing most noble work. They have thrown their whole hearts and souls into their duties, and they have identified themselves with their work and the Theosophical Society. They are truly a most valuable asset of the country in which they work, and of the T.S. too. The question of replacing them by others, in case of illness, furlough, or death, is equally important, so as to uninterruptedly continue their work. It has been found, so far, that it is a difficult matter to secure the services of equally trained and well-balanced men and women to fill in a gap even temporarily, who will work with that cheerfulness so characteristic of those above mentioned, in countries which they have adopted as their homes, and among a people to whose manners and customs they so beautifully adapt themselves. There are some members of the T.S. who are willing to come out. Some of them have, at the back of their heads, such ideas as the quest of the Masters, as if They are to be picked up in every corner of India, and to use up the whole time in meditations and dissertations. Most excellent as those ideas might be, practical educational work is much impeded by such students ! And to such volunteers—“ Halt ” we say. But to those members who really wish to work—for the sake of the work—unmindful of all other considerations, we say : “ Come.” To the latter, it would be well to mention, to first get a training in the Schools of their local centres, before they come out to the East. If, say, one member from every Lodge should make up his or her mind to join the Educational movement of the Society in India, Ceylon, or anywhere else, we soon will have *qualified* helpers to co-operate with the pioneer workers, and thus help to continue so useful a work as the training of the young. It is more rational, I believe, to think then that the Masters will find them, instead of their trying to find the Masters. Will any member respond ?

H.

## INDIAN SECTION. BENARES.

The principal event of the last month has been the resignation, through failing health, of the General Secretary, Bābu Upeṇḍranāth Basu, who for fourteen years has been the life and mainstay of the Section, giving to it all his best thought and energy, sparing himself in nothing, guiding it through many vicissitudes, both of good and ill. It was hoped that after six months' rest and change and freedom from the many cares attendant on the management of so large and important a Section, he would have been so far restored to his wonted health as to be able to resume his position ; but though he derived much benefit from his stay in Kashmīr, it became evident, on his return to the heat of the plains at the end of September, that he had not the strength needed to carry on the onerous duties of General Secretary; he has therefore been reluctantly compelled to resign his charge. The news of his resignation will be received with general regret throughout the Section ; his wise and kindly counsel will be greatly missed both in public deliberations, and in the more private advice and assistance which he has ever been ready and willing to give to all who asked it. Pending the appointment of a successor in the office, the powers and duties of General Secretary pass into the hands of Mr. K. Nārayansvāmi Iyer, Joint General Secretary.

The President left Benares on the evening of October 25th, after a very busy month, filled full with many and various activities ; during her absence the members resident at Headquarters are endeavoring to carry on the work and to keep up the interest as far as possible, with the result that the meetings are well attended and show no lack of enthusiasm. Great preparations are now going on at the College in connexion with the expected visit of the Viceroy at the beginning of December, when we hope once more to have our President in our midst, as she will be returning at the end of November in order to be present on the occasion.

We have this month had the pleasure of welcoming back Miss A. J. Wilson, who has returned from a visit to Europe during the summer months, and is now resuming her work in connexion with the E. S. and Girls' School. Miss Lilian Edger returned in the last week of October from visits to the Branches at Lahore, Saugem and Saharanpur, and on November 25th she expects to leave for a visit to Nagpur during the coming exhibition.

Reports have been received of the meetings of the Central Districts and the Gujerāti Federations, which seem to have been successful gatherings, though we are sorry to read of the former that it has not yet been able to take up any practical work as a body, which would appear to be one of the objects of a Federation. A Tanjore District Theosophical Conference has recently been established to meet four times a year, for the discussion of theosophical subjects.

M. J.

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### OUR CONTEMPORARIES.

#### THEOSOPHICAL QUARTERLY. \* (October.)

Mr. Charles Johnston translates the *Māṇḍūkyaopaniṣhaṭ*, and also Gaudapaḍa's Poem thereon, dealing with the four states of consciousness, the natural, psychical, spiritual and divine. Gaudapaḍa lived shortly after the time of Gauṭama, the Buḍḍha, and may be identical with Paṭaṅjali, according to a southern Indian tradition. His poem forms a philosophical background for the Yoga Sūtras, but is by no means so difficult. The life built up by Vaidik teaching is, in turn, the background of the poem, and the poem is followed by the Sūtras, the essence of practical transcendental psychology. The higher stages of consciousness should only be sought when the moral nature has been trained by religion, and the intellect has also been strenuously developed and disciplined, for without an intellect, clear, crystalline and powerful, practical transcendental psychology is unattainable. The Poem and the Upaniṣhaṭ have been commented on by Shaṅkara, who gives many luminous illustrations of the relation of Māyā to the real : "The world-illusion is like a robber, imagined by the belated wayfarer, who sees a post in the twilight. When he sees that it is really a post, and no robber, it cannot be said that the robber has come to an end. There simply was no robber."

*Other Contents* : Notes and Comments ; Martha and Mary, Jasper Niemand ; Christianity and the Churches ; an Indian Legend, F. A. Bruce ; The Elder Brothers, Archibald Keightley ; The Religion of the Will, Charles Johnston ; The Hindū-Āryan Theory of Evolution, Katharine Hillard ; The Religions of Japan, Janet E. Runtz-Rees ; Joan of Arc ; On the Screen of Time ; Theosophy and the Problem of Poverty, John Schofield ; Reviews ; Questions and Answers.

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\* Theosophical Society, 159, Warren Street, Brooklyn, N. Y., U. S. America,

## THE OCCULT REVIEW. \* (November.)

In "The Hermetic and Rosicrucian Mystery" Mr. A. E. Waite asserts the existence of a secret tradition in the West, which is veiled under physical symbolism, concealing the Great Mysteries. The man who would become an adept must follow holiness for its own sake, and not for the powers connected therewith, and all true mystic growth must be from within outwards. The mystic side of Alchemy, and the body of tradition called Rosicrucianism are the two higher paths ; in the first, the Hermetic, man is a triad when he sets out on his quest ; he becomes a duad, and finally a monad ; the mystery which in Christianity is behind the symbols of bread and wine, is the same mystery as is behind the transmutation of the alchemists ; in both is the communication of Divine Substance, in both the elements are accidents. In Rosicrucianism the life dies in manifestation, in order that the life of the manifest may be ensured.

*Other Contents* : Notes of the Month ; Coincidences and their Meaning, L. I. Gilbertson ; Demonology ; A Study of Lafcadio Hearn, Bernard O'Neill ; The Car-driver's Story ; Reviews ; Periodical Literature ; Delineations.

## THE INDIAN REVIEW. † (October).

An article on "Indians in the Transvaal" by J. L. Bahan, exposes the treatment inflicted on Indians by "perhaps the most stupendously ignorant race among the white races." The domineering attitude assumed by South Africa is without parallel in British history, and is giving rise to the gravest dangers. In 1862 Natal entered into an agreement with India whereby Indian labor was imported under an indenture for five years ; after that the Indian was free to return to India or remain in South Africa with the rights of a citizen. Indian labor turned the barren wastes of Natal into a garden, and some 40,000 are living in South Africa. During the war, they formed a hospital corps, Mr. Gandhi and Mr. Nazar served as doctors, and Mr. R. K. Khan captained the stretcher-bearers. They went under fire, served through the siege of Ladysmith, supported themselves entirely, and were praised and decorated by the Imperial Government. A constitution was granted to the Transvaal, and the Boers set upon the Indians, and devised trick after trick to drive them out of the

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\* William Rider and Son, 164, Aldersgate Street, London, E. C.

† G. A. Natesan & Co., Esplanade, Madras.

country. But for the Indians' self-control and law-abiding nature, there would be revolution. It is said that Africa is a white man's country, that the Indian is insanitary, and that he is a dangerous rival in trade. The answer is that the black millions of Africa cannot be suppressed by five millions of hybrid whites ; that the Indians' religion is based on sanitation, while the Boers do not know its elementary laws ; that the Indian trade depends on Boer support. The policy is ungenerous and unmanly, and must fail.

*Other Contents* : The Industrial Problem, N. P. Rau ; The Congress and the New Constitution, Rai Bahādur R. N. Muḍholkar ; Education : then and now, K. M. Jhaveri ; A Marine Biological Station for India, V. Narasimham ; The Golden Law of India, A. F. Khabardar ; A Fragment on Education, Professor J. N. Fraser ; An early Governor of Madras, H. Bruce, The School-Leaving Certificate, P. Shankunny ; Rāmanujāchārya, T. Rajagopālāchārya ; Bābu Surendranāth Banerjee ; Current Events ; The World of Books ; Topics from Periodicals ; Utterances of the Day, etc.

#### MODERN ASTROLOGY.\* (November.)

The " Signs of the Zodiac analysed," by Isabelle M. Pagan, deals with Scorpio, whose true spirit is Mars as destroyer and regenerator, the Shiva of the Hindū ; the " Dance of Shiva " brings out the regenerative idea ; attacked by the forces of evil incarnate as a serpent, He twists it round His neck as a glorious necklace ; the tiger becomes His mantle ; the misshapen dwarf a platform to dance on, " trampling hideous hate under foot, and making of it a stepping-stone whereby we may rise into the realms of love and joy and beauty." Self-mastery is the typical virtue of the son of Scorpio, and he should dominate the forces of nature, as well as disease and death. Strenuous effort, heroic endurance, breaking down opposition, are the stern joys of his life. In love and friendship he is intense and exclusive, in nature taciturn and reserved, stern and proud. A small boy showed the Scorpio element when rashly threatened with hell for some childish misdemeanor : " God may burn me if He likes ; but He'll never make me cry." Goethe and Milton are types, as are Napoleon I., Victor Hugo and Sir Richard Burton.

*Other Contents* : The Editor's Observatory ; The Varley MSS. ; A Human Document ; Answers ; Letters ; Notes ; etc.

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\* L. N. Fowler & Co., 7, Imperial Arcade, London, E. C.

## THE THEOSOPHICAL REVIEW.\* (October.)

"The Deathless Race," by Mr. G. R. S. Mead, remarks that the minds of men are turning to the thought of the birth of a new race, and some are looking for the coming nation in Japan, others in Russia, in the United States, in Ireland, in Poland. Some greater happening, however, seems to lie behind these hopes, though the notion of the birth of a new race is one of the signs of the times. But the greater thing is the reality of a Deathless Race, not confined to any nation, but scattered over the world, the sons of which are free from birth and death. The preparation for birth into this race is the wise cultivation of the moral nature, for morality is the self-preparation and self-conception whereby the man brings himself to birth in the Deathless Race. Wisdom is the divine Mother, and God the Sower of this "ineffable Race of perfect men," and those who have scaled the degrees of discipline migrate, says Philo, "to this Incorruptible and Perfect Race, receiving a lot superior to their former lives in Genesis."

*Other Contents* : On the Watch-Tower ; Two Dreams of Memory or Fiction—which ? M. Charles ; The Supremacy of the Will, C. B. Wheeler ; The Scourge of the Spirit, Michael Wood ; More about the haunted dwelling in H—shire, A. F. I'Anson ; Yaroslav the Wise, N. de Gernet ; Resurrection, J. H. Cousins ; The Pang of Relativity, F. Sedlāk ; Libra, Florence Tucker ; A Magic Ceremony in Dream, A. W. Noyes Lewis ; The Revelations of B. Angela of Foligno, A. A. Wells ; Pre-Adamite Man, H. Proctor ; Sound, Light and Thought, E. H. C. Pagan ; A Weird Experience, W. Taylor Lowen. Correspondence ; Reviews and Notices.

In its November issue, the *Review* has an interesting article on "Babaï Philosophy and Reincarnation," by Arthur Cuthbert. Babaï Philosophy does not admit the common idea of reincarnation. It starts with the affirmation of one Cause, and sees in phenomena but the apparent re-adjustments of this Cause to outer changes. There are various planes for the support of individuals ; the physical plane is the starting place for the individual, and the soul, as it progresses, is translated from one plane to another. The astral body is in chemical combination with the physical during life here, and only becomes objective on the astral plane on its chemical disunion from the physical body. No return to physical conditions is possible. The function of matter is the formation of centres of consciousness in

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\* Theosophical Publishing Society, London.

Universal Spirit, and these become the seats for the manifestation of divine attributes. Individualisation has a beginning, but, as its object is to realise and manifest God's attributes, it will never end.

*Other Contents* : On the Watch-Tower : The Tree of Life, E. R. Innes ; Modernism, by A.A. Wells ; The Child's Sight, Michael Wood ; The Mandeian Book of John the Baptist, A. L. Beatrice Hardcastle ; Mystic Cosmogony, G. R. S. Mead ; To the Mother of the Worlds ; Magic—White and Black, Lucy Bartlett ; Some Notes on Shelley's "Witch of Atlas," L. N. Duddington ; The Day of Small Things ; The Quest, M.M. Culpeper Pollard ; Hermes : God of Wisdom, H.S. Green ; Flotsam and Jetsam ; Queries and Notes ; Correspondence ; Reviews and Notices.

THE METAPHYSICAL MAGAZINE. \* (September.)

Dr. Alexander Wilder writes on "The City of Mind," telling how a festival was being celebrated in Athens, and Socrates, after his wont, began to ask questions, and the discussion turned on an ideal City ; education for the future citizens is of supreme importance, and education should bring out the inborn faculties so as to fit each for his best work hereafter ; the after-death life should be praised, and noisy lamentations in grief and boisterous laughing in joy should be checked, as unbecoming for a man. Reading should be carefully selected for the young, and noble examples should encourage imitation. Sensual pleasures and undesirable practices connected therewith should be avoided, the body should be trained, and diet should be plain and simple. Lawyers and doctors should be rarely needed, for to evade justice is disgraceful, and the body is cured by the soul. The rulers should be the elder citizens, who had received a liberal education ; the younger and less educated should obey. There should be four great classes : the learned, the guardians of public order and defence, the merchants, the proletariat. Each should take his place in the class for which he is fitted by nature. The just man is like the perfect city, right reason being the ruler, whereas in lower types the inferior principles usurp rule.

*Other Contents* : The Poetry of Byron, C. G. Oyston ; The Pathway House, B. McLean ; Joy, A. B. Mc.Gill ; Dept. of Psychic Phenomena ; Dept. of Metaphysics ; The World of Thought ; Reviews.

THE MODERN REVIEW. † (November).

In "Buddhism in Bengal," Mr. Akohay Kumar Maitra disposes of the idea that "Buddhism was expelled from eastern India by fire and

\* Metaphysical Publishing Co. 500, Fifth Avenue, New York, U.S.A.

† *Modern Review* Office, 210-3-1, Cornwallis Street, Calcutta.

sword." Bengal was a nursery of the Mahāyāna School, and for a while was ruled by Buḍḍhist Kings. When they were supplanted by the Sena dynasty, the chief of whom was Lakṣhmana, he favored a great Buḍḍhist scholar, and a grant of his is still extant which speaks of free land " given to the God Buḍḍha-Bihari." Buḍḍhist images, Chaiṭyas and Sṭupas are found throughout north Bengal without any marks of injury, and it appears that Buḍḍhism was assimilated by the Hindū revival, the Buḍḍha being accepted as an Avaṭāra.

*Other Contents :* National Literature and Art, C. F. Andrews ; Color Line in the U.S.A., Saint Nihal Sing ; The Yellow God, H. Rider Haggard ; King Edward's French Ancestress, Barbara de Courson ; Political Issues in the Presidential Election, U.S.A., D. Datta ; How shall we meet the policy of Government ? R. G. Pradhan ; etc.

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### SUNSET ON THE ADYAR RIVER.

What golden glory from the heaven is shed !  
 And thou, O Adyar ! in thy quiet bower  
 Dost hold it gleaming for one peaceful hour,  
 Where trees and lawns give it a balmy bed.  
 How Sunset runs in colors gold and red,  
 And pours them down on earth in such a shower  
 That gives the river and the sea a power  
 To look one with the skies that shine o'erhead !  
 How heaven and earth this rare Tranquillity  
 Share like twin-sisters, one in Nature's Car !  
 And Adyar dreams that calm Eternity  
 With her surrounding landscape like a star :  
 The night comes down : O Sunset ! if it be,  
 Can brilliant morn be waiting then so far ?

A. F. KHABARDAR.



## REVIEWS.

### THE LIFE OF JOHN DEE, \*

One of the oldest Members of the T.S., the Rev. W. A. Ayton, has translated from the Latin of Dr. Thomas Smith this life of the remarkable and learned man, who has left behind him so strange a record. Of Dr. Dee's eminence in Mathematics, Astronomy and literary knowledge there is no doubt; but his researches into the occult side of nature, into Astrology and Alchemy, and his dealings with Elementals, brought him into great disrepute among the orthodox of the sixteenth century, and that disrepute is reproduced in Dr. Smith's account. His splendid Library and Laboratory were pillaged by a furious mob—as were Dr. Priestley's later—and he fell under the ban of sorcery. He was, by the confession of his enemies, a man of noble life and gentle manners, just and wise; the only thing alleged against him, outside 'sorcery,' is an immoral relation, commanded by the 'spirits' and strenuously refused by him until, at last, he yielded, believing it to be divinely commanded. John Dee may fairly be regarded as one of the wise of the past, living amid a superstitious and bigoted generation, and hated because he was ahead of his contemporaries. Posterity will do him justice.

A. B.

### THE WEDDING SONG OF WISDOM. †

This is another of the delightful series of "Echoes from the Gnosis" with which Mr. Mead is enriching the theosophical world. It deals with the Mystery of the Sacred Marriage, the mystical union between God and the Soul, whether the world-soul, or the man-soul, between Reason and Intelligence. The Wedding Song itself is very beautiful, commencing:

The Maiden is Light's Daughter ;  
On her the King's Radiance resteth.  
Stately her Look, and delightsome,  
With radiant beauty forthshining.

Most ancient of Myths, and yet ever new in realisation, is this mystery of the Marriage supernal, which makes even its earthly reflexion a sacrament.

A. B.

\* By Dr. Thomas Smith, trans. by W. A. Ayton. Theosophical Publishing Society, London and Benares.

† By G. R. S. Mead. Theosophical Publishing Society, London and Benares.

## TWO BOOKS ON SPIRITUALISM.

*An Occullist's Travels*\* is too sketchy and scrappy to be pleasant reading. One feels as though Herr Reichel had merely dotted down notes from a diary, and had not taken the trouble to amplify and recast. There is the material for an interesting book, rather than the book itself.

*Dark Cornerst*† is a story written to discredit Spiritualism. A remarried widow thinks that she meets the spirit of her deceased husband at a *séance*, and the effect of repeated meetings arouses distaste for her second lord. An accident happens to the latter, and his remorseful spouse nurses him back to health, and travels with him to India. Here the husband gets into the toils of an Indian sorcerer, and various strange, but not incredible, things happen. Finally the husband is murdered by a disreputable Indian running amok, who had been driven mad by the sorcerer, and the original deceased husband turns up, not deceased, and remarries his own and the other man's widow.

A. B.

## SPIRITUALISM. †

This is a very interesting narrative told simply and well, and is honest and outspoken. The book, neatly got out, is worth a perusal and the ring of candor and earnestness running throughout enhances its worth. It embodies the personal observations and experiences of the writer in the domain of Spiritualism, and as he has been in touch with it for 30 years, his pronouncements carry a certain weight. "Educated in the school of senses, rather than in the school of imagination," Mr. Robertson "wandered for years, without finding a permanent home where faith and reason might lie down together in unity," till he came to Spiritualism, in which he remains to this day. To him it is the *summa summarum* of knowledge, satisfying head and heart.

Spiritualism has a certain amount of truth, no one can deny. Theosophists know, what perhaps most of the Spiritualists are not aware of, that it originated from a source worthy of respect, and if Mr. Robertson would strenuously seek the *real* identities of some particular members of the "Indian band to whom we were introduced" in Glasgow,

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\* By Willy Reichel. G. A. Natesan & Co., Madras.

† By K. E. Penny. G. A. Natesan & Co., Madras.

‡ By James Robertson. L. N. Fowler & Co, London.

and who produced such wonderful phenomena as he records on pp. 21-24, he perchance will get some clue, provided he is intuitional enough and shows the courage of putting aside the preconceptions and prejudices he has for Theosophy, and rises above "the old spirit which ruled the enemies of Galileo and Bruno" he speaks about. He protests against "the dogmatism of priestcraft" and "the dogmatism of materialism", but if he conquers his peculiar dogmatism of Spiritualism and goes in search of Truth, he might yet succeed in recognising "the oriental and historical people" and "some of those Indians who seem to have a mission."

Spiritualism, like every fighter for Truth, has a romantic story and the chapter on "Storm and Peace" gives us a glimpse thereof. It had to do a certain work in the world, *viz.*, to become one of the factors in giving a death-blow to materialism, and this was done. Its present function is not exactly the same. It is more to convince the scientific world of deeper problems of psychology, and make way for an authentic science of the borderland. In the fitness of things, therefore, a new phase was introduced, and we cannot agree with the author in his effort at lowering the value of psychical research. Investigations in Spiritualism are only justified for the sake of gaining fresh knowledge of nature's laws carried on by experts with care and precision; and the less the generality of people rush in to the dangerous domain of mediumship and spirit-invocation, the better it would be. We cannot sympathise with the Spiritualism that seeks to demonstrate the facts that spirits "by utilising the forces at their command, have been able through the tiltings of a table, or rappings on a solid surface, to convey messages to the earth-dwellers. When other conditions are presented, they can use the organism of the person in the body to tell out their story—a story so complete and authentic that only those whose mentality is befogged can read in it anything else than spirit action." The phenomena of psychical researchers explained and expounded upon the basis of true philosophy is what is necessary, and we are one with Mr. Robertson when he says: "Phenomena without a rich philosophical setting would soon pall." Spiritualists would serve their cause better if more books of the type of *Nature's Divine Revelation* by Andrew Jackson Davis were brought out. When true philosophy finds a home amongst them then, remarks such as the following will cease to appear: "Look where we may, it is hard to find evidence of any revelation to man other than that which is in our midst to-day. We do not belong to the dotage and decay of the

world. Our reverence for the past is just in proportion to our ignorance of it." How strange it sounds, coming from the pen of a friend and great adorer of Gerald Massey, the writer of *The Natural Genesis*.

Has it not struck the author that nowadays among the ranks of spiritualists are not found those striking phenomena of the early seventies and eighties? Whither has retired the mysterious "Imperator" enlightening Stainton Moses, who wrote so nicely on Christian mysticism? Where are those Glasgow 'spirits' who influenced so much early Spiritualism? Yet more, as a writer in *Light* recently observed:

"We read of the phenomena presented by Miss Fairlamb (now Mrs. Mellon-Gleave), and Miss Kate Wood, which were investigated by Professor Sidgwick, Mr. Edmund Gurney, and Mr. F. W. H. Myers, whose notes on the séances are we believe, still unpublished; of the wonderful things which occurred with Slade and D. D. Home; of Sir William Crookes' investigations with Florence Cook; of the direct painting done through David Duguid; of the remarkable communications and materialisations obtained by Madame d'Espérance; of perhaps the most striking phenomena of all, presented through the mediumship of Mr. George Spriggs at Cardiff; but, we reflect, all these things occurred from thirty to forty years ago, many of them in the early seventies, and we ask, why should there be such a scarcity of undoubtedly genuine phenomena at the present time? Why is it that we have no slate-writers like Slade and Eglinton, no rapping mediums like Kate Fox and Mrs. Everitt?"

We answer: the life that guided Spiritualism then was richer than it is now, and that the force that vitalised the movement was withdrawn, its work being over. But yet a loftier work is to be done, and to achieve this modern Spiritualism will have to rise above *its* prejudices. It augurs well that scientists like Lodge and Lombroso have entered its field.

But our author is an old Spiritualist and has a 'ring pass not' of his own, and he is so satisfied with his own Spiritualism that he believes it to be supremest of Wisdom. He has seen the bright side of it and, if he has seen the reverse and knows about it, he has not dilated upon it. That there is a very dangerous side to Spiritualism, that mediumship is not at all desirable and ought to be guarded against, that psychical faculties and spirit-messages can often lead astray is what Theosophists know. That there are sublimer and diviner things than table-tilting and bell-ringing, that there are holier and wiser teachers—in spite of the assertion that "Spiritualism calls no man master, neither Jesus nor Paul"—than phenomena-producing séance spirits, that there is a better philosophy, satisfying both the head and the heart than that taught by materialising spooks, is what our author has yet to learn, and we are sure he will master it all some day. The Law of Re-incarnation is true, and there is time enough in front.

But doubtless it is a book with a purpose, and we hope it will do a very useful work in demolishing the materialistic conceptions of life and living. Its value is in its earnest tone and its testimony to facts.

B. P. W.

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AN EARTH POEM AND OTHER POEMS. \*

We have in the *Earth Poem* a work of unusual freshness and vigor and showing some scientific and philosophic thought. It is a poem of life, divided into three sections—Children of Sod, Children of Air, and Children of Sun, expressing, in perhaps sometimes rather obscure poetic language, man's evolution from materiality to spirit.

A child of Sod in the morning of his day reaches out to the upper air, as noon approaches, he is still blindly groping, and as the darkness of night gathers, the Sun of the Spirit arises. To these three sections are prefixed the words Morning, Noon, and Night, and in this day of life Gerda Dalliba comprises man's evolution through many bodies from the infancy of the individuality to the Perfect Man. The idea of the dual evolution of the form and the spirit of man is suggested finely in the following lines :

“ As in the evening cullers of the grape  
Who twine the vine,  
The while they steal from it the globes of wine,  
So use the spirits this immortal shape ! ”

Many thoughts familiar to our philosophy may be gleaned, from various parts of the poem. For instance,

“ And lo ! the God desired—All ! All ! All !  
And lo ! The God desired—and was man ! ”  
Not faster than an Atom goeth God,  
Nor swifter than a climax dies the Sun—  
As Earth progresses we progress to shun  
The evils which await us in the Sod,  
The path dissimilar has end the same—  
Even as doth the fire and the flame—  
Earth works through us, as we may work through Earth,  
She bears us all, from tired birth to birth.

The short poems and sonnets which complete the book are also full of delightful passages, showing here and there a touch of poetic faculty.

F. F.

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\* By Gerda Dalliba, with an introduction by Edward Markham, G. P. Putnam's Sons, London and New York.

## THE STANZAS OF DZYAN.\*

For the second time these stately, poetic, sonorous stanzas are reprinted in a very handy form, with a foreword, a synopsis of the first seven stanzas, and notes from *The Secret Doctrine*, *The Pedigree of Man*, etc. We wish *The Secret Doctrine* pages were printed facilitating reference. Nothing else we know of helps so much the building of faculty as persistent meditation on these stanzas, even the English translation of which pulsates with a force and a life of its own. We can well imagine the sense of sublimity and grandeur that must inevitably come over the gifted students of the original as picture after picture would roll before the entranced readers. But we are thankful for small mercies and are therefore content with the translation. Every theosophist ought to possess this booklet.

B. P. W.

## BRAIN ROOFS AND PORTICOS. †

Under this queer title the author presents an instructive and well illustrated "Psychological Study of Mind and Character," dealing with Temperaments, Phreno-Ethnology, Heredity, the Correlation between Food, Brain and Occupation, the Choice of Pursuits, Differentiation in Brain Structure in Men and Women, the Problem of Marriage, the Development of a Child, Phrenology as an aid to Teachers, Measurements of the Head, How to delineate Characters from Photographs and Modern Phrenology.

The book is full of useful and practical information on these subjects, is in fact what it pretends to be, a good introduction—not a complete guide and text book—to Phrenology.

A. SCH.

## THE UNIVERSE AND MAN. ‡

This is the title of a collection of six lectures delivered by Svāmi Rāmakṛṣṇānanda of the mission of Shri Rāmakṛṣṇa Paramahansa. The lectures were delivered in 1907 on the occasion of the dedication of a new home belonging to the mission at Mylapore, Madras. They are entitled : (1) the Message of Shri Rāmakṛṣṇa ; (2) The

\* Reprinted from *The Secret Doctrine*, by H. P. Blavatsky, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Jessie Allen Fowler, Fowler and Wells Co., New York, L. N. Fowler & Co., London.

‡ Svāmi Rāmakṛṣṇānanda, Madras.

Universe ; (3) Space and Time ; (4) The self-imposed struggle ; (5) Veḍāṅṅa, and (6) Bhakti, and are in the main a popular exposition of the Veḍāṅṅa philosophy. In the first of these, an attempt is made to show the fundamental unity of all the great religions of the world and of the various veḍāṅṅic schools of India. To the Theosophist this is a welcome sign, as it is such expositions that will eventually make possible the universal religion which will be the heritage of the coming race. The other lectures steer clear of all metaphysical technicalities, and are well adapted to the popular intelligence. There no doubt occur passages which perhaps will startle a student, *e.g.*, that "none will give it (mukṅi) up after getting it," and that "the monistic conception does not destroy the individual." The lectures, on the whole may well be recommended.

W. A. K.

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#### POEMS.\*

Excellently bound with a pretty get up is the little volume of verses. Mr. Giles is a late fellow of the University of New Zealand and Resident Magistrate for the City of Auckland, and has undoubtedly a gift for real rhyme. The poems before us are good and pleasant, and there is a certain truth in the lines of the Foreword :

Yet many years perhaps have taught  
Expression plain for simple thought.

Nowadays our literary markets are full with new poets and poems, the majority of them insipid, but the volume before us is not fit to go in the class of flat, lifeless versification. Fine touches permeate it and there is a certain life in many of the poems. For instance one written on the Diamond Jubilee Day of the Late Queen Victoria contains :

" Ah ! Empress Queen ; perchance thy royal heart  
Still feels the pang of one too bitter dart.  
Perchance some strain of sadness dims thine eyes  
When at thy name men's acclamations rise ;  
And when a nation's plaudits rend the sky  
Thy mixed emotions struggle with a sigh.  
But now thy England, not content with part,  
Claims for the day thy undivided heart ;  
For hers thou art in her enduring fame,  
And England takes for us Victoria's name."

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\*By J. Giles, M.R.C.S., L.S.A., Whitecombe and Toms, Ltd., New Zealand.

And again from one called "Vela Retrosum" :

Ah ! should there come a figure and a face,  
Of regal aspect, strong, serene and mild ;  
With words of cheer : " Fear not this evil place,  
For I will guide you through the trackless wild :  
Follow, and trust." Oh ! blinded hearts of pride !  
That form, that face, is ever at our side,  
With love, and aid and guidance sure ; and we  
Still trim our rush light, still refuse to see.

We must note the two poems—with a certain touch of simplicity and grace—called "Mauku Settler's Song" and "At the Opening of the Mauku Hall." "Maiden's song" has a charm of its own and so has "To a Dewdrop." "The Sea Maiden" is fine and "Conscience" closes :

"Then, as self dies within us, we  
Grow conscious of a peace that fills  
The heart, and clears our eyes to see  
The glory of the distant hills."

The two longer pieces "Spiritus Sanctus"—a di-psyhic Reverie—and "Somnium Vagum" contain lines to which we can apply the writer's words :

"The wondrous web of woven words,  
Shot through the woof of subtlest thought,  
Like green and golden glancing birds  
Through forest foliage, splendour-fraught,  
Down floating from that hopeless height,  
Send incense-clouds of vague delight."

Pleased with it when one closes the handy volume one feels a dearth of spiritual topics. We wish there were more pieces like the excellent one entitled "Lumen Siceum."

B, P. W.

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*Theosophy, three simple truths* is an address delivered by Mr. William E. Burnhart, President of the Kansas Lodge at Universalist Church. The three truths round which he has woven his address are : (1) Man is immortal, (2) God is good, and (3) Whatsoever a man soweth, that shall he also reap.

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*The Building of the Kosmos* by Mrs. Annie Besant has been translated into French.



## MAGAZINES.

*Adyar Bulletin*, November, opens with interesting Headquarter's Notes from the pen of our President and is followed by the concluding portion of her "Search for Happiness," "Notes on Materialism" by A. Schwarz, "Students in Council" in which Mrs. Besant answers questions sent in, "Mrs. Besant's birthday at Benares," by George S. Arundale, and "Theosophy in Many Lands."

*Theosophy in India*, November, contains the conclusion of Colonel Olcott's old lecture on "The T. S. and its Aims," and "An Ancient Eastern Instruction," besides business notes and correspondence, among which the letter of Dr. V. S. Trilokekar, *re* the Constitution of the Indian Section suggesting a division of the Section into sub-sections, is found.

*Theosophy in Australasia*, October, has a short but nice account of Mrs. Besant's stay in New Zealand, followed by reprints from this magazine of our President's article, "The T.S. Order of Service," and from the *Vāhan* on "Dr. Baraduc's experiments." "Jesus, the Man" and "The Benefit of Repetition," by Ernest Hawthorne are original contributions. The Editor's "Outlook" contains some interesting pieces.

*Theosophy in New Zealand*, October, contains "Annie Besant, An Appreciation," by Miss Browning, M.A., "Studies in Astrology," "A Word for Mme. Blavatsky," etc.

*The American Theosophist*, October, gives the place of honor to "The Result of Theosophical Study" a short but excellent article by Mr. C. W. Leadbeater. The Editor gives the second instalment of his "Occultism in the Shakespeare Plays," which is followed by "Great Teachers often storm-centres," "Black Magic of Science," "Cremation," etc.

*The Message of Theosophy*, October, announces the increase of its annual subscription to Rs. 2. "Buddhism in Burma," "Modern Education," "Persistence of the individual according to the Pāli Piṭakas," and "Founder of Zoroastrianism" are some of its contributions.

*The Vāhan*, October, is chiefly made up of business notes.

*The C.H.C. Magazine*, November, opens with the usual interesting "In the Crow's Nest," and is followed by "Sons of India," by Mrs. Besant, "Shrī Kolapalli Aujanayadas," "The Story of Bijapur,"

"Diet Rules for Students"—an article of practical utility—"Mrs. Besant's Birthday," by Mr. Arundale, etc.

*The Lotus Journal*, October, opens with an article by Mr. C. W. Leadbeater, "Faithful unto Death," referred to in our last number, and accompanied by a good picture of our late President-Founder. The formation of the third Round Table is announced, with its watchword of "Compassion." A letter from the New Zealand "Chitra" is published. "Bee-Betty" and other short pieces make up the number.

*Ultra*, October, opens with notes of a lecture by Luigi Merlini on "Dante's Purgatory and Theosophy" delivered at the Rome Lodge. It is followed by an able article on the "Kabbalah" by Augusto Agobiti. The rest of the magazine is mostly taken up by comments on Spirituality and Hypnotism. We are glad to see that an Italian biography of Hypatia has been recently published. Fragmentary as such a biography must be, in the nature of things it cannot fail to arouse the interest of our Italian members.

The October issue of the *Bollettino della Sezione Italiana* concludes Mrs. Besant's lecture on "The Necessity of Religious Education." It also brings Mr. Leadbeater's script, "Faithful unto Death," which will probably have made its way through most of our magazines by this time.

*Teosofisk Tidskrift* for October brings amongst other things an article of Miss Severs translated by Miss Eva Blytt.

*La Verdad*, September, has a translation of Mrs. Besant's lecture on "Spiritual Life for the Man of the World," also of her *Pedigree of Man* and *H. P. B. and the Masters of Wisdom*. The issue for October brings a reproduction of the astral photographs which Dr. Baraduc showed last May to members of the London H.P.B. Lodge.

*Sophia* for October contains further instalments of previous articles and the usual notes of the movement.

The October issue of *Theosophia*, the leading Dutch periodical, has a lengthy article in favor of Esperanto. Mrs. Besant's articles on "Occult Chemistry," and Colonel Olcott's "Old Diary Leaves" are continued.

*De Theosofische Beweging* for October has the usual business and sectional news.

The *Revue Théosophique Française* for September is an excellent

issue. A passage from its "Echos du Monde Théosophique" is perhaps worth quoting verbatim. It runs thus:

"The news which reached us from the last Convention of the British Section gives evidence of some moral agitation amongst our friends and brethren across the Channel. It almost seems as if some of them were running the risk of being carried further than they themselves intend. Yet the highest theosophical teaching advises not to brood over painful things; not to seek out difficulties—although ready to face them if they present themselves; not to intervene against a prejudice, simply apprehended, but to let the Great Ones act against that which for us is evil, but for Them is only a vital force which they know to use as is meet. And last not least, Theosophy teaches us not to judge, with our limited discrimination, any one but ourselves. These are principles, which we believe it would be better to put into practice, rather than to lose oneself in vain agitation."

*Neue Lotusblüten* for September and October deal mainly with Yoga practices. It also has some interesting answers to queries.

The last issue of the *Revista Theosofica* is taken up by the report of the special Convention held in September in order to appoint a successor to the late Sr. José M. Masso'. We gather that Rafael de Albear has been elected General Secretary, and send him our good wishes across the sea. It has a notification of the Order of Service.

We beg to acknowledge *Prabuddha Bharata*, *The Oriental Mystic Myna*, *The Kalpaka*, *The Theist*, *The Madras Christian College Magazine*, *The Cherāg*, *The Harbinger of Light*, *Light of Reason*, *Notes and Queries*, *The Rosicrucian Brotherhood*, *The Phrenological Journal*, *The Bolletin Official del Gran Oriente del Uruguay*, which gives evidence of great masonic activity in South America, *Luz Astral*, with a translation of *Æther of Space*, which appeared in this magazine.

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#### NOTES.

We are very glad to announce that a School for Pallars, erected in the name of Colonel Olcott, was opened on November 11th, 1908, at Panapalayam, a suburb of Coimbatore, under the presidency of M. R. Ry. T. A. Ramakrishna Iyer, Avl., B.A., the District Munsif. Religious teaching will be given with secular instruction. We heartily wish the Olcott School for Pallars success, and hope to hear of many more such philanthropic efforts. They will rejoice the heart of our President-Founder.

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A gentleman well known in India, who held the high office of Judicial Commissioner of Oudh, Mr. Ross Scott, one of the oldest

members of the T.S., passed away on October 18th, 1908. He retired from office in 1907, under medical advice, but returned to India for the last cold weather, and was present at the Anniversary at Benares. He had taken up the post of Honorary Secretary to the Indian Students' Aid Association, and we had hoped much from his knowledge and love of India. May peace go with him, for he was a helper of the poor and distressed, and the enemy of all injustice and oppression.

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The T.S. Order of Service is steadily making its way. The Association for Astrological Research, The Hague, Holland, has lately asked to be enrolled, and the request has been gladly granted. The League for the Abolition of Vivisection, Vaccination and Inoculation (England) has arranged to hold a quarterly public meeting, as well as monthly meetings for members. I hear from Australia that the Leagues there are devoting themselves to the introduction of Religious Education, Hospital and Gaol service, and Cremation in lieu of burial.

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We have pleasure in noting that the Board of Revenue, Madras, have sanctioned the grant of a piece of land rent free to the "Crescent Literary Union," Salem. a praiseworthy Musalmān Association, which has as its object : "The attainment of literary, religious, mental, moral, social and physical improvement of the members in general, and of the school-going population in particular. This shall be achieved by means of (1) reading-room, with newspapers and library; (2) free private tuition and scholarships; (3) weekly meetings for lectures, debates and essays; (4) social gatherings; (5) harmless games, and such other means as may from time to time be found necessary." We cordially wish the Union success. Every such movement, well carried on, is a force which promotes the orderly growth of the young.

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Assailants of Theosophy often fall foul of H.P.B.'s statement that we do not believe in "a personal God." They ignore her teaching of the three Logoi, and thus mislead their hearers. No theologian worthy of the name, believes in "a personal God." The Christian creeds declare Three Persons in one God, introducing triplicity where they introduce personality. "A personal God" is a limited-unlimited, and a contradiction in terms cannot be believed, although it may be asserted when the terms are not understood.