



THE THEOSOPHIST.

FROM THE EDITOR.

Many lovers of our H.P.B. will be glad to greet, on the cover of the Magazine she first founded, the picture of the Light-Bringer, which she put on her second Magazine, *Lucifer*, now the *Theosophical Review*. Theosophy is so emphatically the Bringer of Light, that the *Theosophist* may well proclaim the fact on its cover; for it is the messenger of Theosophy, carrying over the world the light of the Bright and Morning Star which heralds the coming Dawn, the New Day. The intuitive of the human race behold the Star; the wise men seek the cradle over which it shines. May the brave and unselfish spirit which inspired H.P.B., her dauntless courage, and perfect devotion, illuminate the organ she founded in concert with her great colleague, Henry Steele Olcott.

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It has been usual to delay the January issue of the *Theosophist* in order to include with it the Annual Report of the T.S. We are now publishing a week earlier than we used to do, hence the delay necessary for the inclusion of the Report would throw us a fortnight behind our time. The hurry in printing the Report has always meant the exclusion of any resolutions arrived at by the General Council, and from this some inconvenience arises. I have therefore decided to issue the report this year with the February instead of with the January number, so that we may not have the issue of the Magazine delayed, and also may be able to insert in the Report the Proceedings of the General Council.

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The *Corriere della Sera* of Milan has a laudatory notice of an Institution lately founded by the Count Giuseppe Visconti, who is a member of the H.P.B. Lodge, Milan. The institution is part of the T.S. Order of Service, and aims at the elevation of the rural

population in the district which takes its name from the Count's family. Dr. G. Sulli Rao opened the lecture course there, on November 22nd, 1908. An account of the scope of the institution will be found elsewhere.

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The General Council of the T. S. has declared by a majority composed of 13 General Secretaries, its 4 official members, and 4 out of the 7 additional members, 21 in all, that "there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well." The General Secretary for Holland joins in this but, with one of the additional members, wishes an investigation into the charges made against him, so that he may be publicly cleared, the General Secretary himself being satisfied. One member only is against him. The remaining one and one General Secretary have not voted. One of the difficulties of the investigation asked for by two members is that the charges are anonymous and second-hand; there is no first-hand accuser, and no name of an accuser. Another reason against it is that the huge majority of the Society are sick of the turmoil caused by a few irreconcilables, and desire to see the Society at its proper work. I ought to state that the form of the above declaration is due wholly to myself, and that the majority of my colleagues were prepared to go further, and to *invite* Mr. Leadbeater's return among us. As, however, I pointed out to one of them in the spring of 1908, such an invitation from the Council, to be carried out by myself as its Executive Officer, would have forced me to resign, as I had promised not to re-instate him until two years after he had repudiated the incriminated teaching. Although there is no 'teaching,' but only private advice in very rare cases, like a doctor's prescription. I still felt, and feel, bound, and he therefore, at my request, to relieve me from the position caused by misunderstanding, in February, 1908, publicly stated his agreement with my view that the advice was dangerous when given generally, and repeated the promise made in February, 1907, and repeated in May, 1907, to the Advisory Committee, never to give it again. Hence I cannot personally act until February, 1910, on a majority vote of the T. S.—a vote which is rapidly coming in, and will be completed during 1909. My loved and honored friend and colleague knows how gladly I would invite him back earlier, if my

promise did not stand in the way and render it impossible. But while I cannot re-instate, the highest authority in the T. S. has declared that there is no obstacle in his way if he chooses to return, and more than one Section, even before this declaration, had signified its wish to have the honor of enrolling him among its members. As every Section is autonomous, none can interfere with its liberty to place on its roll of membership any one within its area whom it chooses to admit. Is it too much to hope that Mr. Leadbeater's opponents will be satisfied with having done their best to exclude him from the Society, and, being in a minority, will bow to the huge majority indicated in the vote of the General Council, and loyally abide by its decision? Were they in a similar majority, they would rightly expect his friends to bow to it, and it does not seem too much to ask that they also will be loyal to the constitution of the Society. At any rate, the matter *is* decided, and until more than half the official representation of the Society is changed, the decision will hold. It should be noticed as regards weight that every representative member but one is agreed on the matter; the 'additional members' are elected for their personal position in the Society, and are not representative. I should, perhaps, add that I am writing before the actual Council meeting, but all the votes but one have come in and are on record.

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The German Section, at its last Convention, took a very important step, which should add to its stability. A functionary of the Section is now elected for life, if he has filled his office by election during seven years. Dr. Steiner writes: "Thus we create a stock of leaders of the German Section, who, unshaken by the turmoils of the moment, will strictly serve the interest of Theosophy." It is a step out of the too democratic system prevailing in the various nations, and its results will be watched with interest. Under this resolution, Dr. Steiner has become, on his seventh re-election, General Secretary for life, and five other members of the Executive have been similarly elected. An additional member is to enter the Executive for every additional 300 members in the Section. Dr. Steiner also writes that the Convention unanimously voted: "That the German Section sends its expression of unshaken fidelity and heartfelt veneration to the President of the Theosophical Society."

I return my cordial thanks for this expression of confidence, and trust ever to prove worthy of it.

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The "Association for Research into Mystic Tradition," inaugurated last year, has met with innumerable difficulties in getting into shape ; the greatest of these has been the serious ill-health of Mrs. Cooper-Oakley, its President. Nevertheless it has now Committee members in no less than twenty countries, and its first publication will appear in January, 1909. Mrs. Cooper-Oakley writes : " The whole work of research is dedicated to the beloved memory of H. P. Blavatsky, and to aid what she felt was so important . . . Those who love her memory and her work thus seek to continue it." This is the right spirit, too often forgotten. In Occultism, the Teacher has ever been regarded with the profoundest gratitude, and every Occultist has learned, at the very beginning of his upward struggle, that if, in aught, the one who has brought him the bread of life seems, to him, to be in error, he must never strike the hand which fed him, but must pay the tribute of silence where his conscience does not allow him to approve. In these modern materialistic days, the erstwhile pupil throws mud at his teacher, and plumes himself on his superiority, forgetting that, in all probability, the rejected teacher knows all the commonplace rules which guide his former disciple and—*something more.*

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The paper presented to the Moral Education Congress by Mr. T. Hojo, the Delegate of the Japanese Minister of Education, is a very interesting document, not only for the insight it gives into Japanese methods of work but still more for the speculations to which it gives rise. Until lately, casual individuals or publishing firms edited the moral text-books used in the Japanese schools, but this method was considered to be undesirable, and a Committee of Examiners was appointed in 1900 to compile moral text-books to be issued by the State. No less than 5,350,000 children are of school age in Japan, and these are now being instructed from the text-books compiled by this Committee. The results, says Mr. Hojo, have not " realised our expectations," and improvements are being sought. The imperial rescript on the subject was issued in 1900, and runs as follows :

Know ye, Our subjects :

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the tenth month of the 23rd year of Meiji.

(Imperial Sign Manual. Imperial Seal.)

This rescript, says Mr. Hojo is "the source of the national morality," and the children have been taught to commit it to memory, "to understand its deep meanings and to practise them in their daily life." The first four years of school are occupied in learning the virtues of school, family, national and civic life, the virtues being illustrated by examples drawn chiefly from Japanese, but also from foreign, history. Some of the virtues are noteworthy as unusual : "Care in handling things," "Ceremony, etiquette," "Esteem of others' fame," "Don't stand in others' light," "Don't give trouble to others." In the second four years, we note : "Chivalrous Spirit," "Independence and self-reliance," "Self-inspection," "Be regular," "Be kind to living things." Mr. Hojo remarks that "The moral education followed in our elementary schools is entirely independent of all religions." Were this accurate, but little could be hoped for from the scheme. But first, we find, that the Emperor

is to all intents and purposes, an object of worship, unique, radiant, all-sufficing : secondly, that ancestor worship is the basis of the moral system ; “ Our adoration of the Imperial House has intimate relations with our ancestor-worship . . . to be loyal to the Emperor is to be pious towards our parents and ancestors.” “ The fundamental character of our country is nurtured and sustained chiefly by the spirit of ancestor-worship.” Moreover, Mr. Hojo says :

We Japanese, as a nation, have never been indifferent towards religion ; but, at the same time, our faith has never made us spoil the beauty of the unique and exalted character of our country, nor have we ever allowed ourselves to be so carried away by fanaticism as to forget our national spirit.

The spirit of religion underlies the scheme, though all religious dogmas are omitted. It will be a matter of profound interest to see whether this scheme produces good citizens, or whether the great Emperor will not later find it well to evoke also in the subjects who adore him, that recognition of the Law of the Lord Buddha on which the teaching is implicitly, though not explicitly, based.

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A great disappointment was suffered by all of us who belong to the Central Hindū College by the necessary cancelment of his tour by H. E. the Viceroy. He rightly hurried to Calcutta to face the situation created by the attempt to assassinate Sir Andrew Fraser, or rather the long continued situation of which that attempt was the intolerable outcome. Lord Minto's calm courage, and his quiet refusal to check the progress of reforms because of outrage, have shown that he has the bravery of an English noble and the clear insight of the statesman. Outrage and violence he will not tolerate, neither will he withhold the concessions which justice demands. Happy is the Empire which is served by such a man at a crisis of its destiny.

The tenth Anniversary of the College was held on December 4th, and was presided over by H. H. the Mahārāja of Benares, supported by the Commissioner. A full account may be seen in the College Magazine. It was an unqualified success, and the gallant bearing of the College Cadet Corps, and the soldierly evolutions of the well-drilled school-boys, were the objects of universal admiration.



THE WHITE SLAVE TRAFFIC AND STATE REGULATION OF VICE.

THE relation which exists between the White Slave Traffic and the State Regulation of Vice has been clearly put by Mrs. Josephine Butler in an address which she gave to the Ladies' National Association more than thirty-five years ago. On that memorable occasion, she said to her fellow-workers: "The conflict deepens! That we are, and have been all along contending far more than the mere repeal of these unjust and unholy Acts of Parliament, is proved by certain signs which are becoming more and more clear and frequent." She tells her hearers: "We were, perhaps, ourselves unconscious, some of us are probably yet unconscious, how great is the undertaking upon which we have entered," and she adds: "It only very gradually dawned with perfect clearness on my own mind, that it is the old, the inveterate, the deeply-rooted evil of prostitution itself against which we are destined to make war." About the C. D. Acts agitation, Mrs. Josephine Butler says: "We perceive that the repeal of the Acts is the key to our future work, as our opposition to them has been the needful training for that work." About this future work, she writes: "When speaking of the future, and of possible agencies which may be needful to complete our victory, yet of which we ourselves would not have made choice, I have some-

times been misunderstood ;" and about methods of work she writes : " I should like to say here emphatically that I believe that, if we were to begin to base our hopes and endeavors on anything else except the force of the awakened conscience of the people, from that hour we should cease to advance : failure would mark all our projects."

Opposition to the C. D. Acts, she had learned to regard as the needful training for the greater work that confronts our modern crusaders. In speaking of " certain signs, which at the first were lacking, but have now become evident," Mrs. Butler says : " Of one such sign I cannot speak without sadness. Some men who worked with us at the beginning, shocked with the cruelty and illegality of the Acts, fall off when they understand the thoroughness of our crusade, and that it is directed not only against a chance cruel result of vice, but against the tacit permission—the indisputable right, as some have learned to regard it—granted to men to be impure at all," and she pleads for " a common standard of purity, and an equal judgment of the sin of impurity for both sexes alike." Some fifteen years later, Mrs. Butler again returned to this vital question, in an address on " the Principles of the Abolitionists," which she gave at Exeter Hall on February 20th, 1885, and in which she said : " During our long year of conflict on this question, we have certainly learned one lesson, and that is to be courageous in allowing our principles to carry us to their ultimate and logical issue ; to trust ourselves to these principles, and not to be afraid even if they seem to be leading us into dangerous tracks or perplexing situations." Then, after showing that these principles have carried us into " the necessary acceptance of the idea of equality in all moral matters as between men and women," Mrs. Butler gives a very timely warning about this " equality." " It is a precious word," she says, " and without its practical application we are landed in legalised injustice of every kind." For " there may be equality among swine wallowing in the mire ; such creatures, though equals, will never tend to raise each other. There may be equality in license as well as in the strictest observation of the moral law." And she concludes : " It is my strong conviction that in our constant aiming at equality, we must never fail to ask. ' Equality among whom, and in what regions ? ' " Two years later still (in 1887) Mrs. Butler wrote a letter to the members of the Ladies' National Associa-

tion in which she says : " Many things seem to point to the fact that we are about to enter on a second chapter of our great Abolitionist Crusade. In the pause which succeeded our home repeal victory, we did not see clearly or at once, that which has since more fully dawned upon us, namely, that we have but gained a victory in one corner of the great battlefield, although that is the corner which may be styled the headquarters from which the word of command goes forth..... Secrecy of procedure, whenever any evil thing is to be done ; this has been the rule, the invariable rule ; and we wake up to-day to become aware of the mass of iniquity which has been perpetuated in that region of secrecy, and which remains to this day unredressed. The bureaucratic principle has corrupted us at home, and has been a means of oppression abroad, beyond what we had ever imagined. The things done by the agents of this principle, the permanent and interested officers of the Departments, have caused our name to stink in the nostrils of conquered races."

She tells us how " while just and right-minded persons were in ignorance of what was going on, the world of vicious and self-indulgent men were manufacturing an international, world-wide *secret society* for the enslavement and oppression of women in the interests of male lust," and warns us that " Parliament is in danger of becoming a vast over-growth for the shelter of a mass of irresponsible, secret, and interested working underneath." With regard to the White Slave Trade, Mrs. Butler wrote : " As an inevitable and necessary accompaniment of the establishment of licensed houses of ill-fame under Government patronage, all over the world, there exists, as you all know, the most extensive slave traffic in the interests of vice." Such, then, in her opinion, is the relation between the White Slave Traffic and the State Regulation of Vice. They are based upon the tacit permission to men to be impure, and upon the tacit endeavor to save men, at whatever cost, and in whatever way, from the consequences of sexual impurity.

I pass now from this general consideration of Abolitionist principles to say a few words about the medical aspect of the question, and about the medical principles which are involved in the treatment and prevention of diseases and disorders which spring from sexual impurity, or sexual bad habits. Obviously it is the doctor's duty to cure and to prevent diseases, whether those diseases are the result of

breaches of the physical, or of the moral, or of the spiritual, laws of the universe. But, as a medical Abolitionist, I maintain that it is also the doctor's duty to adopt only those methods of cure and of prevention which are not based upon any tacit permission to men to be impure, and to *abolish* all methods which are based upon any such tacit permission or understanding. "The legalising of vice," says Professor de Laveleye, "has been the source of profound disorders, both moral and physical; of moral disorders, by destroying the aversion which vice should inspire, and thereby strengthening its power; of physical disorders by exciting incontinence, and all its concurrent evils, with proffered facilities and promises of immunity." Yet, owing to the corrupting bureaucratic principle of which Mrs. Butler spoke in 1887, additional facilities and promises of immunity against these diseases are being proffered to men by Government to-day. The C. D. Acts were swept away from England in 1886; but similar measures for dealing with similar diseases in the Indian Army were introduced by the East India Cantonment Act into India in 1897, and these are based on the tacit permission to soldiers to be impure. In March, 1898, a memorial signed by seventy-nine medical women, practising in the United Kingdom and in India, was addressed to Lord George Hamilton, protesting against these measures, and stating that these Cantonment Rules, as they are euphemistically called, cannot be applied to these diseases "without resorting to methods degrading both to men and women, and which may in their execution lead to abuse and blackmail of the worst kind." A book entitled *Syphilis in the Army*, by Major H. C. French, which was published in 1907, contains important statements which show that these medical women were right in their opinion. In speaking of Prevention in Indian Cantonments, Major French tells us: "Preventive measures are primarily dependent on police control and regulation of the immigrant population, and only secondarily on medical administration." He is well satisfied with the Rules, and writes: "the Rules of the Cantonment Code, 1899, are most excellent, if only they are properly understood and *efficiently* carried out by the four individuals chiefly concerned: the doctor, the magistrate, the general, and the soldier." The latter, however, Major French confesses: "is the weakest link in the chain, as he seldom has any wish to assist." He tells us: "It appears to be impracticable for the State to extensively grant

to those British soldiers who have not the 'gift of continency' a natural preventive of prostitution, which is marriage ; " also, that in the British Army : " Men are medically inspected before embarkation," and special inspections are held :

- " (1) The day after embarkation.
- (2) The seventh day at sea.
- (3) The day before disembarkation.
- (4) On arrival at a new station.
- (5) Surprise inspections by medical officers when it is supposed that disease is being concealed."

He further tells us that these inspections, " in the opinion of many officers, are very much objected to, both by medical officers and well-conducted men, and it has been questioned whether the good they do is not more than counterbalanced by the irritation they cause."

It is assumed that " impurity " is necessary to soldiers, and hence this plea for ' Regulation.' In his Introduction to the English translation of Dr. Paul Maisonneux's *Experimental Prophylaxis of Syphilis*, the translator, Dr. Fernand L. de Verteuil, mentions the " successful inoculation of the anthropoid apes," with disease in 1903, " by Metchnikoff and Roux, and the subsequent discovery in 1905 of the Spirochaeta," and tells us : " These discoveries have stimulated research and excited such great interest, that rarely has such scientific activity been seen on any subject." These vivisectional experiments on apes have placed at our disposal, so we are told, " a simple and easy method " of combating disease—a method of which the Under-Secretary of State for War in France has already availed himself for the prevention of disease in the army, and which Surgeon N. Howard Mummery would have us adopt in the British Navy. " The treatment that I advocate as being practicable in our ships is simplicity itself," he writes in the *British Medical Journal* for August 15th, 1908. " If the facts brought forward by M. Metchnikoff prove to be correct," says M. Hallopean, " the old quarrel between those who advocate the supervision of prostitution and those who desire its abolition will come to an end." The " ideal prophylaxis " for which " we are waiting," writes Dr. F. L. de Verteuil, is " an anti-syphilitic vaccine." " Judging by recent research," writes Surgeon Howard Mummery in the *British Medical Journal*, " it would seem that we may look forward to a day in the near future when we shall,

as a part of our routine, vaccinate all men on joining the service" against disease arising from vice, "at the same time and in the same way that we now vaccinate them against small-pox."

To the sufferings inflicted on women and children, there are now added the sufferings inflicted on animals in the vain endeavor to discover a means, or vaccine, for making sexual vice 'safe' for men. During the last three years, several hundreds of animals have been experimented upon in Java by Professor Albrecht Neisser, and have been inoculated. This work was begun in January, 1905, and the expenses were at first defrayed by Professor Neisser himself; but after April, 1906, the costs of the research were borne by the German Government with a small grant from the Dutch Indian Government. The tacit assumption underlying the whole system of regulation is that vice is necessary to men, and that unfortunate women, young girls, and unprotected animals, may be sacrificed to man's physical 'necessity,' and to the prevention of disease. The cruelty of lust knows no bounds; it kills compassion in the hearts of men, and tramples ruthlessly on the unprotected and weak. All methods of 'prevention' and of 'cure,' that are founded upon the false assumption that vice is a 'necessity' for men are doomed to end in failure, and only serve to aggravate the evils which they are intended to cure,

Such, in brief, is the medical aspect of the question as it confronts Abolitionists to-day, and the facts mentioned are enough to give us some idea of the world-wide character of the work of the future, to which—if I may use the words of Mrs. Josephine Butler—"friends of Justice and Purity are called," and of the need for awakening the conscience of the people to take part in a world-wide crusade "directed not only against a chance cruel result of vice, but against the tacit permission—the indisputable right, as some have learned to regard it—granted to men to be impure at all."

Major French's book shows us clearly that Mrs. Josephine Butler went to the root of the question when she said: "It is the old, the inveterate, the deeply-rooted evil of prostitution itself against which we are destined to make war." In his opening page he tells us: "If we recognise the cardinal fact that prostitution has always existed and unfortunately must continue to do so for all time, since it is primarily dependent on poverty, it is then self-evident that to control

disease, which is the direct outcome of prostitution, it becomes necessarily to more effectually control all *irreclaimable* persons, and to place restraint on the secret spread of disease by women who are known as *clandestines*. Expense, however, is the chief barrier to more effectual control."

As regards Indian Cantonments, he suggests that "early measures" should be taken "against women beggars," and that "it would be useful to medically inspect the lower-class immigrant male population, to punish those persons concealing or transmitting disease, to obtain the help of native practitioners, and to enforce notification." He is of opinion that "the effectual registration and localisation of irreclaimable prostitutes in military cantonments need not necessarily increase vice," and that "well-directed control can direct women back to the paths of virtue." This, and the reduction of disease are, he tells us, "the two primary aims of all continental legislation and registration, and these aims are usually attended by marked success as regards rescue work." But such attempts to prevent disease and to do rescue work are based upon tacit permission to men to be impure—a permission which in its turn, would tacitly justify prostitution among the poverty-stricken, as a means of gaining a livelihood, and the employment of young girls for the same purpose, *viz.*, a white slave traffic.

The prevention of disease, the prevention of prostitution, the prevention of the white slave traffic, and rescue of the prostitute, must go on, but only by those methods which are based upon the principle of an equal standard of morality for men and women. As to this standard, we must not lower that required of women, but must raise the standard required of men, until it reaches the same level as that already required of women. "Is this possible?" it may be asked, and I reply most emphatically: "Yes, if the mothers of to-day will do their duty to their young sons and daughters." I believe the solution of the problem lies entirely in the hands of mothers, and that they will do their duty in this respect when they are told how it can be done, and how to check the bad habits formed in earliest life, which later lead to sexual excesses and immorality in young men. In his book on *The Preservation of Health*, written by Dr. Clement Dukes in 1885, the main facts have been clearly put. He says: "In order to postpone the advent of uncontrollable sexual desire in the

young, there should be an absence of exciting thoughts and temptations throughout early life ; and in their place a systematic use of mental and physical exercise. Instead of this, the minds of the young are too often aroused to think of such things, and permitted to dwell upon them ; sometimes owing to obscene companions ; sometimes to inappropriate and exciting books as are many novels, such reading rousing sensations of great force, that are only too readily relieved in early life by secret vice ; later on by illegitimate gratification of the passion." In his later work, *Health at School, considered in its mental, moral, and physical aspects*, Dr. Clement Dukes tells us plainly : "It is personal, preparatory advice and help that boys require ; lamentations over the evils of youthful human nature will not remove them. The question is not restricted to a *school* aspect ; its significance is *national*." Further, he tells us plainly that "to ignore the evil, to speak of it with 'bated breath,' is *not* the way to overcome it. Boys, therefore, should never leave home without being warned of the instinct which will assail them sooner or later, with more or less force : an instinct which, when uncontrolled, may become a demon which will insidiously and fatally mar the entire usefulness and beauty of life. They should not only be taught, before leaving home, the virtue of self-control, but the dignity and manliness also of self-respect, which will prove a powerful means of defence...There is no doubt that if a boy, by the influence of a mother's love and advice, be taught, before he leaves home, *to respect himself and his own body*, he will be as *safe* at school as anywhere else. It is the absence of this necessary safeguard—self-respect, which entails the downfall. Respecting his own body as the casket of his soul, he will respect those of others, and the thought even of defilement will not enter his mind, or if it enters will be indignantly repelled."

It would be out of place for me here to say more about this subject, and about the duties of mothers, except to point out that C. D. Acts and White Slave Traffic can only serve to increase the evil which they seek to remove, because they tend to lower self-respect in man and woman, and open the way to vice.

LOUISE C. APPEL, B.SC., M.B., B.S. (LOND.)

THE QUEST.

A vast land where great rugged mountains towered upwards till lost in billowy clouds ; their dauntless crests swathed with lowering masses of stormy grey, or piercing nakedly calm and patiently into the soft azure of heaven. Dark gorges swung downwards from their feet into the very heart of earth—still and grim silences whence rise those awful whispers of deadly intent which give to mortals unaccountable shivers as they steal across the earth. Beyond, stretched the sunny plains, sweeping to the far horizon—here and there soft swellings, as though it were a giant bosom bared to the warm glad light.

Close down to the foot of one mighty spur clung a rough hut to the broken surface—perched perilously upon a ledge. Above it, the steep sheer mountain side ; below, the yawning chasms ; and beyond, the glorious rippling plains of blue. Three men inhabited the hut, built rudely of bark stripped from the giant trees that sprang from every crevice, and of planks sawn on the plains below and carried laboriously to their eyrie spot. The interior of the hut revealed the characteristics of the three men—men of alien races united in the common bond of a perfect and passionate love of nature, and of the desire to serve. Into all nature's moods they flung themselves with utter abandon.

The stalwart northern giant, fair, gold of hair and blue of eye, loved her in her cold, calm moods ; balmy spring days saw him stretched 'neath budding trees, his breath hushed, listening to hum of bee, to cry of bird ; or, from dawn till sunset, lying beside fresh streams, absorbed in the play and life of the myriad waterfolk. Hot, lazy, weltering days loved the dark-eyed, dark-skinned son of torrid lands—days when all earth lay still and silent beneath the absorbing kiss of the Sun-God ; then he too lay in the silent warmth and dreamed of the source of the glorious life that hotly streamed upon him. A turbulent young soul the third, born of a baby Race, and loving all the wild, passionate, tumultuous moods of Nature. The flash of lightning, the roar of thunder, lured him to the peaks to lose himself in the tempestuous clamor, giving back triumphant shout to the crashing thunder that pealed back and forth 'twixt earth and heaven.

Below, upon the broad open plains, and in the shadowy forests, lived many tribes of a bye-gone age. Strange beings were they,

not yet of human mould. Incessantly they waged war upon each other, and awful the rites that attended the ghastly tortures of the captured. The three who lived upon the hill-side passed among these half-human peoples and sought to teach them, to lead them to fairer laws and higher lives. And the peoples of both plains and forests were in awe of them, deemed them Gods, and were fain to worship them had they not been sternly forbidden. Many years had passed, and the three believed their work well done, and brutishness a little quelled. Amity reigned throughout the plains and forests, and a dawning soul-beauty glimmered here and there in sluggish eyes. But one day a moment's passion swept aside the delicate fabric of the new hope, and a great tribe of the forests fell upon a timid people of the plains and tore them savagely, and made a great fire into which they cast the shrieking victims. Only a few escaped who fled, fled up to the hut upon the mountain-side, where the three abode and poured out incoherently an awful tale. Pitiably brutish were they in their terror, nor at first would they accompany the three to the scene of the dreadful holocaust. But finally they yielded and swung themselves right fearsomely down from crag and tree, while the three strode grimly along familiar paths. At last they came upon the ghastly scene—a lovely spot in the great forest, desecrated by the useless sacrifice that left a huge pile of half-burnt bodies, round which the flames still greedily curled. The forest people had disappeared. They feared the wrath of the three, and so they had vanished swiftly. In utter abandonment the stricken remnant sobbed at the feet of the three, who stood grandly sternly erect, and vowed to find and to punish the people of the forest.

They turned away, bent upon immediate search for the tribe, and they knew the quest would be long, wearisome and difficult. As they passed back to the mountain by way of a placid stream, its banks all green and gold, a boy met them. Earnest and pure of face, he stayed them with a gesture. Entreaty shone in his deep violet eyes, as he begged them to hold steadfastly to their resolve :

“Your way is upwards to the mountain crest ; there you will be told your future plans. Behold the pathway is before you !”

The three turned and lo ! A well-beaten pathway began at their very feet and led upwards till lost in the heights above.

Thanks would the three have rendered the boy, but when they

turned to do so he had vanished. Marvelling they gazed about them ; then a sudden warm thrill of strong purpose filled them and they strode up the pathway. The Young Soul ran first, strong and eager, crying : " Come, we will avenge." Up and up they went, the path a zigzag of strange construction. They did not pause till the summit seemed at last attained. Turning a sudden corner, they had just time to note a mass of dark nude forms standing restlessly in rough battle array, when they were seized from behind by strong hands which held them fast, nigh even to throttling them. But the grasp was yet a kindly one, and pressed them forwards to where the restless ranks of strange primitive men swayed with peculiar rhythm. From a small clean hut near by came a man a little taller than the restless crowd, and far beyond them in knowledge and power. Straight to the prisoned three he came. The restlessness of the ranks was stilled.

Steadily he gazed at the three, and then with a sudden passionate gesture pointed out to the west where the dying sun flung lavishly his last golden touch across great sweeps of sky. " There, " he cried in a high pitched voice of wondrous music, " there where the Day King sinks to rest ; below these cold heights, made sacred by the White Purity, have gone those murderers upon whom ye would work vengeance. Will ye, O tireless three, rest not till ye strike at them—till they know the wrong they did and do repent ? " " Aye, we will not, " they gave reply fervently.

" Then swear it, " and with a gesture the Man bade one come forward who held in his hands a strange white stone. Taking it reverently from the servitor, who offered it kneeling, the Chief held it high above his head, then swung it to and fro with strange rhythmic chant. Slowly the dull white stone grew luminous, till it seemed a globe of purest, translucent blue flame. The Man grew majestic and full of power. Suddenly he turned and swung the globe towards the three and its radiance struck full into their eyes, and each deemed that for a moment he saw embodied the Ideal that lived in his heart. And a great desire grew within them to pour out their lives in Love and Sacrifice.

" Why should we seek to strike this miscreant people ? 'tis but their nature to destroy."

And a voice surpassingly sweet made answer which seemed to come right from the inmost heart of the glowing flaming globe :

“Thy Ideal, what is it? Love and Sacrifice?”

“Yea,” they answered.

“Then would ye leave the useless form to imprison the growing soul?”

“Nay, we would liberate the soul,” they made reply.

“Then would ye be destroyers of the form?”

“Yea, an it be thy will.”

“Behold,” then cried the voice in impelling command.

Right into the glorious globe they looked, and all the veils of the future were rent away. The savage people whom they sought, whose budding souls had grown beyond the rigid form, those forms destroyed by them; later, a civilised nation whom they led to destruction, when once again the form had grown too narrow; and last, a glorious people, whom they led to wondrous heights of stainless, blameless life, ere yet the Great Breath inbreathed all life.

“Will ye not swear?” cried the Chief.

“Aye, we will,” firmly replied the three.

“Then repeat after me the words I chant.”

Upwards he swung the globe once more. All the world had grown dark meanwhile; the stars hung luminous in the far-off heavens. A star that hung just overhead grew all a blazing glory, and stretched downwards a ray of lovely light, downwards till it touched the globe, and outwards till the Man and the three were embraced in a glowing circle of Light.

“We swear to lead this errant people to their Lord, Head of the Hierarchy, whence they have proceeded, to whom we likewise belong. Be it through strife and death, be it through light and life, we lead them to Thy Peace. This our oath which never can be broken by us, nor by Thee, Our Lord. We swear it Thee.”

“I will ever aid you,” came once more the silvery voice. “Go, speed upon your way, my loved and chosen.”

All that night the three slept upon the mountain summit, till dawn paled, then flushed the eastern sky. Then they arose and turned to go in glad solemnity upon their long Quest.

JOSEPHINE M. RANSOM.

BROTHERHOOD.

WHAT is the reason that one brother is attached to another, while he is not attached to another member of a different family to the same extent, nor is he attached to any member of a different class ? Still less is attachment the case between people of two different towns, and of two different countries. The want of concordant feeling between them is due to the difference of climatic influence, traditions, customs, religious leanings, which, instead of harmonising one with the other, as they might do if the points common to them were traced out and assimilated, remain discordant because the differences are picked up and tenaciously adhered to, and thus the gulf widens. The object of realising Brotherhood between man and man is the avoidance, rather, the conquering of the discordant attitude which one man, by the circumstances in his individual case, has adopted towards another. To me, it appears that the discordance and unhappiness which exist between the members of two different families, or two classes, or two countries, are not the effect of a whimsical freak of nature. This diversity is the outcome of a Divine Law, with a certain purpose underlying it, which no human effort can undo. The Supreme at the dawn of manifestation declared: " I am one ; I become many." When such was the Divine ordinance, who could go against it ? How was it possible for human efforts to check the multiplied manifestation of the Divine Nature, the first result of which was, inevitably, discord between man and man, class and class, country and country ?

The above declaration was followed by another, as important as the first : " I am that." If we put the two side by side we see three fundamental laws : (1) the law of going out ; (2) the law of balancing ; (3) the law of returning, going back to the place whence the start was made. Take any instance and apply these laws, and they will be proved to exist. Take the case of man. From his infancy up to a certain stage he is seen throwing himself out, or rather unfolding himself, in all possible ways, and when the limit for this life is reached, for a certain period there is the adjustment of the powers thus manifested. He uses them in influencing others, and he is himself influenced. When this period is also passed, the process of going back sets in. He withdraws all that he has let out, and in doing so

he harmonises himself, more or less according to his nature, with others. A man in his old age forgets the differences caused between him and his neighbors and tries to be at peace with all.

If you look at a child, you will invariably find that he is fond of acquisition. He is never satisfied. Give him all that he desires and still he is eager for something new. He is ever growing in his desires and emotions, until he reaches a certain age, when he is no longer a child, but a grown up man. Then he imperceptibly begins to reason, and think of enjoyments and comforts, of course still with the grabbing propensity which he carries along with him from his childhood. But as every thing has its end, the childish and the youthful inclinations also go up only to a certain limit, where they stop. This generally comes when the time of youth is passed, and the upward march of life having been made and the top reached, the downward descent begins. When this age is reached, the very same man of pleasure, seeking and multiplying his acquisitions, thinks them all futile and transitory. From this point, a different attitude of mind appears. If the laws of nature be thoughtfully considered, we find that when a man enjoys, there is some one else who is suffering at the same moment. The suffering of one is the pleasure and enjoyment of another. So in enjoying a particular pleasure we are harming some one ; pleasure and enjoyment, without causing pain and suffering, are very rare. With the downward descent, the man who enjoyed and enlarged himself at the expense of others, takes both sides into consideration and tries to make up with those who suffered at his hands. He then never thinks of playing the pranks of his youth or of his childhood.

What is true for an individual man is equally true for the race to which he belongs. We have been told that seven races are to live upon this earth, and that when the seventh race has run its course this planet will fall asleep, and the life-wave will be poured on to some other planet. Each race is subdivided into seven sub-races, and so we get forty-nine sub-races altogether. If we apply the three laws to these races, the first law will govern the first $16\frac{1}{3}$ sub-races, the second the next $16\frac{1}{3}$ and third the remaining $16\frac{1}{3}$. Each law works in its own subdivisional races. The law of going out, or rather of splitting into manifold varieties, governs the first two Races and the $2\frac{1}{3}$ sub-races of the Third Race. We have no trace left of

these earlier races, but from the subsequent Races we can fairly well infer what these earlier Races had been. The second division consists of the remaining sub-races of the Third Race, the whole of the Fourth Race and the first $\frac{4}{3}$ of the Fifth Race. In these the law of adjustment, or the law of balancing, predominates. The man of these Races places the pleasure-giving objects on one side, and those that offer pain are classified differently. The pleasure-giving objects are adhered to and pursued tenaciously, while the pain-causing objects are strenuously avoided. He finds out ways and means to stop the recurring of pain and to enjoy pleasure giving-objects with unbounded covetousness, till at last the time comes when the new cycle begins, in which the $\frac{1}{3}$ rd of the Fifth Race and the remaining Sixth and Seventh Races come in and displace the old. The greatest land mark of the new cycle Races is harmony and the bridging of the gulf created by the races of the preceding cycle. Men of this third cycle begin to think of the defect of the past cycles, and to fathom the apparent and surface differences, existing in the people of the past. The result is that the surface differences are traced out to the very root and bottom, where all differences merge into one unit, and then they try to establish harmony and reconcile the so-called differences. It will not be considered digression, if I here say that the different religions that have come into existence, which have been in the past the cause of bloodshed and unhappiness, are the effects of the second law, that of adjustment, adopted by the followers of those religions. This was as much a necessity as was the first law, and as will be the third. No plant or tree becomes strong unless and until it is shaken by the storms. In order to effectually work out the third law, in the future, it was absolutely necessary that diverse and antagonistic forces should be created and inculcated as religious truths, so that the humanity of the second cycle might be at war, and fight out its own battles. If this had not been the case, the present and the future races would have been weak, and not quite fit to live in the new cycle that has set in. The other reason is that a period of turmoil and disturbance is always followed by that of peace and harmony. The Races that have gone by, if properly examined, had always to live in antagonism with one another. This feeling has grown to such an extent that there is not a religion in which there are not differences, giving rise to particular sects or sub-religions. Let

us thank the Gods that the period of cyclic discord is now run out, and that the period of harmony has come in. But this cycle of harmony is still young, and its effects will not be great on the people now living. As this cycle advances and the future races are born, its influence will be felt, and there will come a time when this harmony, which is now only a talk, will be a reality and people will live up to it.

What shall we do to make harmony a reality? So long as selfishness holds us, there cannot be real love for another. True Brotherhood lies in entertaining that genuine love for others in which there is not a glimpse of selfishness. "The only way in which man can contribute to the building of his glorious form is by cultivating pure, unselfish, all-embracing, beneficent love, that seeketh not its own, love that is neither partial, nor seeks any return for its own flowing." Therefore it becomes necessary to eliminate selfishness, before the matter of the sense-organs can be so moulded as to be capable of giving responsive vibrations to the love-forces. It becomes absolutely necessary to reverse the process that has been followed up to this time. This is possible only by getting rid of selfishness, by displacing it by true love. As love takes hold of us, selfishness gives way and makes room for it. The force that before helped to draw in pleasure-giving objects must be weakened and gradually destroyed; rather an opposite force of withdrawing from these objects must be substituted for it. If you have not identified yourself with your physical body, you consider yourself as something living in and occupying the body. The body limits that 'something.' That 'something,' call it I, or self-consciousness, imagines itself to be the same all through the existence of the body. The body is one day a baby, next day it is that of a youth, and then it grows old. But that consciousness which dwells in the body considers itself to be permanent and changeless. If you manage to separate it from the body, you do away with limitation, and this limitation is the circumference within which that 'I' is the centre. If there is no circumference there is no centre. There is only the one unlimited space, in which your centre is everywhere. Every point in this infinite space is a centre. It is only the limitation that makes you cling to particular things and objects. Remove the limitation, and you cling to nothing; or, in other words, you cling then to everything. Every being you

then imagine to be the same as yourself. There is no difference between you and any other particular being. What you do for yourself you do for others. When this state of consciousness is attained, which is only possible when the idea of all limitations is removed, then there is real Brotherhood. Every right-minded person is now seeking the way of establishing it.

When the Sixth Race is fully mature, the idea of these limitations will almost disappear. I do not mean to say that the Sixth Race people will not possess bodies. They will have physical encasements, but by virtue of the third law having its full force, and also on account of their bodies being made up of matter which will be susceptible of ready and immediate response to outside vibrations, these personal desires of the flesh for oneself will dwindle into sub-consciousness, and their consciousness will act more unlimitedly for others than for themselves. That will be the time, I may venture to say, when the oneness of life will be realised, and by the end of the Seventh Race the purpose for which the life-wave travelled over the earth will be accomplished. Therefore we should prepare to take up the burden that will be thrown upon us, when we come to physical life in Sixth Race incarnations. If we let slip the opportunity which is given to us by the Elder Ones, we may be left behind, and it will then be too late.

MOTILAL MISRA.

“There are no such things as religious things. All things are religious, or else nothing is : there is no middle course. Religion either permeates every thought and act as object of a man's life, or else it never really touches anything in it at all. I hate the cant which sets a boundary between what is religious and what is secular so-called : for unless a man's religion touches everything about him and around him and within him that man's religion is vain.”

MY CREED.

“ I believe that man is Divine in origin and essence, that he will return to the Divine, that he is here to gain experience.” So runs my simple creed, simple yet strangely comprehensive.

I cannot claim that my creed is the result of my original thought, and I am glad that I cannot, for then it would not mean so much to me as now it does. On the contrary, the statements my creed contains have been reiterated by thinkers and teachers since man began to think and speculate about the mysteries of his birth and death, and of the reason for his existence. I only call these three separate statements *my* creed in that I do not know if any other person uses them in that capacity, as “ a summary of the articles of religious belief, ” which is the dictionary definition of a creed.

There are not many of my possessions in this life on which I feel as inclined to congratulate myself as on my possession of this creed. In gratitude I have built an altar in my heart on which I often pour libations to those invisible forces who are connected with our relation to the spiritual world, and who must have helped me to frame my creed. For my creed—though I say it perchance who should not—seems to me (probably because I made it for my own) so infinitely superior to many of its brethren creeds. Its few words bear so much significance to me that they satisfy alike the imperious cravings of my head and heart, and yet—a most important point—they contain practically no limitations, impose on me no fetters forbidding me free expression of thought or word or act. A creed also, to satisfy my conception of its use and purpose, must relate to Divinity, embrace Eternity, and soar into Infinity, and yet join hands with the finite and with earth, and so find space for me within its content. My creed does all this, it seems to me, in its three statements, so few and precious are its articles. Three in number are they only, fitting mystic number for a creed, though of their number and that fitness I reckoned little when I fashioned my creed, or rather when I awoke to the fact of its presence and working in my soul.

So untheological are the clauses of my creed that they belong to all religions—that is one of their surpassing excellencies—and so bind

to no religion in particular, an advantage to my soul that craves above all for freedom. All may in consequence repeat my creed who believe in the existence and working of the Divine, the One Existence—call it by what name you will—and believe that He stands to man as Father, Creator, or as his own Self. A mighty body of fellow-believers I must have in every land who could repeat with me my creed, even though I worship in no church nor label myself by any distinctive religious name.

My creed implies that there is a God, though it does not mention Him except by implication, and so my creed does not impose on me that impossible task of definition of Deity so many creeds attempt. My creed sums up the origin and destiny of man and the reason for his life on earth with its bewildering possibilities of environments and succession of events. My creed has also its practical side, though it soars into Infinity it also holds firmly to the finite. As all creeds should influence conduct or they are failures, the man or woman who repeats my creed with conviction, and bears it ever within his heart, shows its influence in his life. The man who believes that he is Divine in origin and essence does not so lightly stoop to baseness as he who has been taught that he is a fallen being, whom it has taken a sinless God to redeem, and so is perchance content to resemble the crawling worm to whom he is compared, in despair of emulating the God declared to be of a different nature from himself. The man who repeats my creed stands firmly erect, and faces without fear his brother man and God, knowing his relationship to both and the direction in which his "bounden duty and service" both to God and man should lead him. Such a one has no imperious need—so it seems to me—of religious rite and ceremony to bring him to closer knowledge of God. He knows he has but to search into the mysteries of his own being, and the Divine will reveal its secrets to him.

The man who believes that his goal is Divine is not disturbed by the nightmare tales of an endless hell, whereby so many weaker and more ignorant souls are kept in torment, and so he views what we call death with equanimity, perchance with a glad welcome, as needful rest after labor, while yet, he recognises a Divine purpose in life, and does not neglect or injure the body. He has no need to ask himself that dreary, *fin-de-siècle* question; "Is life worth living?" He knows that life, which draws

us daily nearer to the Divine goal and fashions us daily to a more perfect resemblance to the Divine Image, is eminently worth living.

And if perchance my courage fails, or I pause and tarry upon my way, pursuing or plucking the passing joys of earth instead of striving towards the glory of the mountain summit, my creed, when I repeat it by reminding me of my origin and goal, gives me the necessary stimulus to new effort, shames me from cowardice and laziness, heartens me, so that I may again endeavor to hasten the coming of "the Divine event to which the whole creation moves," and to which I and all others must contribute can speed or retard its coming.

Many creeds confuse and complicate life, my creed simplifies and explains life, to me at least. My creed leaves me free to love and follow any in whom Divinity is more manifest than in myself. Nothing in my creed rebukes me if I offer flowers on the Lord Buddha's altar, repeat the formula of the Musalmān, "There is but one God and Muhammad is His prophet," and look to Mecca as I pray, or mark my brow with sign of Hindū faith, and bathe at sunrise and offer glad homage to the dawning Sun, or kneel before the Christian altar and receive "in faith and to my comfort" the poured-out Blood and broken Body of the Christ, the sign and symbol of Eternal verities.

My creed leaves me unhampered to worship or not worship as I please, to take part in stately religious rite and ceremony, or to fly into the desert, (and the desert has attractions) and scourge myself and clothe myself in sackcloth and eat the bread of affliction and drink the waters of bitterness, or to withdraw into the ever present sanctuary of my heart and there adore, motionless and dumb, the Divine indwelling Presence. My creed enjoins on me the service of no altar built by human hands, it signifies to me that ever I bear within myself the ready and hewn Altar, the sacrificial fire, and both priest and suppliant alike. My creed holds for me both the Divine and human elements, and that is why I said I was glad I had not made it for myself, for then, self-made, it might have been a cold and lifeless theory only; if it included the Divine it probably would have ignored the human touch. Now it glows for me with the warmth of human love and life, with dear and familiar reminiscences of the one from whom I learnt it; it links me with both earth and

heaven by the threefold golden chain of love and reverence and gratitude ; and so my creed holds for me, besides other precious significations, that living and creative force which love—rightly comprehended—is. My creed also includes for me, knowledge ; knowledge of the bygone ages and processes of evolution which have made me what I am, the heir of all the ages, and holds right action before me, as it points to my goal, and shows me experience as the means by which I may press forward and not miss my mark.

Love and knowledge and activity—again the mystic three, the root number of our System and therefore necessarily of man, love typifying His Divine nature, wisdom His intellectual aspect, activity His outer vehicle and its powers—these three aspects of man, all I see as included in my creed.

My creed gives hope to life as it gives the reason for existence, and explains that it does not greatly matter if we drink of the waters of Marah, for the draught of Lethe and the liquid of Nepenthe will in time replace in us both bitterness and pain. So my creed teaches me to accept all that comes my way, be it pain or joy, with equanimity; and in my sorrow and in my joy, and in perchance my failure, patiently to endure, and to seek to penetrate to the reason that underlies each experience as it touches me, and to learn the message each must bring. Help in the present day, confidence for the future, such are the fruits my creed yields me, as I repeat it, true manṭra that it is, a word of living power to me, enshrining within itself as message of the Divine—Truth, Love, Beauty, Wisdom, Experience, Purpose, Peace.

Such is my creed to me ; have I made its meaning clear to any besides myself, I wonder. A fruitless wonder ; a question that will not be answered.

ELISABETH SEVERS.

What a man takes in by contemplation, that he pours out by love.

ECKHART.

A HINDŪ HYMN.

No bar guards His palace-gateway,
No veil screens His face of Light ;
Thou, O heart ! by thine own self-ness
Art enveiled in darkest night ;

But the names differ, beloved !
All in truth, are only One ;
In the sea-waves and the dew-drops
Gleams the lustre of One Sun.

If He knows all art and science,
'Tis our birthright too to know.
In the human heart is hidden
More than all Scriptures show.

Youth is gone, and age is coming,
Thy small self thou holdest fast !
How, O heart ! the Great Self shalt thou
Wake to see, if dreams still last ?

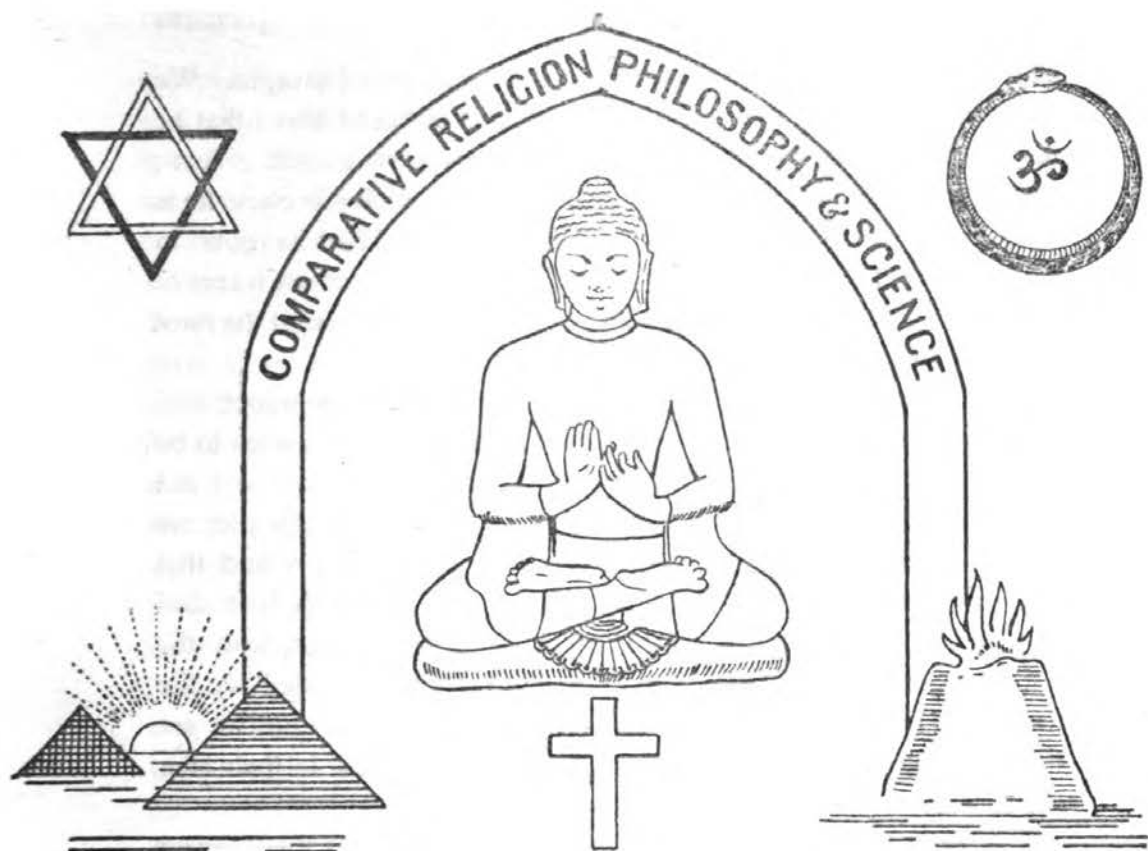
See the wonder of this heart-fire
As it burneth more and more.
See how life's salt sea spreadeth
Savor sweet from shore to shore !

O my Love ! Why hast Thou left me
In such sadness sore distrest ?
See Thy lover ! see how sorrows
Seize him, helpless and opprest.

Thou the goal of all men's searching ;
Thou the ending of all woes ;
Thou the music in the song bird ;
Thou the fragrance in the rose ;

Not, unless Thyself permittest,
E'en the Great Ones may attain.
How may this poor, weak, and erring
Soul gain freedom from its pain ?

BHAGAVĀN DĀS.



THE SEARCH FOR GOD.

A LECTURE BY ANNIE BESANT.

ONE of the most marked characteristics of humanity is its searching after God. Nothing, perhaps, is more pathetic than that search; pathetic in so many of its incidents, in the groping that characterises so much of it, in the ignorance that leads men to accept representations of the Divine that may almost be called grotesque. And side by side with this pathos, we see that the search inspires all that has been greatest in man, all that has most quickened the evolution of humanity on this globe.

The modern way of regarding the search after God is generally to describe it as beginning in ignorance and gradually evolving into an artistic or intellectual conception. Those who thus treat the search after God will begin by tracing religion to its origin in human ignorance, and there are many learned treatises in the present day in which

all idea of the Divine has been traced to the fancies of savages. We are told that savage man gives life to all that is round him ; that he inspires, as it were, with his own consciousness every natural object ; that he regards all the forces of nature as being alive because he is alive. And so we are told that the belief in God had its roots in Animism, in Fetichism, and in many other of these lowest forms of Religion—if they can be so called—which we find amongst the most degraded savages of our own day.

But this view, that religious conceptions begin in ignorance and become gradually pure and lofty, is a view which does not seem to be borne out if we study the history of mankind—not only is it not borne out, but the very contrary appears to be the truth ; for we notice, when we are studying religions, that we continually find that their noblest side is their earliest, that they begin at their best and then gradually deteriorate ; that they start with the noblest, with the loftiest conceptions, and then gradually become degraded by the ignorance of large numbers of those who accept them, until we see that they descend, grade after grade, and sometimes in their later stages show signs of the lowest superstition.

Now from the standpoint of theosophical students these lowest forms of religion that we see amongst savages to-day, and trace among many savages of the past, are results of degeneration, and not of upward evolution. Those ideas of God—if they can be called ideas—those ideas at least, of some Power, or some Being, tied to, rather than immanent in, the stone or with some natural object ; these are superstitions which are the result of the degradation of religious ideas, and are found amongst races that are gradually disappearing from the world, the last fragments, as it were, of peoples whose civilisation has long vanished in the past.

On the other hand, if we look at the Scriptures of the various religions, we find in them, very often, noble and lofty conceptions of the Divine Existence, and we find also that the earliest teachers of a religion were those who gave the spiritual ideas. We find in our researches some Founder of a Faith which afterwards has become world-wide, that Founder a man of the loftiest spiritual knowledge, and surrounded, for the most part, by a circle of followers who themselves show spiritual knowledge, and are worthy of the Teacher whom they follow. If we look back, far back, into the past to perished

civilisations, this is one of their characteristic marks. If we come down into the comparatively modern times, when, say, Buddhism was founded, this is marked in its history, the Teacher and those who surrounded Him making a glorious company of spiritual persons, teaching the purest and loftiest thought. So that everywhere we seem to see that man in his search after God has been aided by the teachings of some who have already gone far in that search, and are able to speak of their own experience of the Divine Existence.

Take as an instance of this some of the early teachings amongst the Chinese. There we find a conception of the Divine Existence, one of the most spiritual, the most abstract, that we can find in any religion. In the teachings of Taoism, Tao—translated "The Path" by our Orientalists—implies the very loftiest thought of abstract Deity. It is written that "the Tao that can be named is not the infinite and unchanging Tao; that the Path that can be trodden is not the Eternal Path;" that which can be named, that which can come into direct touch with man in his groping, that is not the highest Divine Existence, but only the Manifested Form, manifested in order that man may recognise and may believe. In all the great religions, the first thing that the student is taught is that the Divine Existence itself, the Absolute, the Infinite, the Unchanging, the One, is unnameable, unthinkable, far beyond all soaring of human intellect, far beyond, apparently, the soaring Spirits of the mightiest Intelligences. Of that One without a second, the all-pervading Life, of That nought is said, no description is attempted, nothing save silence is held to be fitting in the face of THAT whence all proceeds. And in all great religions, the God who is spoken of, the God who is regarded as the object of the loftiest worship, is a manifestation, a revelation of the One Existence, limited in order that It may be known, self-limited in order that It may be manifest. This teaching has been degraded into Animism, but to say that it has evolved from Animism is contrary to the historical evidence.

Then we find that the earliest Teachers of our race gave forth conceptions of the Divine Manifested Existence exceedingly varying in their nature; varying in proportion to the intelligence of the people whom They were trying to instruct, varying in proportion to the powers of those whom They were thus endeavoring to illuminate. And as we thus study those early stages of the

religious history of mankind, we are struck with two peculiarities very different from those which characterise our present condition of religious thought. We find that amongst the masses of the people there is a readiness to accept the teachings of those whom they recognise as vastly superior to themselves ; the teaching of those great Initiates, or those divine Men whom, at the very dawn of history, we find as the Teachers and the Helpers and the Rulers of mankind, is accepted without a challenge ; those who hear Their thought endeavor to grasp it and to understand ; if in anything it transcends their power of grasping, then the people leave aside, as it were, that part of the teaching as beyond their reaching for the moment, with the feeling in the mind that the failure to comprehend it is not a reason for professing in any way a definite unbelief, but is only a sign that they themselves are not sufficiently developed to understand the teaching. This position, we may say, is exactly reversed in modern times ; the modern intelligence meets with an active scepticism, as a rule, that which transcends it, that which it is unable to understand. The ancient mind received that which it was unable to understand, when it came from teachers recognised as worthy to teach, with humility, with reverence, sometimes with a frank statement that it was far beyond their grasping, but never in that combative attitude of scepticism which we find so widely spread in our modern days.

The second characteristic was this ; that there was a far more widely spread power than now of coming into touch with the invisible world, though not with its higher ranges, not with the spiritual realms, not in any sense with those great Kings of lofty life whose presence we recognise to-day, some of us by direct knowledge, others of us by intellectual study, which recognises as reasonable the statements of those who know. Then, amongst the people, there was a very widespread psychism of the undeveloped kind, which rendered what we call the invisible world a real thing to them, which brought them into contact with the etheric and with the lower astral planes ; so that they were able to a certain extent to realise, as coming into touch with them, the existence of certain Beings who are beyond sight and hearing in our present stage of humanity.

Now, naturally, the question may arise in the mind : " Why should that be, when they were so much less developed than we ? " Without going into a long explanation which would carry me

too far away from my main thesis, I may put briefly this fact in evolution : that there is a form of psychism which is found in some of the higher animals, which is found in some of the lower races of men, and which gradually diminishes before the advance of evolving intelligence ; as the intellectual power asserts itself, this low form of psychism gradually diminishes ; and as the intellectual power more and more comes to the front as the directing force in man ; as that is evolved more and more ; as the power of reasoning, the power of abstract thought, all the workings of the intelligence in the brain which we look on as characteristic of the higher man, as these develop themselves in the course of orderly evolution, the lower forms of psychism tend to disappear, and there is, for a time, what we may call a gulf between the knowledge of intelligent people and some of the teachings, or proof of the teachings, of the elementary parts of their religions. Later on in evolution, the power to come into touch with the unseen world will return to humanity in a higher form, will again appear in our race. It will be the result of the Spirit working in a more highly developed vehicle. And with the return of these faculties on a higher level, with the rebirth of them, as we may say, in the more highly evolved races, this gulf between religion and knowledge will again be spanned for humanity, and men will be able themselves to observe some of the facts of the worlds which are now unseen, and by that will be encouraged, as it were, to believe in the existence of worlds higher still, as something not so utterly out of touch with reality as they seem to be to-day.

Hence, in those early days, the work of the Teachers may be said to have been comparatively easy, and if you take some of the Scriptures to which I alluded, you will be able to trace in those the differences of the ideas of God that were imparted by those Teachers to the different grades of men to whom They were giving the exoteric religions. Take, for instance, a religion widely spread in the childhood of our race, that which is called in our modern days Sun-worship ; looking at that in its lowest forms, we do not find, as so many of our comparative mythologists think, that out of a worship of the Sun, which was nothing more than a worship of the external luminary, gradually a religion was built up, gradually stories and fables were invented, gradually it was purified, refined, rendered more and more spiritual ; so that in the Solar Myths may be

found explanations for the various religions of modern days. A reverse process is the truth. The Sun was an object of worship, but it was taken as an object of worship of deliberate choice, of set purpose, by these very Initiates, as They were teaching the masses of an untrained people. That Sun, which, in very truth, is to its own system that which the LOGOS is to the universe, that Sun, which is the source of light, of life, of everything that moves within the solar system, without which no mineral could develop, no plant could grow, no animal could evolve, no man in his physical and etheric body could gradually be developed ; that Sun is, on the physical plane, a fitting symbol for Deity, well regarded as the manifestation of His glory, well taken as the central life, the central source of all,

Looking back to the popular religions of those early days, the days in which old Atlantis was at the height of its civilisation, we see that it is perfectly true that Sun-worship is found as the worship of the masses of the people ; it is perfectly true that the Sun was then regarded as the object of all exoteric worship, that prayers were addressed to it, that sacrifices of flowers and fruits were offered to it, that the people were taught that from its continual giving all the fruits of the earth arose, and that they owed love, and gratitude, and admiration to that from which the whole support of their life came forth. The Sun was taken as the magnificent symbol, which naturally offered itself as a concrete representation of Deity, that which was always giving, that without which life could not be, that which was constantly pouring itself forth and taking nothing in return ; that served as a symbol of the LOGOS invisible, the source of all life, ever pouring Himself forth in order that His universe might live. And in the minds of those ancient peoples, there gradually was built up the conception of a life to which they owed all duty, of a life which they were all sharing in their ordinary separate existences ; and from such a symbol of the Divine, from such a picture or image, as it were, of Deity, were derived the loftiest moral instructions, the idea of self-sacrifice, the idea of duty, the idea of ever pouring forth and giving and sharing, all that was necessary to foster the germs of the spiritual nature in man.

And then we find, as we trace this worship, that in some races, where the people were still less developed in their powers to recognise a symbol, images would be used to represent, and again, as it

were, symbolise the Sun. Nay, we find more than that. We find that in very many cases, in all great world religions, the people were taught that below that central Deity, symbolised as the Sun, there were vast ranks of beings, divine, though less manifestly divine than He was, who had in charge the carrying on of all the functions and processes in nature. They were taught to regard all around them as inspired and moved by living wills. They were taught to consider every force of nature as the manifestation of a consciousness, of a living intelligence, so that to them nature was one vast host of living intelligences, ready to help, ready to assist, ready to give, ready in every way to aid, to protect, and to assist man in his difficulties ; with the result that, for the child-heart of man, there was ever some conception of the Divine which he was able to grasp, able to love, able to reverence, and which served as object for his aspirations, an object to which his spiritual nature could aspire, to which the love and the admiration and the humility of the heart could be poured out. For ever in religion, it is this attitude of the heart, this intense fixed admiration, this contemplation of something recognised as higher, nobler, greater than the worshipper, it is always that, which enables both the intellectual and the emotional to develop, and, later, the spiritual nature to unfold. God must be shown in a form that attracts the worshipper, otherwise there is only an empty abstraction, which gives no help to the aspiring heart of man.

(To be concluded.)

Take heed, lest thine eyes be blinded by the dust of prejudice.

Take great heed that thou spreadest not a slander, for it is like unto the seeds of a thistledown.

Gossip not of thy neighbors' doings, lest thou raisest a hornet's nest about thine ears.

A good life, well lived, sayeth more than a multitude of preachers. One good man maketh many.

To will and to do is better than to wait and to sigh.

Drift-weed.

FIRE IN ZOROASTRIANISM.

IN his effort to conceive and realise the power, glory and omnipresence of manifested Deity, man devised, as he is devising now, many a symbol, so that through it he might learn to reach the heights of divinity. Among such symbols were the orbs of sky, the primæval elements of the ancients—earth, water, fire, air—and many other wondrous beauties of manifestation; to them were offered prayers and sacrifices in the olden days, and man worshipped them, *i.e.*, endeavored to prove himself worthy of relationship with them, so that through their instrumentality the mystery of the ultimate plane of noumena might be probed.

Fire is one of such ancient symbols. Concealed within its ever-burning bosom lie the mysteries, sacred and secret. Hermes saw in it the Sacred Science; “for Simon, the summit of all manifested creation was Fire;” to the Christian, God is “a living Fire,” and to him it is said: “the Lord thy God is a consuming fire,” and he often speaks of the “Tongues of Fire;” with Shaṅkarāchārya, Fire meant a Deity presiding over Kāla, time itself; with the Hindūs, Brahmā Himself is the Fire-God, and Agni, the Lord of Fire is “the refulgent Deity from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor certain Brāhmaṇas to this day maintain a perpetual fire;” to the Rosicrucians it was “the source not only of the material atoms, but also of the forces which energise them;” to the mystic it is “the symbol of the active and living side of Divine nature,” and to the Occultist, “Fire is the most perfect and unadulterated reflexion, in Heaven as on Earth, of the One Flame. It is Life and Death, the origin and the end of every material thing. It is Divine Substance.”

If one religion more than another has impressed on its followers the fact that Fire is worthy of deep reverence as being the emblem of great truths and mysteries, and a fit and suitable symbol of Divinity, bringing to the head and heart of man the final truth of Unity, it is Zoroastrianism, the religion of ancient Irān. In allegorical and metaphorical language many of the mysteries of Fire and its God are found scattered all over the fragmentary Avestic scriptures. In its various aspects we find it there—as a human principle, as a material world, as an aspect of cosmic ultimates, as an individual conscious-

ness of a mighty Yazata, as a chemical and alchemical factor, as an astronomical and astrological agent, etc., etc. It is quite beyond the scope of a single article to delineate all these fires with their various properties and underlying meanings. It is intended here to bring forward one particular teaching this great symbol is imparting to the followers and students of Zoroastrianism—and that the highest, the teaching of Unity, without which Occultism and Theosophy could not exist.

It is a well known fact that the Pārsīs have in their Temples a perpetual fire, burning ceaselessly day and night. Five times a day regularly and without fail, special priests make offerings at the altar and chant the beneficent 'Māthras.' With sunrise in the morning, at high noon, at three in the afternoon, at sunset, and at twelve in the night, the ceremony of Boi is performed by the officiating priests of a certain standing, selected for the purpose because of their experience and purity. Sandalwood, incense and other suitable perfumes are used, presented by the visiting devotees.

Now on the physical plane there are three Fires adored and worshipped by the Pārsīs. The modern tendency of some educated Pārsīs of resenting the idea that they are Fire-worshippers is the outcome of ignorance, for who, after once grasping the real meaning of Fire from the occult standpoint, would be ashamed to be called a Fire-worshipper? These Three Fires are : (1) Ātash-dādghā ; (2) Ātash-āderān ; and (3) Ātash-behrām ; or (1) Fire of the house ; (2) Fire of the small Temple ; (3) Fire of the big Temple. The last two are consecrated Fires, hallowed by purificatory ceremonies, kept apart in a special room in a Temple, and on them none but Pārsī eyes may fall. Even he is not allowed to enter the room nor to touch it. In a small temple even, the officiating priest must possess certain qualifications, while for the big temple, it is even now considered an honor to be selected as one who may enter the sacred room.

Over the first, the Fire of the house, no special ceremony is performed. Care is taken that in the kitchen it is not extinguished, that it is kept in a clean place, and is not defiled by pollution. The small Temple Fire undergoes a process of purification, and then only it becomes fit to be within the sacred room. But it is with the big Temple Fire that we are chiefly concerned, which is very highly

reverenced by the Pārsis. The ceremony is a highly interesting and very significant one and a deep meaning underlies it. Let us describe the ceremony.

The Ātash-behrām, the Fire of the big Temple, is made up of 1001 fires belonging to 16 different classes :

1. Fire of the dead body.
2. „ the dyer.
3. „ the king's house.
4. „ the potter.
5. „ the brick-maker.
6. „ the copper-smith.
7. „ the gold-smith.
8. „ the mint-master.
9. „ the black-smith.
10. „ the weapon-manufacturer.
11. „ the baker.
12. „ the distiller.
13. „ the warrior.
14. „ the shepherd.
15. „ the lightning.
16. „ the priest.

These 16 types are a *sine quā non* for the ceremony, and as each sort is obtained, a purificatory rite it must undergo. Thus when the fire of the dead body is obtained, it is carried to a selected plot, where a perforated metallic flat plate, with a handle attached, is held *over* it so as not to touch the fire ; this flat plate has on it sandalwood, incense, etc., and the blowing wind—the spot selected must be a windy one—and the heat of the fire ignite the same, and thus a new fire is obtained. Then it is carried to a plain where are kept ready 91 pits dug out, with a space of about half a yard between them, wherein is placed firewood, etc. In the first of these pits the fire brought is placed, and a flame made, over which the perforated plate is held as before, and its kindled contents are used to light the second pit. This process is repeated till the ninety-first pit yields its fire which is carried to a temple. Here begins the second part of the ceremony. The priests then perform the sacred Yasnā ceremony, in which only a part of the fire brought to the temple the previous day is used. This is then kept apart. A second portion is similarly used on the follow-

ing day and the process is repeated on the third. Then the priests must wait for the 1st day of the month—Roj Ahurmazda—when the remainder of the fire is used for 88 days consecutively in Yasna and Vendīdād ceremonies, bringing their number to 91, *i.e.*, the same as that of the number of pits in the first part of the ceremony. When this is done the first fire is ready for the Temple.

In exactly the same way the other fifteen fires have to undergo a purificatory process, but the number of pit-purification and the Yasna-Vendīdād purification is not the same. Thus for the second it is 80, third 70, fourth, ninth, tenth, eleventh and twelfth 61, fifth 75, sixth 50, seventh 60, eighth 55, thirteenth 35, fourteenth 33, fifteenth 90 and the last 184.

What do these 16 fires mean? Is the whole ceremony a mere meaningless farce, or has it some teaching to impart to man? To the student of comparative religion and the mystic, religious rites and ceremonies often give a vision of hidden truths and mysterious facts. Every ritual and ceremony, every symbol and emblem, is "a many-faced diamond, each of whose facets not only includes several interpretations, but also relates to several sciences." It appears that the 1001 fires derived out of 16 particular types represent, among other things, the very many branches of knowledge which, when united, give to man the science of all sciences, Divine Wisdom, the synthesis of science and art, philosophy and religion. The Irānian Master and His immediate disciples conveyed exactly the same lesson which Hermes gave to his followers by representing science "by the *sacred fire* which his disciples fed and which they could not allow to become extinct, under penalty of death."* Similarly, therefore, the Fire of the Pārsī Ātash-behrām in the human constitution stands for Ātmā; one with the Universal Self, "self-kindled and self-extinguished.....the Living and Rational Fire of Heracleitus.....and of like nature was the Fire of Simon.....the Universal Logos, He who has stood, stands and will stand."†

Now the student of Occultism is aware that every man within himself in a way follows—nay, has to follow—many professions; Man is a divine spark, widening and expanding himself into a divine Flame; that being his business, he has necessarily to work at his

* Ragon's *Occult Masonry*, p. 352.

† Mead's *Simon Magus*, pp. 52 and 54.

limiting walls, and in this stupendous work has to engage himself, by turns as a doctor, an architect, a statesman, a chemist, an alchemist, a cook, a warrior, and what not? While he works at his many offices, he is preparing to reach ultimately the point of conquest—the man becomes the All. The 1001 fires reduced to 16 types are perhaps to be understood in this fashion. Thus, for instance, the fire of the dead body, necessary for *Ātash-behrām*, is the science of occult physiology, a portion of Divine Wisdom, and represents in human constitution the bodily barrier which that science must remove. Or take, for example the eleventh fire, that of the baker. Man must know how to bake and cook and get ready the food so necessary for his growth; similarly every true Occultist must be at one time or another a brick-maker, for he has to build, and an alchemist turning baser metals of passional nature into gold of the higher, and a shepherd looking after his flock, and a priest imparting wisdom to his followers. He must have the 16 types perfected within him, and then only he becomes God. This regarding man. Let us look at sciences.

The One Fire is, as is said above, Divine Wisdom. It is made up of 16 chief sciences, comprising 1001 branches of knowledge. Thus for instance the fire of the dyer represents chromatology, that of lightning the science of electricity, that of the priest the science of teaching, and so on. When the 16 chief sciences with their minor branches—1001 in all—are mastered, then is revealed the Divine Wisdom.

When interpreted in this way, the mystery of Fire, so much revered and adored in the *Avestā*, is partly understood and no *Pārsī* would hesitate to worship Fire—the Divine Wisdom, or Fire—his own Higher Self, one with *Ahurā Mazda*. In this light becomes clear and *sensible* the meaning of the prayer hundreds of *Pārsīs* repeat every day in the Temples:

“Thou art worthy of sacrifice and invocation; mayest thou receive the sacrifice and the invocation in the houses of men.”

“Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world!”

“Give me, O *Ātar*, son of *Ahurā Mazda*! lively welfare, lively maintenance, lively living; fulness of welfare, fulness of maintenance,

fulness of living ; knowledge ; sagacity ; quickness of tongue ; (holiness of) soul ; a good memory ; and then the understanding that goes on growing, and the one that is not acquired through learning."

And when the true devotee worships Fire, blessings pour down upon him. Exclaims the Fire : " ' May herds of oxen grow for thee, and increase of sons ; may thy mind be master of its vow, may thy soul be master of its vow, and mayest thou live on in the joy of the soul all the nights of thy life.' This is the blessing which the Fire speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent."

Understanding this, let the modern Pārsī, the follower of Zarathushtra, the Lord of Fire, go to the sacred temple—the secret sanctuary of his heart—with his hands full of the sandal-wood of devotion and the incense of love, and there offer in the stillness of midnight on the Fire of Wisdom Divine his pure, unselfish gift and exclaim :

" Hail unto thee, O Fire, son of Ahurā Mazda, thou beneficent and most great Yazata!"

B. P. WADIA.

WORKS AND FAITH.

Brothers, arise ! Remember that ye are
 Potential sons of God, joint heirs with Him,
 Whose precept and whose life have taught us how
 To aspire to life amongst the Seraphim.

" Faith without works is dead." Thus saith the Law ;
 The Spirit gives the power that inward lies ;
 He that shall save an erring soul from sin
 Need not await Christ's coming from the skies.

Thou Master-Christ, we want Thee back again,
 To lead men's minds from superstition—free
 From ritual error and vicarious creeds—
 Nearer to God, life's duties, and to Thee.

When Thou didst teach the Life, the Truth, the Way,
 Thou bad'st us not to lean on broken reeds ;
 Did we but live the life Thou taughtest then,
 There would be no necessity for Creeds.

THE SECRET OF THE SILENCE.

“ THIS IS THAT.”

Katha-Upaniṣhaḥ.

If ‘ This ’ is ILLUSION, and ‘ That ’ is REALITY :

(1) What is the nexus ? (2) and how is the contrast transcended ?

SUCH is the problem. Many solutions and negations have been offered and accepted as satisfactory at least for a while, as shown in the intellectual fragments that remain, preserved in symbols, hieroglyphics, or confused traditions, of man’s æonian evolution. Thus in the region of philosophic contrasts it seems to be essentially a problem, strictly relative to the level of intellectual insight and dispassion from which it is viewed. So that in attempting to elucidate this knot of the intellect, an impersonal preliminary will proceed the necessities of exposition.

(1) A statement of the writer’s attitude.

(2) As they arise, a consideration of some intellectual solutions, and profoundly philosophical negations, seemingly intelligible in character.

(3) As strict a definition as possible of ambiguous terms.

“ These attitudes towards the world form indeed the kernel of every philosophy.” *

(1) In approaching this problem in so far as it has been dealt with by others, the writer does so with a certain amount of diffidence. For in one or another of its myriad aspects this problem lies at the root of both philosophy and religion, or knowledge and aspiration, viewed exoterically. Moreover, when faced with the recorded utterances of the intellectual and spiritual giants who have spoken their word, it appears almost futile to suppose that one is likely to succeed in elucidating any of the mysteries of even phenomenal knowledge, where—as is usually supposed—they have failed !

But at the same time, in so far as the problem can be dealt with by *oneself*, it is maintained that each ‘ individual ’ intellect has the right of boldly proclaiming its position before the gates of the temple of reason.

* *Indian Philosophy*, Professor Max Müller, p. 281.

This subject is therefore taken in hand with the greatest confidence, because :

- (1) the writer holds that the problem has been solved ;
- (2) the difficulty, as far as regards the light left by *others*, is a question of discrimination and correct interpretation ; and,
- (3) in so far as regards oneself, it is purely a matter of comprehension ; and apparently the ' *end* ' is not yet.

Here the attitude taken is frankly philosophical, with strong idealistic tendencies. And on the strength or weakness of this position, it can be put to the test. If it be another aspect of the related truth of things, it will be recognised as such. If it be mere immaturity, it may also serve its purpose through its refutation.

Indian philosophers show us that ' reason,' when attained, is common property, and that therefore plagiarism in the domain of the intellect, in so far as regards ideas or concepts, is clearly impossible. For " Truth was not an article that according to Hindū ideas, could ever be stolen." If you ' see ' it, whatsoever it be, then it is yours, just in so far as you are you, and no more. This even if it has been said a thousand times before. For you and your ephemeral method of presenting any concept or performing any act (*i.e.*, conceiving, constructing and projecting any concept or idea as a percept into actuality, or the " external world " of facts) may distinguish you from other more or less effective modes of presentation, but on the mental plane the reason is the same, the meaning quite identical in that clear state, when stripped of all the glamor of mere terms. Therefore, as Schopenhauer points out, in dealing with such a subject on which probably most things worth saying have been said, it is the manner that counts, and as for the matter it does not need quotation marks. But even he who can repeat a genuine teaching has begun to learn his lesson, and success needs no apology. So perhaps after all nothing new may be said, although one may state it differently.

In the sight of the ' enlightened ' the problem might vanish altogether with other pairs of opposites, but any unable, like the writer, to deal with it in the light of actual realisation, must confine themselves as far as their statements are concerned to what they intellectually conceive to be established philosophic facts.

Finally, it is only after twenty years of study that the writer finds himself able to set and attempt the solution of this problem—as if

were *de novo*—although well aware that poets sang about it, and teachers explained it, when the world was forming.

THE PROBLEM.

All real philosophers have but dealt with different aspects of the same problem, *the mystery of life*, and have often intellectually resolved it more or less—for a time !

All true seers, who have proclaimed their gnosis of the mystery, have affirmed the necessity of illumination or enlightenment for the spiritual realisation of the truth ; which, moreover, cannot be told entirely, however it be symbolised, for in truth it must be remembered “ the Adept becomes ; he is not made.” But from the view-point of reason it must first be noted that the postulates of our problem assume that ‘ this,’ *i.e.*, the phenomenal world, is an illusion, or a *māyā*, in the sense that it is merely relatively real, in view of ‘ That,’ *i.e.*, the real Reality, with which it is contrasted.

This being granted, enquiry follows as to the nexus—*i.e.*, the link, or connexion, or relation, between ‘ this ’ illusion and ‘ that ’ reality. Now the obvious answer to the first question seems to be, that the nexus, or relation, is *mentation*, or *ideation*, the act or faculty of thinking. So that the nexus between the subject and object of the Spirit and the illusion-world is Consciousness. This is elementary psychology. Also Instinct, Reason and Intuition are what may be called modes of consciousness, or junctions of the finite self of man.

However such terms as ‘ consciousness ’ or ‘ awareness ’ express, in general, wider and still more hypothetical relationships, also the unknown, unthought of, and unevolved, aspects of this vital connexion between illusion and reality.

As Herbert Spencer puts it : “ We think in relations ” ; “ thinking is relationing ” ; so that the faculty of thought itself may be considered to be the relation, or nexus, between its postulates.

Before considering this thought-power in itself, more closely, it must be observed how much muddy speculation arises out of not clearly distinguishing between the individual and the cosmic aspects of the problem, often so inextricably mixed in the usual modes of presentation. For, from the individual view-point, the very postulates appear to spring, or arise, out of the depths of the mind ; whereas on

the cosmic side (as viewed objectively) they seem to evolve themselves out of an etheric or nebulous consciousness in general, which thus gave rise to the special form we know as thought-power. This projects the causal problem outward and we get its cosmic aspect.

Then, again, thought-power viewed as the source, which gave rise to the illusory forms known as consciousness in general, or mere awareness—as distinguished from definite thought—is the inverted aspect of the causal problem.

Both notions appear due to the assumption—based on the eye view-point of things—that either gave rise to the other, whereas both are co-existent dualities that cannot be thought of apart. Such is the conclusion of experience and reason, or perception and inference ; but finally this point will be referred to the third means of knowledge—the ultimate test of meditation and intellectual insight. Thus here the assumption of source or cause is gratuitous, and, as a confession of ignorance, begs the question.

Reason declares that “ All cause is routine ” (we cannot here, as yet, refer it to, or identify it with “ Will ”), and *routine* is made up of pairs of opposites—not merely the occurrence of similar events in a given order in time, where order is a mental concept, and time a form of intuition under which perception takes place ; but “ cause and effect are really the same thing looked at from two points of view, and the effect is always supposed to be latent in the cause,” so that the routine is thus quite uncaused in the creative sense of either of these (identical) ‘ pairs of opposites ’ producing the other. And if they are jointly to be supposed to be due to the limiting notion of separateness, they must then be referred to *the ideative power of thought*. Thus, though “ all things are nothing but mind,” mentation would not be the ‘ cause ’ in the old creative fashion, of these ‘ effects ’ although apparently the sole condition through which the causeless routine of duality manifests. For ‘ cause and effect ’ are in their visible manifestations simply a routine, and this routine is the relation that vanishes without its illusory pairs of opposites. This notion seems quite irresolvable so long as we persist in regarding it from the antique view-point of causality. Whereas if we view duality—‘ that ’ and ‘ this ’—as spontaneous manifestations wherever mentation exists, we come to see that the inseparable pairs of opposites cannot be either created or negated—

as usually imagined—neither can one (cause) be the creation of the other (effect), nor can they be separated from their nexus, the relation between them. For we cannot separate mentation from its modes, normally known to us under the form of dualistic relativities.

The whole subject cannot of course be properly dealt with here, and therefore the abrupt statement of bold conclusions must be pardoned. But the identification of cause and effect, with subject and object, and finally with 'that' reality and 'this' illusion, as the same manifestation, viewed so often from different aspects, would in any case dispense with the necessity of dealing with 'causation' or the 'first-cause' on the old lines from this point of view. For ultimately the whole question "rests chiefly on the tremendous synthesis of subject and object, the identification of cause and effect, of the I and the It."

Again although we are only aware of the power of thought in terms of the illusion to which it is assumed to give rise, we must not be led astray by this dubious position, which is merely a halting of the mind in quest of solution. Provisional aspects of this solution naturally spring into being, the moment the illimitable "chain of causes and effects," or karmas, are viewed phenomenally, as inseparable routine necessities in all spontaneous manifestations of mentation on our plane of thought. Probably other possibilities exist in other spheres, but here, viewed normally, 'this' 'that' and their 'nexus' are inseparable. These dualities viewed outwardly, or triplicities viewed inwardly, are necessarily paradoxical; but 'black' and 'white' and their 'relation' condition one another, that is unless annihilated, or shall we say transcended?

In beginning to perceive the magic of the familiar, and whither it points, we at first seek strenuously in the region of the invisible for the 'reality', just as those early Indian thinkers did when the world was young. Mayhap like them we shall find what we seek, but the inevitable re-action takes place both in nations and individuals, and we to-day in the West are chiefly concerned with a closer analysis of the surface of life than of yore. But the time has again arrived when we must see, through these 'illusions' that we have laboriously garnered in all their multiplicity, that magical 'reality' uniting them, and yet know these twain as the inseparable of being, for such they appear to us, through which the ideating-principle is manifest

in all these glittering relationships, through all these perishable personalities. Having abandoned the causal standpoint, which could but be transitory at the best, we may now see that this obvious answer, as to what is the nexus or link between 'this' illusion and 'that' reality, by means of the corresponding terms, mentation ideation, or thought-power, necessitates a form of definition, which involves the further assumption that this special form of consciousness known as thought-power, or thought aware of itself, is at most but a hypothetical relation between its postulates, and that this passing or perishable relation is the nexus.

Further it appears as if it were by means of the particular form of awareness which man has evolved (or which from the old causal view-point has created man) that he is led on to formulate the notion of the cosmic consciousness he seems to mirror, or appears to reflect. However, it now seems that man is but the relation, or perishable personality, the passing vehicle, through which, in its triple shapes, the ancient light or power of thought consciously re-manifests itself as the ephemeral bubbles through which 'we' view it.

In this truly desperate case it has been philosophically assumed, that the very power of thought is itself the certain index of the impersonal 'I' or Ātman, the Self, which is further assumed to be what it always has been, both in and out of time and space, or limitation. For if otherwise, emotion cries, "we are but sports of fate and the 'I' or 'It', but concepts of hallucination"; but even then it might be answered, that the Buddhist notion in the Mahāyana of 'Shūnyavāda' or the 'vast emptiness and nothing holy' of Bodhi-Dharma, meets the case; not perhaps emotionally, but in a profoundly subtle and eloquent way, such as the "Wisdom that understands in Silence" of Thrice Greatest Hermes.

However, doubtless in archaic periods this obscurity led man to the formulation of the doctrine of Māyā, or impermanence, as the fundamental characteristic of this sphere, hence called the phenomenal world. Whether discovered by sages or taught by seers, this fact remains and each one has to individually resolve it. Still to show clearly from the view-point of this māyāvic obscurity, that 'mentation' is the invariable and only relation conceivable for us between the postulated contrasts in which man projects himself was, while possible, not an easy task. Much has had to be assumed on the way

but nevertheless by a process of eliminating less tenable hypotheses, man has at last arrived at the fact of 'relativity' or 'limitation'; thus intellectually understanding, or remembering, what he was formerly taught, or knew. It is true that in most cases we do not know or comprehend these 'ultimate facts' at our present stage of evolution, but a further unfolding of consciousness may teach us the uselessness of seeking ultimates or origins, and turn our attention to the actualities of our ever-present phase of manifestation; for, such as they are, the facts are with us in "the open secret."

Again although man now accepts this 'relativity' or 'limitation' as a fact, he still attempts to comprehend its evolution (conceptually) out of fictitious modes of time and space, or their mixed mode motion, all through his causal preconceptions of this being possible.

But, as Herbert Spencer clearly puts an aspect of it, postulating relativity, "that the things of which we are conscious are appearances," this necessitates the further postulate of 'something' of which they are the appearances. This he designates "An unknowable Power." It corresponds in our problem to 'that' reality about which something must now be said, although such a phrase may be supposed to cover, indicate, or equate with, the pantheistic, or monistic, fundamental postulate. First, from the dualistic view-point of the manifested aspect of the Synthetic Philosophy, it cannot be known—it is 'unknowable.' But our postulates do not assume that 'reality' gave rise to an illusion which, as such, cannot know it. They avoid the causal insolubility (although causation does not involve agnosticism of necessity), for they are contrasted on terms of perfect equality in the sense of inseparability. They are mutually dependent. Thus the postulates rather assume emanation, or final resolution, of 'illusion' from or into the 'reality', but their inseparable dualistic unity in conceptual relationship, that is in mentation, or thought-power.

Now our primitive idea of reality seems chiefly to rest on a notion of something which is permanent or stable, born, it appears, from truly non-existent illusions of stability. Rocks, stars, and other seemingly substantial phenomena, lasting longer than man's bodily forms, or unrecorded remembrances, were always accepted as types of permanence in early times. But eventually, probably in some prehistoric period, it was perceived, as expressed in the words of

Heraclitus, that "all flows" and that the notion of stability, although still engendered by these appearances (or something underlying them), was seen to be in any case non-existent in the phenomenal world, when taken as it normally appears. This naturally led man on to the notion that the reality might still be there, but invisible. It pointed in this direction, but did not reach it. So that man commenced to postulate that the unseen essence of this phenomena is the reality, and does not change. Even to-day this notion is firmly embodied in the scientific concept of the 'Conservation of Energy' and other formulæ.

In short, seeking along these lines, we soon find that we cannot know anything further about this postulated 'reality' underlying the phenomenal world, unless we first conceive in some fashion, by an act of the mind, and describe it in terms, negating the illusions which apparently gave rise to it.

However, it is then perhaps accepted as a real concept, but still always conditioned by its opposite, unreality. So that in result these twain, 'illusion' and 'reality,' are the dualistic progeny of conception, and cannot be separated without the dissolution of all possible meaning underlying the terms. For in a word, if this feat be accomplished, and they are finally separated, they are thereby negated. We fail to do more than conceive the one reality in negative terms of the many, just as we alone seem to comprehend the many through a synthesis that points to the one.

Thus it is that 'reality', devoid of all separative qualities, is often defined as 'Oneness' or 'Sameness', and confused with the 'Thrice-Unknown-Darkness'; also, because all phenomenal knowledge is descriptive, "it is likened unto Space, or Vacuity, in their supposed immaculate transcendency." All this and more might serve to show how far we are likely to be out in our notions based on these vague analogies and correspondences.

So that although we now appear to voyage solely in the direction of that Reality, in our efforts to reach a permanent stability—*vid*: the notion of 'progress' which omits the counterbalancing of 'regress'—we are ever conditioned by the opposite impermanent unreality from which we appeared to start. Indeed, as said before, these twain are inseparable and constitute the domain of duality. So that on these lines, if we could reach 'reality' without its opposite it

would be nothing but *shūnya*, or emptyness, and we should be obliged, as it were, to return to find ourselves and those 'others' we seemed to leave behind. Or, as this might be figured in symbols of sequence, we should discover this to be an empty impossibility, shall we say, until we have all transcended these dualities, or are absorbed on their seeming annihilation at the end of the wheel of being, or *kalpa*.

It is true, however, that this also assumes much—for it is difficult enough to conceive the 'annihilation' of illusions, to say nothing of reality—and the concept which postulates the complete cessation of these twain viewed as inseparable dualities, and which yet permits the survival of the mind, which spontaneously gave birth not only to them but itself, as descriptive formulæ expressive of its fundamental notions of being, at least leaves our concept without any possibility of definition, in terms, of either the one or the many. Evidently it is not reasonable to imagine the mind as surviving the annihilation of its inseparable constituents of being, should this occur; and we must seek some other solution, when reasoning on possibilities of transcension. Perhaps if we view it from another angle of vision it may assist us to unravel this problem, and convert these circles which continually meet us in different shapes into a spiral, leading towards some rational possibilities.

Now the notion of transcension seems to imply either the breaking down of limitations or their annihilation. In the former case 'we' escape (?) but duality persists; in the latter it is actually annihilated. Now even here again the same old problem meets us, so that we might ask ourselves—is 'transitoriness,' or 'impermanence,' an argument for or against materialism, or the view which holds the phenomenal world to be transitory but real? Which, if I mistake not, is another way of saying, it is passing yet eternal. Well, if this transitory be real, if the phenomenal world be nothing more than it appears to be, if it be self-existent as it seems, then it is not only all the reality there is (and it amounts to the same as the former position), but life seems bound for ever to this eternal routine of illusion in some shape or another, and liberation is an impossible aspect of the dream of existence.

Although, perhaps, usually otherwise stated, this is much the position of the monistic materialist with his persistent forces and 'iron laws.' Progress is followed by regress, evolution by dissolution,

but the wheel continues for ever. Life or motion, eternally manifested and re-manifested without cessation—an everlasting sequence of illusory existence. Man's emotions have caused him to join with this motion, the idea of an impersonal, or unconscious, cause, or sightless fate, which implacable destiny he has figured in various ways. He could not imagine anything alive like himself, apparently dooming entities to this everlasting routine without hope of release. However at this point it would seem that the ancient waves of emotion for a time obscured the rising flame of reason, so that he became unable to see any meaning in this terrible and beautiful necessity, this illusory yet real existence, which in being all that it is, is at once both inevitable and everlasting.

Can it be doubted rationally that there is truth in it? Is it not obviously necessary? For despite all hopes and wishes, it is what it is, this most illusory, terrible, beautiful *necessity*.

Escape is impossible; that is true. Liberation is a fantasy based on illusory hopes and wishes, born of the phantasmagoria of existence.

Such is the pronouncement of the reason, based on appearances, as to the possibilities of escape from the routine of being. (Of course, on crude materialistic grounds, death would be escape or liberation—unless consciousness persists. Also to some, there is little difference as to the two forms: absorption in God or Matter, in both cases man ceases to be. Which is true, only if they mean the same thing.) But we cannot question the reason, even in its lower forms, as relatively true, because if we do, then the very means by which we come to these considerations, by which we judge at all, seems quite destroyed, and our only refuge is complete scepticism, which, however, as Hume points out is not possible.

Therefore we do not question the reason, but its *premisses*; it can but judge on the quality of the material supplied. These are appearances. And the fundamental 'concept' based on these appearances which lies at the root of the foregoing materialistic position—which is true as far as it goes—is the notion of 'time,' 'sequence,' and hence 'transitoriness,' as an actuality, or more than illusory concept of limitation, from which deduction might be safely drawn: *i.e.*, when the reason comes to the consideration of its *raison d'etre*. It would be futile here to elaborate this point. Judgments based on 'sequence' or 'notion' are notions founded on relativities, on

illusions, and illusions are limitations, which divorced from their unseparable contrast with invisible Reality miss the *point*, wherein the many mingle in the one, and *vice-versā*.

Hence, as said before, it is not escape from the many into the one, but a liberation from the dominion of these twain, *i.e.*, 'this' illusion and 'that' reality, that is here sought.

H. KNIGHT-EATON.

(*To be continued.*)

THE GREATER SIN.

"I see the way!" a mystic cried,
And saying thus, brushed earth aside,
And sought the light within:
In quiet peace some time he dwelt,
And all the joys of Union felt,
And deemed he'd conquered Sin.

But troubles rose, and need for strife,
And claims that jarred the mystic's life,
And veiled the light within:
He could not see what path was right,
But chose the burden of the fight,
And lost the light within.

Yet even as he dwelt in pain,
He felt a strange, mysterious gain,
New power within him rise:
Amidst the clamor of debate,
Though lost the peace he'd deemed so great,
He found a larger prize.

Bewildered, he in prayer besought,
That he the meaning might be taught,
And swift this answer came:
"By strife you prove your light's true worth,
By strife you bring your God to earth,
And hallow thus His name!"

"What matter though some human stain
Shall mark the strife, and cause you strain,
Destroying peace within?
Do you serve God, or God serve you?
'Tis this the issue now in view—
Decide the greater sin!"

LUCY C. BARTLETT.



THE RESURRECTION OF THE GOLDEN AGE.*

INTRODUCTORY WORDS.

Take fast hold of the instruction, for she is *thy life*.—*Proverbs. iv.*

IF we examine the being called *Man* by the light of reason and dissect him with the penetrating power of the intellect, we find that he is a centre of heterogeneous and originally invisible forces, some of which have crystallised into visible matter, while others belonging to a higher order cannot be seen, but make their activity felt in the organism, and still higher and spiritual elements, latent and undeveloped in the majority of mankind, are still slumbering in the depths of the human soul, waiting to be awakened to life and activity at some day in the future.

The lowest class of these forces, belonging to the essential constitution of man, go to form his external and mortal body; the

* I have been permitted, by the writer, to publish this, although it is, at present, somewhat fragmentary.

highest ones are the attributes of the immortal and unchangeable Spirit ; and between these two poles vibrate the semi-material elements constituting the soul. The lower forces and essences depend on the highest ones for their Light, Life and Heat ; the highest ones draw their substance and nutriment from the low, and there is an endless chain in eternal motion, running ceaselessly through all departments of Nature and through all gradations of matter, and connecting all individuals together into one undivided and harmonious whole.

The lower forces, having developed the physical senses, enable us to perceive the objects existing on the physical plane ; the higher powers, constituting the mind, may bring the probable causes of external effects within the reach of our understanding ; but it is only by the supreme power of the intuition, supported by a pure and strong intellect, that spiritual truths may be realised by our inner consciousness. Superficial, although logical, reasoning merely stirs the " spirit moving upon the water " ; deep thought enters the *water* and finds the treasures buried in the deep, if it overcomes the monsters by which they are guarded.

Physical science deals with the physical aspect of Nature ; metaphysical investigations may reveal some of her transcendental secrets ; both ways are subject to error as long as the Supreme Cause of all is not known ; but spiritual perception consists in the power of recognising that Cause, and cannot err, because it perceives the *Truth*. Modern chemistry deals with the qualities, the composition and decomposition of physical substances, but cannot resolve the latter into the primordial matter, out of which all bodies have come into existence. There is, however, a science which is not less ' exact ' than chemistry, provided it is properly understood ; but which penetrates more deeply into the mysteries of Nature, dealing with the invisible but, nevertheless, substantial elements of the Soul, its living, semi-material and semi-conscious powers with their interrelations and destination. This is the science of alchemy, a system whose very name has almost been forgotten in an age which worships the Golden Calf of self, and mistakes the illusions of the phenomenal world for the Eternal and the Real. Material science deals with refuse and dead matter, but in the processes of alchemy enters the element of *Life*, a principle that was known to the ancient Rosi-

crucians and Adepts, but which modern science cannot detect because she seeks for it in places where it does not exist, and does not believe in its source because she is too benighted to see it.

Alchemy, in the highest of her threefold aspects, is a science and a religion, dealing with the spiritual powers of man, and constituting her disciples priests of the Divinity that is latent in man, and Kings in the realm of the Sages. She describes how the lower principles constituting man may be made to ascend into higher ones by the influence and action of the internal fire of the Spirit, which is the highest in Nature. As the science of embryology teaches the development of the incipient organisms of plants and animals, likewise the science of alchemy teaches the processes which take place before and during the birth of the regenerated spiritual man ; showing how the latter may be awakened to life and consciousness, and gather strength in its struggle for existence by entering into battle with the animal, or elemental, principles, inhabiting the kingdom of the soul, and how it may at last rise up victorious, a self-conscious and liberated soul.

But as the science of chemistry would be uninteresting and useless, if there were no objects on which it could be practically demonstrated and to which it could be applied ; and as botany would be a dead science for a person born and brought up in a desert of sand ; likewise the science of alchemy, however grand and sublime it may be to the spiritually enlightened, will be incomprehensible to those who have not the power to grasp her truths by their own intuition, or who are not willing to use the efforts necessary for its practical application.

But the age of opinion is drawing towards its end ; the morning of knowledge is dawning. There are already a few sincere seekers after the truth, who esteem Self-knowing to be higher than memorised information, who have begun to realise the illusory character of the phenomenal side of Nature, and desire to look with their own eyes behind the veil that covers the Real. To such honest and sincere seekers after the truth the following pages are dedicated by the author, who desires that his name should remain for the present unknown, so that his instructions may be judged according to their intrinsic merit, and not be either accepted or rejected on

account of any actual or merely supposed authority of the source whence they have emanated.

Some of our 'unknown philosophers' have consented to step out of their retirement, and to lift to a certain extent the veil that covers the deeper mysteries of Nature, and to make the ranks of their old and honored society more accessible than heretofore to such as are seriously seeking after the truth ; so it may be expedient to examine who the Rosicrucians are, and what are the principles upon which their society is based.

The ideal Rosicrucian is a perfect Theosophist, and as the word Theosophia means 'the highest wisdom' that can be attained, a true 'Rosicrucian' is one who has attained a certain amount of wisdom by a practical knowledge of the truth. We may therefore say that the principles upon which Rosicrucianism rests are the same as those upon which Theosophy rests, and as Theosophy, in so far as it can be theoretically taught, has been very fairly represented by the 'Theosophical Society' with its Headquarters at Adyar, we may say, that the principles upon which the 'Rosicrucian Society' rests, are identical with those of the 'Theosophical Society.' If we look at the 'declaration of principles' of that society, we find, that it is based upon only one principle, namely that of the *Universal Brotherhood of Humanity*, and has only one object, *The Search after Truth*.

But the fact that ideal humanity is a universal Brotherhood, (an idea, which may be realised in the 'Golden Age,') is universally admitted, and the attainment of the truth is an object which everybody has, or believes himself to have, whether or not he belongs to any society ; and if a society cannot offer any particular advantages, by which that object may be attained, it will be very difficult to give a good reason why such a society should exist, or why anybody should desire to enter it. It will not serve the purpose to say that we have no articles of faith, and are not cramped by opinions ; for the public expects that we should tell them our views and opinions so that they may to a certain extent be enabled to judge, whether or not it will be profitable to join our society. A society which has no defined views to offer can only give as a reason for its existence the well known fact that in *Union is Strength*, and that more labor can be accomplished by the co-operation of many,

than by the single effort of individual members ; but there are already many well-established religious, masonic, scientific and progressive societies, having old reputations and financial means, and a new society will find it difficult to struggle into existence, unless it can show that it has qualifications superior to those of other societies, whose views, opinions and special objects are already well known. If we therefore desire to make the public understand that our society has certain eminent qualifications, and offers advantages vastly superior to any other society of a similar character, it becomes necessary that we should explain to those who inquire, the nature of our objects and views, and give to them some of the results of the knowledge at which we have arrived. To do this amounts in no way to the *establishment of a creed* ; a thing which would be diametrically opposed to that which we strive after, namely the understanding of the truth—not the mere acceptance of an opinion ; but theory should precede practice, opinion precede knowledge ; that which is certain knowledge to those who understand it, must remain merely theory to those who do not fully understand it, until they come to a realisation or consciousness of its truth.

The *Rosicrucian Society* has therefore decided, to present to those who inquire after their views some of the results of the knowledge at which they themselves have arrived. They have arrived at their knowledge by the superior power of spiritual perception ; but as those who are not in the possession of that power would not be able to judge whether the statements made may be true or not, unless they could arrive at the former conclusion by intellectual and logical reasoning, they will present only such theories as may be proved to be true by logical deduction and induction from universally admitted and undisputed *fundamental truths* which, like any true mathematical or geometrical problem, *may or may not be understood, but which cannot be disputed away.*

The matter which we shall present requires deep reasoning and covers a great deal of ground. We shall have to speak of many things, which are known only to a few : “ He that hath ears to hear, let him hear ” and understand.

THE ROSICRUCIANS.

Motto. Approach the light that shineth from and into darkness, and you will understand the Mysteries of the Sages.

“ Holy Spirit of Truth, descend upon me, and cause me to perceive that which I cannot see; teach me that which I do not know, and give me that which I do not possess. Bestow upon me the powers wherein thou residest; refresh my heart with thy sevenfold gifts ; and let thy divine peace descend upon me. Guide my understanding, so that I may live as I ought to live, and that I may perform my duties in regard to the Supreme, to Man and to everything. Amen.” *The daily prayer of Theophrastus Paracelsus.*

You who strive after the truth and desire to attain wisdom, do not ask that the mysteries of Nature should be laid open before you, but rise in your aspirations to the eternal fountain of truth, to the source of all knowledge, and pray* to the divine principle whose germ is laid within your own soul and which is nourished by the Spirit, that you may be shown the way to find the solution of all secrets within yourself, and read the mysterious book of Nature by the light of the true faith, as plainly as you behold the appearances of external things by the light of the terrestrial sun and through the perception of your external senses. †

If this power of interior perception has not already begun to manifest itself in your mind, you will not understand the meaning of these words ; but as you progress on the *Path* that leads towards the light not seen by mortal eye, it will become as plain to you, as it has become plain to others before you ; for there have been at the most ancient times men who possessed this power, and there are such persons living at present. In them the divine attributes of Man, which in the majority of mankind are still slumbering in a latent condition, have grown into active life, evolving a new being endowed with superior attributes. Such beings are the *Adepts* ; they are those who are *reborn in the Spirit*. ‡

There is only *One Supreme Power of Good*, *One Fountain of Life and Light*, *One eternal Truth* embracing the Universe. The highest prerogative of mortal man is to realise immortal truth, and

* By *prayer* is not meant the repetition of vain words or the pronunciation of gibberish, or the asking for the favors of an imaginary deity (See *Matt. vi. 7*), but that state of exaltation of the mind, which attracts the spiritual life-atoms from the realm of the Spirit. True prayer is performed in silence and requires no external ceremony, and it has been truly said, that “ he who does not know how to pray is very poor indeed. ”

† True knowledge consists in a realisation of the truth. A knowledge which has been attained merely by logical reasoning or through information does not enter the heart and will be lost when the intellect fades away.

‡ The process of spiritual regeneration is the same among all nations, no matter what system of external religion they may choose to profess.

thereby to become immortal. Spiritual man is the highest being in the scale of evolution ; his aspirations can reach no higher than to a perfect knowledge of his own Self and to become master over himself. In the innermost centre of the Self-consciousness of every human being exists a germ of wisdom, a power to recognise the truth. Under the influence of the rays of the great *Spiritual Sun* this germ may be made to develop and to grow into a living tree, whose branches extend through the infinite universe, and whose powers of spiritual perception may extend through all the realms of the visible and invisible states of matter, through the three worlds with their subdivisions, up to the Supreme Source and Centre of All. There is an invisible Sun palpitating in the centre of every organism, and sending its rays to the surface in the same manner as the heart of every living being sends the blood to all parts of the body. As the light of this interior Sun increases, the spiritual germ develops its strength. For the purpose of keeping this light burning and to develop that germ, each human being has a certain amount of energy at his disposal, which he may employ as he chooses ; but which he cannot use a second time, after it is once wasted or spent. If he wastes the greater amount of this capital—lent to him during his earthly life—in the prosecution of vain material pleasures, or for satisfying the artificially created desires of his body, his intellectual development will be slow and his spiritual growth remain in abeyance. If he employs the greater part of it for the attainment of intellectual—but merely temporal—acquisitions ; that is to say—if he merely stores his memory with information in regard to things which concern the impermanent and external phenomena of life, he may perhaps become very learned in regard to things which may be useful as far as they go, and remember a great deal of what is connected with his ephemeral and transitory existence, but his spiritual development will necessarily be slow ; for an energy lost upon one plane cannot be employed again upon another. Still this spiritual development is of far greater importance than the recollection of passing events, because its results are the most lasting, and will endure when the products of a lower state of evolution will have passed away. To attain perfection the intellect should be employed ; but its light should be made to burn in the fire of the Spirit, and the body be permeated by the health-giving rays of the latter.

All study of Occultism can have only *one* legitimate object, namely to develop this spiritual principle (the *Christ*) in one's soul, to awaken it to life and self-consciousness, and to enable it to realise its own immortal existence. This can only be done by concentrating the greater part of one's energy on that purpose, to rise in thought and aspiration up to the spiritual plane, and to repulse all lower attractions. The necessary consequence will then be that the lower instincts and animal desires, deprived of the energy necessary for their existence, will suffer and perish ; the human-animal element will be " crucified " and die, and the human-divine element will rise from the grave in a glorified, but nevertheless substantial body, into an eternal existence. To accomplish this should be the main object and purpose of all scientific and religious education. The ancient Occultists and Alchemists have had this object in view and have taught the way to attain it. The popular churches of to-day profess to have the same purpose ; but the result of their labor proves that the majority of our priests and lay-men have lost the light that was entrusted to them, and forgotten the meaning of the symbols. They are now worshipping the form and denying the Spirit, and their system has grown to be a religion of Materialism. *

There have been, however, at all times certain truly enlightened people who possessed the knowledge of Self. They knew the mysteries of the three Kingdoms of Nature ; the realm of matter, the paradise of the soul, and the region of the Spirit ; but they obtained their knowledge neither from hear-say, nor by the reading of books, nor by adopting the opinions of others as a matter of choice ; but by developing their faculty of knowing independently of accepted authorities. Such men have been the *Master-Masons*, who labored at the temple of *Sol-Om-On*, and who laid in their own hearts the corner-stone of the universal edifice of Wisdom, the perfect *Cube* within the perfect *Circle*, and whose arches culminate in the physical, moral and spiritual perfection of Man. They used to form themselves into societies whose object it was to afford mutual assistance to

* This degeneration of religion toward materialism has been especially apparent in the recent attempt of a body of ' eminent divines ' to " revise the *Bible* " for the purpose of bringing it more into harmony with modern methods of thought. The result shows that these eminent divines had not sufficient comprehension of the spiritual truths taught in the *Bible* in allegorical forms. It is also a significant fact, that in some recent editions of the *Bible* the *Book of Wisdom* has been omitted.

each other in their spiritual development, for although Self-knowledge cannot be imparted but must be attained by one's own directions, nevertheless the experience of such as have attained it may guide others on the way, and as the discoverer travelling through an unknown country notes down the localities of the mountains and rivers, the swamps and the jungles, and especially the places where *sweet* water may be found ; likewise the Illuminated, having found the road to perfection, point out the way and the places where they found the living water of truth.

Such societies still exist, although now as in times of old their secrets are not divulged to the vulgar, and even their existence is not publicly known. They are still using signs, symbols, and hieroglyphics in describing their science, which can be understood only by the Initiated, and they do this for the purpose of preventing the unworthy from entering into the inner temple of Nature, where he might learn the mysteries, and thereby acquire powers that might be used for the purpose of injuring others, and which would be certain to become a curse to himself * ; because a person whose will is evil becomes the more dangerous as his will becomes effective and powerful, and the latter may react even upon himself ; neither could men or women defend themselves against an evil-disposed person endowed with the power to set spiritual forces into motion, because the mode of action of such forces, and even their possibility, is still unknown to the great majority of mankind. Only those who seek the truth for its own sake and without any selfish considerations will be able to enter the Sanctuary and to see it by the light that radiates from their own hearts ; but those who cannot find this light in themselves may remain in the *Pronaos*, until they are duly and truly prepared to enter and to behold the Goddess without a veil. †

LUX.

(To be continued.)

* Such a misfortune is not to be feared if occult knowledge has been *lawfully* obtained ; that is to say, if a person has naturally grown into it ; for the first prerequisite necessary to attain that growth is the submission of one's own will to the universal will of the Supreme Spirit ; but such a danger would threaten those who obtain it under abnormal conditions. In spiritual growth the physical changes must keep on a par with the changes going on in the soul. If the latter should outstrip the former to a certain extent by premature and abnormal activity, insanity would follow, and all progress in their direction would be cut off for a time.

† The time when they will be able to enter will be determined by their karma, and therefore it depends on their own efforts.

ON THE INFLUENCE OF WORDS, NAMES AND PHRASES.

TH**ERE** must be more folk than one knows of, in this strange medley of a world, who have found themselves often affected by the sound of certain words, names, or whole phrases. I am one of them. I propose to here set down some of my experiences for those who are interested in such.

A friend of mine once observed, regarding poems I read to her, that I apparently heard the chant on the astral plane and brought it back and so interpreted it. It is difficult to explain these strong, clear impressions, as it is difficult to do so when they are vague, but none the less there. I have often seen a word in a foreign language, and without knowing the English of it, in a flash the sense has come. A German master of mine told me that it was because the fundamental root of the word lay embedded in it, and that I had the power of apprehending it, and thereby getting at the meaning. Be it as it may—and I rather incline to the solution—words of various kinds have very often conveyed to me just ‘the thing’ in a fashion other words have not, and there must be a reason for this, even if unrevealed. Well do I remember, for instance, the thrill that ran over me when I first saw and repeated to myself the name ‘Heliodore.’ Melodious, alluring, compelling, beyond all description, the liquid syllables flowed through me, and gave me a strange, dreamy pleasure. Out of that name then I built, as is often my wont, a whole poem. I quote a verse to show the lilt :

Bowed at the Shrine shall wait
 Heliodore !
Lord of the Golden Gate
 Heliodore !

At that time, it may be added for the benefit of some interested, I had not heard of this last line being a definite title of the Atlantean Emperor, and I did not learn it till some time after.

Greek names have a peculiar charm for me, and have always had since earliest childhood. I used to make them for myself in my day dreams, and they would come, bearing with them pictures of orange groves, marble temples, a blue sea, and the sunlight and beauty of a younger world than ours. ‘Ilion’ was one such of which I fondly imagined myself the composer, till some one informed me that it was

the ancient name for Troy! The poem it occurred in was concerned with the quest of an ancient philosopher, but at that time I had never read philosophy! The name I gave to my once unknown step-brother was 'Plenophastes,' but not to my knowledge have I seen it written or heard it spoken. 'Percy Bennet' was contracted into 'Pyrbenion.'

With regard to that termination of 'ion,' which has a great fascination for me, in writing another poem later the name 'Alaryon' suddenly flashed before me. Some years after, when I learnt of One called 'Hilarion,' the explanation was clear. I had simply mistaken the rendering into letters. The name 'Avalon' represents exactly what Tennyson tried to convey by it,

That bowery hollow, crowned with summer sea.

It brings to me what Fiona Macleod describes the word 'rest' as bringing to him, in *Where the Forest Murmurs* (p. 349) :

Rest—What an oceanic word.....what depths there are in it, what infinite spaces, what vast compassionate sky, what tenderness of oblivion—what hushed awakings.

What a seer in the realm of language is he!

I am with him in that dwelling on certain terms and phrases, as for instance :

'Still waters'—It has the inward music that lies in certain words ...amber, ivory, foam, silence, dreams...'Foam'—and the hour is gathered up like mist and we are amid perilous seas in faery lands forlorn. 'Wind'—and the noises of the town are like the humming of wild bees in old woods.*

To return to my beloved Greece for a moment : I recall a certain name 'Anthis † the Wonderful' out of which I saw unwind in long procession a series of ancient events in which my hero of the above title was ever the centre.

'Babylon' unfolds for me strange visions of which I once wrote :

When Nimrod came to Babylon
 What splendors lit the rose-clad way ;
 His cohorts passed at break of day,
 Their weapons gleamed, their armor shone.
 O scent of clove and cinnamon,
 A breath of musk and rose outblown,

* *Where the Forest Murmurs*, p. 263. † 'Anthos,' Greek for a flower.

And herbs in secret places grown,
Doth Nimrod bring to Babylon !

‘ Nimrod ’ itself has scarcely less power of revelation.

Take the words ‘ oblivion ’ and ‘ aeon. ’ When I pronounce the former, I am overcome with a sense of dark, softly moving waters, cypress trees, the banks dim and mysterious gradually widening, and the pale figures on them, at first Titanic, but for all that shadowy, and slowly fading as the river flows into a boundless sea.

The phrase “ Lost in the Night of Time ” is to me a boat passing on that water. Ra in his Boat “ Millions of Years ” is there also, and the stream which for me, as a tiny child, represented the word ‘ Eternity ’ calls to me out of that shoreless Ocean. I do not launch myself on it, but I turn back and find the colossal gateway whose name is “ Primaeval ” and pass there through granite shapes, carved in awful stillness, towering far above me, gigantic mountains beside whom the eternal Himālayas are dwarfed, endless forests and vast plains—all are contained there.

Reverting to the Land of Ra, a phrase once used by Mrs. Besant in an article “ Osiris the Beloved ” rang in me to such an extent that I knew I was once more summoned to unfold the poem it contained. I give the one verse :

Osiris the Beloved,
Lord of the reed-girt Nile,
Nor time nor change shall darken
The lustre of thy Smile.

‘ Kuryol, ’ a word-form ringing through me as I woke one morning, associated itself with old Hungarian, but gradually disclosed an allegory which is too long to speak of. Around the name I always see armed battalions grouped, the battle hosts of many an age ago.

“ The Land of Laughing Star, ” another haunting circlet of sounds, but thinly veiled by the concrete lettering, sang its music in me at intervals for nearly a year. Once I began to write a prose rendering, but came to a dead stop, and abandoned it. It finally imaged itself as a poem :

Cold and grey for evermore
Here on earth the dust is blown
On me as I move alone,
Dumbly by a barren shore,
But I go to Laughing Star !

“The Centre of the World” stirred me strangely. I saw in it the place where :

The Holy Inner Shrine
Still knoweth the Wings of Flame unfurled,
Still guards the Sacred Sign!

It was not till some while after that I knew what it was, and discovered that my interpretation was not wide of the mark. A friend of mine, speaking of Yeats’ suggestive songs, used to say that the one which allured him most was that wherein the following line appears :

Lake-water lapping on the shore.

It is true that you hear the slow sound of the waves in it. Sometime I have to write a poem twice in different metres, because the first form does not fit the soul of it, but as a rule I hit on the one that pleases.

Many indeed of the New Ireland poems have an unforgettable fascination. I have heard the writer A. E. dwell with keen delight on such word-renderings as :

The Land of the Ever Young,
The Land of the Living Heart.

And the word ‘Tir-nā-nōg’ is one to conjure with. Who among poets has not read Ethna Carberry’s unequalled song : “In Tir-nā-nōg !” ? Each verse ends with the haunting cadence.

My friend and fellow-singer, Mr. Cousins, has a poem of which the swing fairly enchants one, descriptive of climbing a mountain. But this is to cull only one out of many that might be named, and on which I hope to write later.

In one of the Countess of Cromartie’s fascinating and pathetic tales, the song of King Malachi is quoted. I had never heard it before, but I understood how and why it could have so affected the heroine of her story, and though the hearing of the song followed on the eventful meeting with him “who was the King,” I believe that had it preceded it the impression would still be the same :

Let Erin remember the days of old
Ere her faithless sons betrayed her ;
‘When Malachi wore the collar of gold,
That he won from the proud invader.’

To pronounce the name 'Kilmashogue' too brings one dreams of latent (not vanished) Majesty, pillars engraved in Ogham, the Wardens of mysterious hills and magic circles—those winged Presences with eyes like changeless stars, the light blazing over the heart, while the great wings flash forth in myriad colorings as they sweep by. All such look now and again through the outer framework of the old Keltic runes.

Of them also are 'Muirthemne' and 'Maeve,' 'Cuchulain' and 'Lu Lamfada,' 'Liath Mecha,' and others.

It was at 'Inch of Annascaul'—what a sound of enchantment that has—that my friend Ella Young heard the chariot wheels on the shore.

I have not been there, as men count going, but as I spoke the refrain, it visioned itself panorama-wise :

Where blue Himālayas lift
Range on range,
And passing cloud wraiths drift,
And sweep and change,
I move ! yet dream a dream—
I am not here at all !
I float down a white stream
To Inch of Annascaul !*

Take a long flight now from the glamor and faerie of 'Erin to the distant Norseland, an old love of mine, even as was Hellas in its day. 'Asgard' and 'Ragnarok,' what pictures creep out of these when one looks *in*. The latter is grim with its pillars of flame, and sounds of tumult and trampling. One can feel the hot breath of the war-horse, and see the High Gods directing and even merging in the conflict. The Norse battle-cries resound down the centuries, and as we pass into the great dim spaces of 'Valhalla' it is ours to behold the mailed heroes sitting at the immortal banquet-board, the tankards of mead foaming at the brim. For in mystic Asgard, one with the 'Blessed Islands' of the Hellenes, the wounded warriors pace and take their well-earned rest.

From Norway to the sacred land of Āryāvarta is another far leap, yet thither we come, as we hope to—many of us—when this dreary exile is over. 'Āryāvarta,' which if I would render it in my mother-tongue, images itself as the 'Morning Land,' how can I

* Published in *New Ireland Review*.

hope to peer into its unfathomed deeps and tell you what I glimpse there? The immortal 'Stanzas of Dzyān' will give you as much as words may reveal, and even then you must go alone past the word-barrier, alone, as I have sometimes gone when reading *The Secret Doctrine*, and the whole of a page has become an opening door which opens further and further back. . . . 'Avaṭāra' bears about it a blaze of glory, a suggestion of a Figure, seen through many robings. The Lord Buddha, Shri Kṛṣṇa, Jesus the Holy, and many a mighty One move there. And about Them vibrates all melody one can dream of, all color that lips can sing of, or eye behold, in all the worlds. It is the vision given for a moment unto Arjuna, another beloved name of mine :

And the Mother East, that cradles
All the greatest of the lands,
Sent her mighty Avaṭāra,
With the old gift in His Hands.

'Harischandra' : in that the Sun and Moon are imaged. It hints of mysterious Constellations, on whose numerical divisions and groupings the universe itself is founded. The Great Bear is there, and the vision of the child Arthur, as quoted by Fiona Macleod. The 'Sun Chant' one tried to speak through me many years ago might have also reached me through the murmuring of that name. Likewise the Rune of the Singing Stars :

To my Name Star, to the Flame Star,
Says the Song—
To the Pole Star, to the Soul Star,
Mine belong!
To the White Star, to the Light Star,
Mount and see!
In the Sun Star, in the One Star
One with me!

Helornè, Master Musician of the worlds, touches the keys in that great orchestrion. 'Helornè!' do you not see the tides of gold that flow when one says it?

But if you do not, then I will hope for you that you shall rise bye and bye into that realm empyrean and elusive, where Hellas and Āryāvarta, Ierne and the pine-clad land of Odin and Balder, the Babylon of Nimrod and Ancient Khem, are as One.

EVELINE LAUDER.

STONE-THROWING ELEMENTALS.

IN the October number of the *Theosophist*, there appears under the head "Interesting Phenomena," a note giving account of an occurrence which took place soon after the interment of a departed baby boy. Feeling sure that my personal experience in a case of like nature, yet much more startling and mysterious—a case in which I think invisible forces were evidently at work in league with the living—would prove no less interesting, I send the subjoined statement of facts for insertion in some future number of the *Theosophist*.

In one of the suburbs of a populous city there lived a family of modest means, the elder of which was one Mr. Francis Daniel, a very industrious and intelligent youth of unexceptionable character. They had rented a house in one of the bye-lanes of the district where, so far as I know, they lived for a short time in peace and quiet. Mr. Daniel, however, finding the place too large for the accommodation of himself, his wife and child, a girl of tender age, thought of letting out a portion, a set of rooms which formed a sort of wing, or rather an attached portion of the storied house which they themselves occupied. As I was in search of some place that would suit me, a friend referred me to Mr. Daniel for the rooms available. Mr. Daniel himself was on the look out for a sub-tenant to his liking, so we shifted to our new quarters at once, glad to find such a cosy habitation suited to our retired habits. But the arrangement soon involved us all in quite unexpected trouble. One night, all of a sudden, a terrible banging of our door facing the Daniels' quarters made us jump out of bed in alarm. At every few minutes' interval a fearful crash was heard, as if a hamper full of tiles were flung against that door. None of us dared to go out to see what was the matter. We cried out to the Daniels to look out of their windows, underneath which extended the tiled roofing of their ground flat, to no purpose. Helpless, we thought it prudent to remain inside with closed doors and wait to see the worst; but gradually the bombardment subsided and we retired to rest.

The first thing for me in the morning was to go out and examine the door, but to my astonishment I found nothing save a few stray bits of tiles here and there. Enquiring of the Daniels, we got no satisfactory reply. However, since no damage was done,

we chose to remain quiet and watch. The night following, the scene was repeated soon after ten with greater severity. Whole tiles seemed to dash violently against our door, like so many chimney-pots blown down by a fierce hurricane. Mr. Daniel looked awfully perplexed and depressed, for although the news spread like wild-fire, no local journal cared to notice it, because all those who heard of the event simply laughed and regarded us as dupes, or at best, victims of some hoax. However, to us the matter looked too serious for such summary dismissal ; hence a few of Mr. Daniel's friends, bold, educated, and devoid of all sense of superstition, determined to fathom the mystery, and quietly met at the house one evening to discover and capture the culprit. They sat round a table in Mr. Daniel's room near the windows on the upper floor, whence one could observe the spot and the door on which assault was made.

Seated silent for nearly an hour, the investigators got tired and laughed in their sleeves at the imaginary bugbear they supposed we had created for ourselves, when a piece of tile came down on the table right in front of them. Suspecting an emissary in the plot, some of them got out of their chairs to ransack the room, when a few more came dropping as if precipitated from the surrounding atmosphere. In vain they searched every corner and crevice—in vain they summoned the inmates of the house into their presence to search their persons. The astonished, baffled and disappointed group were at a loss to account for the phenomena. They were prepared now to leave the place, when they were, as it were, saluted with a few harmless peltings and all of them returned home not a bit wiser ! Some suspected it as a clever trick, the result of skilful legerdemain ; while others differed, on the ground that no evidence of the possession of any such missiles was afforded by the search of the persons of the individuals concerned.

Mr. Daniel felt much annoyed, and gave vent to his feeling by pelting with stones the neighboring house as the cause of the mischief. In the morning he went to the Police Station for help, and anon bands of policemen poured into the compound, thrusting themselves unceremoniously into every nook and corner. It was ten in the morning, the sun shone brightly, when the police entered the house ; they were welcomed by the usual thuds of stones and tiles crossing their way and falling in front of them. Astonished and

bewildered, they went out into the compound, expressing their opinion that the place was haunted, and that nothing could be done in the matter. It was now time for me to attend to my daily vocation, so I went out of my rooms into the compound, when a piece of tile came whizzing after me, grazed my cheek slightly, and fell in front of me ; meanwhile some one, scanning the surroundings, caught sight of an African boy upon a large tree in the neighborhood. Off went a number of spectators towards the tree, dragged down the boy, charged him with playing the mischief, slapped and threatened him, to make him declare the truth.

Poor lad—he was quite innocent of the charge. He declared that he was simply a menial servant in the neighboring household, and that he climbed up the tree out of sheer curiosity to witness the scene that caused so much agitation and brought so many policemen together on an otherwise quiet spot.

The drama which lasted only a few days was, however, too exciting for me—I could no longer play my part therein with equanimity ; so I forthwith went in search of another dwelling-place, and, in spite of my agreement with Mr. Daniel to occupy the house for a definite period, removed the very next day to another well-populated locality, and thus, for me, the curtain fell.

The foregoing narrative is interesting and instructive as showing how the unseen world is sometimes brought into close proximity with the seen. There are, it seems, individuals born with organisations which fall readily under foreign influences, consciously or unconsciously ; and in the case in hand, I believe that feminine emotional nature had much to do with the phenomena.

The author of *Art-Magic* explains in his work the difference between a medium and a magician. He says :

“ A medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena—the medium is only a passive agent in their hands. He can neither command their presence nor will their absence ; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, can summon and dismiss spirits at will ; can perform many feats of occult power through his own spirit, can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies ” (*Art-Magic*, pp. 159,160).

“ It should, however, be borne in mind that physical phenomena result from manipulation of forces through the physical system of a medium by unseen intelligences of whatever class ; because physical mediumship depends on a peculiar organisation of the physical system. In like manner, spiritual mediumship is accompanied by a display of subjective, intellectual phenomena, dependent on the peculiar organisation of the spiritual nature of the medium. A medium developed for one class of phenomena can rarely alter the phase of his mediumship—it becomes automatic in course of time ” (*Isis Unveiled*. i. 367).

Moreover we know that the physical and astral bodies consist of physical and astral lives, which, even after the Prāṇa has left, retain for some time the power to attract and be attracted to beings for which they may have an affinity or desire for contact. Several instances of such tendencies are found recorded elsewhere. (*Vide* Ennemoser's *History of Magic*, ii. 479-482). If we believe in such occurrences, we might infer that it is possible for an elemental to be attracted, under some law unknown to us at present, to the still integrate mass of molecules of the baby boy mentioned in the *Theosophist*, and to be *en rapport* with the family for some time. We are led therefore to the natural conclusion that the phenomena in question may not be due to the conscious effort of the higher Ego, but to the attractive force of the baby personality.

To return to our narrative. It appears that the phenomena at the Daniels were based on physical mediumship, that attracted astral forces or elementals. Bodin, in his *Work on the Demons*, p. 292, describes a case almost parallel to the one given above ; he says :

“ I remember that in 1557 an elemental demon, one of those who are called *thundering*, fell down *with the lightning* into the house of Pondot, the shoemaker, and immediately began flinging stones all about the room. We picked up so many of them, that the landlady filled a large chest full, after having securely closed the windows and doors and locked the chest itself. But it did not prevent the demon in the least from introducing other stones into the room, but without injuring any one for all that. A magistrate of the district came to see what was the matter. Immediately upon his entrance, the spirit knocked the cap off his head and made him run away. It had lasted for six days . . . when I entered the house ; some one advised the master of it to pray to God with all his heart, and to wheel round a

sword in the air about the room——he did so. From that moment not the least noise was heard in the house, but during the previous seven days that it lasted they could not get a moment's rest."

Was the restoration of peace and tranquillity due to the recitation of prayers or to the wheeling round of the sword? I should think to both. For the elementals, nature spirits, as also elementaries, disembodied human souls, however ethereal, appear to have a mortal dread of sharp-edged cutting or pointed instruments, such as swords, daggers, etc. Even to this day such arms are seen hung up in temples on the walls of the Holy of Holies.

D. D. W.

[The names in the above narrative are fictitious, but the writer of the account is well known to me as a trustworthy and respectable gentleman. ED.]

MAN DIVINE.

Man is superior to sin and shame,
 Evil and error he will yet dethrone,
 The beasts within he will o'ercome and tame
 The brute will pass, the Angel will be known ;
 Yea, even now the Man divine appears,
 Crowned with conquest, victor o'er all fears.

Hail to thee, Man divine ! the conqueror
 Of sin and shame and sorrow ; no more weak,
 Wormlike and grovelling art thou ; no, nor
 Wilt thou again bow down to things that wreak
 Scourging and death upon thee ; thou dost rise
 Triumphant in thy strength ; good, pure and wise.

JAMES ALLEN.



ECHOES FROM THE PAST.

LETTER OF H.P.B. TO H.S.O.

July 4th.

DEAR OLD MALONY,

Send you by order of K. H. the letter received by him from old Sam. The enclosed from Mrs. K. is interesting. She means business. I beg a reply, and pray K. H. to write him in his best style. Every subject must be touched. As soon as ready—and I beg you not to lose time, send it to me to Ootacamund, “The Retreat,” care General M.... and register it, please. I am going there on Saturday or the 7th. Took return ticket and all. It’s all right. I like the idea of the ‘remonstrances’ sent to me by B. S. Do you? Please say a few words about it. Write the copy without addressing, and all initials instead of names.

There was thunder here on Sunday. I went to the Madras T. S. meeting I do not know why. Was ordered by Serapis and went. Then they talked, talked, talked and jabbered, and the Samskr̥ṭ schools would have never come into existence but for my being ordered to rise and explain. So I did. *Result.* D. B. gave his signature to pay so long as he lived Rs. 30 a month towards a Theosophical Samskr̥ṭ School in Mylapore or Triplicane, and signed his promise to leave Rs. 10,000 to it at his death. S. R. gives 15 a month till the end of his life. Another fellow of Black Town Rs. 10 and many others 5 and 2 and 1.

Made new rules for Madras Society. Every member obliges himself at his initiation to send his sons to the Theosophical Samskr̥ṭ School for learning Samskr̥ṭ and receiving elementary education before sending him elsewhere; obligatory—not to send them to the Mission School. Every fellow is obliged to pay monthly, not less than one anna for the schools, but can pay Rs. 1000 if he likes. Result

Three Theosophical Schools started this week—Mylapore, Triplicane, Black Town. R.R. is in joy ; he said and repeated to everyone that poor old Olcott would envy Madame. For a whole year he tried and spoke about it, and many meetings were held but no one did a thing. But once I came for the first (and last) time to the meeting I succeeded fully !

It appears I “spoke prose without knowing it.” By the bye, you are to have a Secretary, when you return, to take with you. Very able and as devoted as any. Do not ask questions, *from him least of all*. If you have a suspicion that you have ever seen him before, keep it to yourself. This by order of the C... R...

Salaams,

Yours,

H.P.B.

LETTER FROM H.P.B. TO GENERAL LIPPITT, PHILADELPHIA.

January 30th, 1875.

MY DEAR GENERAL,

I have your letter dated Cambridge just now, and hasten to answer it. All the seemingly-signifying-nothing letters, dictated to you by spirits through your stand, are but so many instructions to your spiritualists in America, written out in cyphered alphabet (the Kabalistic employed by the Rosicrucians and other Brotherhoods of the occult sciences). I am not at liberty to read them out to you *until allowed*. Do not take these words for a dodge. I give you my word of honor it is so. John King knew how to write that way of course, for he belonged as you know to one of the Orders. Preserve all you may receive in such way *carefully*. Who knows what may yet be in store for blind America. One thing I *can* tell you though—the last words you ask about mean that until Spiritualism, or rather Philosophy and mysteries are solved in America in the *right way*, no help can be given by higher spirits, for the elementary ones and unprogressed ones would only give occasion—by making themselves erroneously understood—to the greatest misrepresentations of the science of sciences, which misunderstanding of the Divine Truth could but bring harm to mankind. *That's the reason why*. John has done all the could do towards helping you with your stand, but the poor fellow is not allowed to do more. As it is, he is not even permitted

to manifest himself any more, except by letters he writes or words he spells—unless I am alone with him. The time is close, my dear General, when Spiritualism *must* be cleansed of its erroneous misinterpretations, superstitions, and ignorant notions, all of which only make sceptics and unbelievers laugh at us. Deny Spiritualism and stop the progress of the Cause? It must be shown as it is—a science, a law of nature, an existing fact, without the existence of which all the Macrocosmos would soon go topsy-turvy, as a thing that popped out without any fundamental basis under it—a result without any reasonable cause for it—or a frolic of blind force and matter, the materialistic and crazy views of Büchner, etc.

I am glad you pass through Philadelphia—I shall be happy to see you and your dear daughter. But you must hurry, for I have to go away, lame as I am, on business which I cannot properly postpone. My way is to Boston and its vicinities, in a radius of about fifty miles around. I shall not be able to go to the charming place you speak about. It is not on my way, and my health, lame leg and the rest of it, is all fiddle-sticks, and comes in secondary in my trip. *I am obliged to go*, my dear friend, and there is no saying “nay” to it, whether I am dead or alive. Duty is duty.

Olcott has gone to Boston for a few days; he is sent there on business. I don't know if you had time to see him.

My health is progressing very poorly but I don't care a sugar plum.

I have just received a letter from Prof. B , with whom I am in constant correspondence. With his last letter he sent me two bits of autographs to put on my forehead to try to *pretend* I am a psychometrist. I saw all sorts of sights the moment I took up his letter—without knowing what was in it, and though I thought it was only idle fancies, I described him minutely what I saw, laughing at it as I did. What do you think? B writes me that never was there given a more correct delineation of things and character! It seems I put my finger in the pie, without knowing it, for this psychometrical business is a new thing to me, and I never tried it in my life. I shall beg of our friend G. G. Brown to advertise me in his paper as a psychometrist at 25 cents an hour. Is it too much, you think? 'Pon my word, I did laugh at myself at this new psychical discovery in myself. Ain't I a *well* of hidden treasures, General? “A regular one,” John would say.

Do come quick, hurry up, and I may go with you to New Haven or Springfield.

I now close my letter for you to receive it sooner. God bless you, my dear friend : I have some good friends in America it seems—that's new business for me too, for I am not much spoiled with that sort of luxury as sincere friendship.

Truly yours,

H. P. BLAVATSKY.

THE ALLAHABAD LETTER.

A good deal of feeling still exists in Allahabad, with respect to a letter supposed to have been from the Master K. H., although phrases in it occur which obviously could not have been written by any Master. Among H. P. B.'S letters, there is one dated November 25th, 1881, which finally disposes of the dispute ; it would seem as though the letter had been tampered with *before* it reached the person for which it was intended, who could only deal with it as it was when he received it. H.P.B. writes (her italics are preserved) :

It's all *rot*, my beloved twin. *No such letter* was written to the Allahabad Theosophists—brought to despair by the —and his brother (forgot name) to have the Mahāṭmās *communicate with them, write to them, teach them*, and stand on their heads generally for the *orthodox* Hindūs, wrote to Mahāṭmā K.H. To this the latter answered in a few words to be read by—at the meeting, if I remember right, copied out of the letter and read. (It was the first year.) There was no such thing as the Mahāṭmās wishing to have nothing to do with Hindūs believing in a P.G. [personal God] Flapdoodle. As far as I remember (I wrote to—to ask whether he could find that letter of the Mahāṭmā) it was said : “ What can an initiated Yogī (or Adept) do, who has renounced every *dogmatic religion*, caste, and all worldly things, to help one who persists in sticking to his Gods, idolatrous worship, etc., and—does all this. Ask any Hindū living, and I *dare one* of them to say that there is one real Sāḍhu, *High Yogī*, who has not the right to reject caste, every *dogmatic form* and all, keeping only to the worship of the Highest Principle—Parabrahman. That was the spirit of the few words addressed to—to be repeated to the Allahabad Branch. As to Pramada Dās Miṭṭra, no one in the world would go against his explanation of the relations of

Ishvara to Parabrahman. It is a matter simply of personal conception. One sees in Ishvara Parabrahman Himself. Others only His *māyic* reflexion. It is wickedness and malice on the part of—and C°. to ruin us in the people's minds. I asked—to write the explanation of all that business ; it is only bigots or *atheists* who could object to what was said by the Mahātmā.

I wish Dewān Bahādur saw my *Secret Doctrine*. He would not object much, I guess, to such principles. . . . It is not about a P.G., but about the *unseen*, the Total Principle, the *Universal Mind*, that the row is going on in Pramada Dās Miṭṭra's case. It is simply about the way of interpreting the metaphysical conceptions.

THE BETTER WAY.

I listen gladly to the laughing strain
 Sung by the daughters of unshadowed glee,
 And yet I know my minor chords of pain
 Strike deeper, sweeter notes of melody.

A melody which vibrates in the air
 Of that high place to which my feet have won
 Along the narrow path of dark despair,
 Unknown to those who have so lightly run.

By smoother roads to their full happiness,
 For which I would not give my perfect peace,
 Calm gain of an unmeasured great distress,
 Clothing me in a joy which cannot cease.

But ever rises on triumphant wings
 Of Faith and Hope, and bears me past the years,
 Above the shadow of remoter things,
 Whence sprung the fountain of my anguished tears.

Thus while I gaily join with those who lilt
 The lightsome songs of life, I surely know
 Love's greatest harmonies are ever built
 On strangely harsh discordant notes of woe.

M. H. J. H.

PERSONAL EXPERIENCES.

I.

I was riding quietly down a steep hill away in far-off Australia. On my left was a vineyard and on my right a slaughter yard. It was sunset and a cow was being driven into the yard, its last few minutes of life had come and it had to yield up its happy young life to satisfy the appetite of the "more evolved" animal called man. It rushed madly up and down, backwards and forwards ; its beautiful black eyes were filled with terror, its flesh quivered under the cruel lashes of its pursuer's whip ; still it would not enter the yard, till at last, exhausted and reckless, it charged a man who had placed himself within the gate for that very purpose ; he stepped behind the gate and the animal rushed in to its doom. Next moment a shot was fired, and again two more, then one awful bellow and—silence. The danger being over, I continued my journey past the yard. My pony suddenly stopped, trembled, and then rushed against the fence on the opposite side, nearly precipitating me into the middle of the road. I regained my seat, and by coaxing, tried to get him to proceed, but he would not ; he was terrified. At last I succeeded in getting him to go on ; then I looked at the yard where the dead animal hung, half skinned and bleeding. A man was carrying a bucketful of fresh blood across the yard, when I noticed that the air appeared to be one seething mass of something. I looked carefully, and saw that the yard and air were full of awful looking creatures, indescribable in their hideous loathsomeness : great serpent-like things with long pointed snouts, animals like immense masses of some kind of plastic stuff, with long suckers hanging down to the blood, sucking it into themselves, thousands of small things of unspeakable hideousness, all armed with the same horrible suckers. They crowded round the man carrying the bucket. Some of them seemed to fight with others and raised their loathsome bodies high in the air. Then one of them, a shivery mass of horror, made one awful plunge straight at me. My pony reared, and became unmanageable, and finally galloped up the opposite hill. Looking back, I saw that hundreds of these awful things were pursuing me ; I tried to rein in and quiet my pony, but could not, till he was too tired to go any further. He had seen what I had seen. Never again could I persuade him to pass that den of torture. I tried many times, but always had to turn back and take a different road.

This same animal could not be persuaded to pass a spot where any one had been killed, nor would he pass a cemetery after dark.

II.

I had been asked by a medical friend to try to make a clairvoyant diagnosis. The doctor—of course—knew from what his patient was suffering, so it was to be a test case. The room was darkened, so that we could not see each others' faces. The patient was brought in and placed in a chair beside me. I took her hand in mine—it was dry and hot—and waited. Presently I saw the patient quite distinctly, but I saw through her ; all sides were visible at the same time. Then I saw that something was wrong in the stomach ; there was a mass of something like hair, and the stomach appeared to be much inflamed. I told the doctor what I saw. The patient was an epileptic, and had swallowed a bundle of hair, and was then suffering from fever. Some days afterwards the doctor showed me the hair which he had obtained from the stomach of the patient.

III.

A friend of mine had been suffering very great agony for several months. She had consulted a number of doctors, but obtained very little relief. So at last they told her that they could do nothing for her. She went to a medium to get the advice of her ' spirit guardian,' who directed her to come to me and ask me to treat her magnetically and he would help. She came, but did not tell me that she had been sent by her ' spirit guardian.' I looked at her carefully for a few moments, then closed my eyes, and saw that she was suffering from a cancer. I began to magnetise her to draw away the pain. The first day I treated her for one hour. When she left me she felt no pain and slept well till after midnight. Next morning I again treated her for one hour ; the pain left her sooner than on the previous day, and she again slept well, and so I continued the treatment for seven days ; but I began to get weak and I had a severe pain just where she had the cancer. It got worse and worse ; I tried to ignore it and go about as usual, only thinking determinedly that there was no pain, and that I was not suffering from any complaint. About a week after I left off treating her, the pain returned to her worse than before ; her ' spirit friend ' was asked why he did not help ; he replied that the magnetiser had no confidence in him, therefore he could not come near. A few weeks after she died.

IV.

I was told to go down through the earth and find Hades.

I tried to go straight down through the earth, but presently it became so hot that I felt suffocated, and fainted. A little while after

I tried again, and got a little further down, but it got so hot that I felt as if my whole body was being burned by hot air. A few days later, a third attempt was made ; it became very hot, but I thought that it could not hurt my physical body as the room was cool. On and on I went through different kinds and colors of soil, sand and rock till they became soft and plastic, then there seemed to be nothing but steam, that felt very thick. It is not possible to describe it. This lasted for a long time, then it gradually got denser, and harder till it nearly resembled that first described. All at once I came out of the solid rock, and found myself—not in burning flames—as I expected but in a strange country. It was light, but not sun-light ; I could not see where the light came from ; there were no shadows ; the light seemed to emanate from everything, and appeared to be phosphorescent. There was a coarse kind of grass, but it was not like the grass that we know here ; there were trees also, but they had the same coarse unattractive appearance ; they seemed to be all branches and no leaves. I could not see any birds or animals. There were some very large rocks about, but the peculiar light made everything look unearthly and weird ; I could not hear any sound, but there seemed to be sound. The air did not seem to exist, and yet I knew there must be air. I was rather distressed, because I discovered that I had no body ; wherever I looked, I was there. In this way I constantly found myself driving through the earth, and I had to think myself back again, till at last I thought that there surely must be people in this strange country and I went to look for them. Presently I found myself in a city, with very narrow little streets ; the houses appeared to be made of some kind of stone ; there was nothing artistic or pretty about the place. The people were short and strong-looking, and all appeared to be very much alike ; their complexion was brown, I think, but the light gave them a rather yellow ghostly appearance. This was quite unattractive, so I went to seek something better. I came to a place where there were real trees and grass, and the people were a little taller, and not quite so ugly. They did not seem to have anything to do ; they were walking about aimlessly ; their faces were quite expressionless. I looked up to see if there were any clouds in the sky, but I could see no sky, only the light which appeared to get thick a little way up. It was neither hot nor cold ; I could not feel. I plunged downwards, and was glad to find myself safe in my own home. How nice it was to breathe air again. If all this is Hades, I would rather not go there.

V.

I had been asleep some hours when I found myself away from my home in a field. I remained there for a short time, and then I saw, coming towards me, a relative whom I feared and disliked. I started to go home, but he, seeing my intention, preceded me, till we came to the avenue or road in front of the house. There he stopped and stood facing me ; I was in the middle of the road. All at once I saw that I was surrounded by fire ; the flames leapt up furiously, and my relative stood a distance off, laughing. I looked at him and said : " No, you cannot injure me ; I *will* go, your fire cannot stop me ; " while saying this, I walked straight through the fire. Next moment, I awoke in my room. I had angered my relative very much the previous day by refusing to allow him to hypnotise me, and he told me that I would be sorry for it.

I. H.

 FLOWERS.

" As many kinds of flowers when waved to and fro scatter their scent far and wide, so wide is the renown of his accumulated merits, who once is born and lives as he ought. The scent of the Vassikī flowers does not travel against the wind, but the odor of those who live religiously spreads far and wide—the fame of the virtuous man pervades all places. The scent of Sandal-wood and the Tagara, of the Lotus and Vassikī flower, although real and sensible, is not as the fragrance of him who walks according to the precepts. Mean and false in comparison is the scent of the rarest flowers with the fame of him who holds by virtue, the excellency of whose conduct rises to heaven. He who thus lives in perfect agreement with the precepts, who walks circumspectly, and who by fixed thought has obtained release, he has far out-distanced the way of Māra.

As a ditch in the field, close beside the highway, will produce the lily in its midst, and spread far and wide its delightful perfume, so in the midst of life and death, beside the way of false speculation, the wise man diffuses his glad sentiments in becoming a disciple of Buḍḍha."—*Dhammapada*.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

The activities of the British Section of the T. S. during October do not call for any special notice here; they have been quite of the usual type and pursued with the normal amount of vigor. Lectures are being given in various directions, and the invitations to some of our speakers to address organisations, such as Ethical and Sunday Societies, are always a welcome indication of interest in what Theosophy has to give.

It is in the field of literature that October is such a particularly active month, and the flood of books poured forth this season has been fully as great as usual. Moreover it has been signalised by the end of the 'Book War'—the long conflict between *The Times* and the publishers anent the prices at which net books might be sold within six months of publication. The publishers appear to have established their contention and, as a sign of reconciliation, *The Times* publishes, conjointly with the house of Murray, a chief issue of the very book which gave rise to the law suit, and heavy damages consequent thereon, between these same parties but a few months ago. For six shillings it is now possible to buy, in three volumes, the letters of the late Queen-Empress, which raised the ire of *The Times* reviewer when sold for three guineas. This work, though of great interest to citizens of the Empire, cannot claim special attention from Theosophists above other sections of readers, but there are plenty of books dealing with various aspects of the occult which are also seeing publicity this month. Robertson's *Spiritualism the Open Door to the Unseen Universe* is the plain testimony of a straight-forward Scotsman who began by being a complete sceptic and ended, as so many careful investigators have done, in firm conviction of the reality of the Unseen. As antidote one may partake of Mr. Podmore's *Naturalisation of the Supernatural*. It is of course frankly Podmorian. Mr. W. T. Stead imagines what would have happened if Mr. Podmore had been in the place of S. Thomas after the Resurrection, and comes to the conclusion that there would have been no Christian Religion! *Culls, Customs and Superstitions of*

India, by Dr. J. C. Oman, is a book which will interest Indian readers, or students of Indian matters. The Ārya Samāj is treated at considerable length.

India is also occupying a good deal of space in the journals and magazines of the month. The *International* has an article on the awakening of India with references to the Ārya Samāj, the Rāmākr̥ṣṇa Mission and the Central Hindū College and Schools. The *Empire Review* publishes an article on the *Unrest in India*; the *Asiatic Quarterly* has one on the *Methods of Indian Reformers*; the *Financial Review* publishes the opinions of various distinguished authorities on Indian financial resources; and the *Modern Review* has an article by Lajpat Rai.

One always likes to note signs of the permeation of theosophical thought in the sayings and writings of people of note in the world-literature: here is Mr. Rider Haggard on telepathy and reincarnation: "Every one is quite familiar with the remarkable phenomena of telepathy. The doubters call it coincidence; but, whatever it is, it is often so wonderful that it seems to come from a world above, or, rather, beyond the little sphere in which we live. I am of opinion that all the people in this world to-day—at least a large majority of them—have been on this globe before, and will probably be here again after they have passed through the mysterious condition which we now term death." This is not surprising in the author of *She*, but it is satisfactory to find so definite a belief expressed. The fact is that Mr. Haggard's own stories have been by no means a negligible factor in saturating the minds of readers of a certain type with ideas of the occult, and Miss Marie Correlli, in spite of her extravagances, has been another propagandist, though no doubt an unconscious one, of notions which, when later encountered in more definite form, in the publications of the Theosophical Publishing Society, have been assimilated the more readily in that they vibrated on a chord not unfamiliar.

E.

NEW ZEALAND.

Little of interest has taken place in our branches since I wrote last, but one or two 'signs of the times' may be noted. The Rev. Gibson Smith, whose book on the atonement I referred to, has been allowed to continue in his charge under the Wellington Presbytery, and was congratulated by the presbytery on the purity of his motives and on his devotional spirit. This shows distinctly a broadening of view in the

Church to which he belongs. The diocese of Dunedin held its synod last month, and our Primate in his opening address spoke strongly in favor of the reunion of the Anglican and Presbyterian Churches, on the lines inaugurated in Victoria. His remarks were very favorably received, and many expressed a wish for a closer union with other Protestant Churches. It seemed to be recognised that it was at present hopeless to hope for reunion with the Roman Catholic Church.

The theosophical work done in Dunedin was publicly advertised at the same synod. It was brought before the notice of the clergy by the Rev. H. L. Snow, who wished the Bishop to issue a pastoral letter "clearly defining the attitude of the Church towards the Pantheistic conception of God, the doctrine of the Reincarnation (sic) and other Theosophical teachings which are at variance with the creeds of the Church." The debate showed there was considerable confusion as to the teachings of Theosophy, but it was acknowledged that Theosophy was spreading, especially among young people. A special tribute was paid to drawing-room work, which Mr. Snow said was used to propagate the teachings. This method has often been advocated by us, but we do not often have such a testimonial to its usefulness. The usual terms 'faddists,' 'prigs' and 'silly women' were applied to us, and Theosophy was styled 'one of the crazes of the day,' but all 'the same I think the question being considered sufficiently important to be brought forward will be enough to attract attention to our work.

The treatment of prisoners has occupied our Government for a long time. Juvenile courts were instituted some years ago, and one of our members at that time was very largely instrumental in helping forward the reform. I do not think that probation officers outside the police department are appointed, to specially help those 'First offenders' who are not sent to prison, and we might well work to get some tactful sympathisers recognised officially. Another reform introduced here is the tree-planting colony. The prisoner who cannot be admitted to probation for a first offence may be sent to one of these colonies, where he is employed in the open air, under less stringent discipline than he would have in a regular prison. At one time the tree-planting was going on in our Thermal springs district, and a natural warm water bath was used by the prisoners. One of our members sent (and I believe still sends) the New Zealand Magazine to one of the prisoners there, who spoke highly of the appreciation and of the interest it aroused. Efforts are being made by some mem-

bers to gain admittance as visitors into the gaols, others are visiting regularly hospitals and benevolent institutions. Miss Macallum, a member of H.P.B. Lodge in Auckland, has organised a toy department for the children in the Auckland hospital, and has been most successful.

K. B.

BULGARIA.

The Muhammaḍan says, that Allah never deprives his world of holy men. The presence of these good people keeps living the faith in God and in the invisible. Because of the very sad conditions of our nation under the yoke of Turkey thirty years ago—politically under the Turks and intellectually under the Greeks—our church has lost her influence over the people and its life is really weak. But one feels how Providence has not left helpless children without light in this dark night of ours. I do not know if in other nations there are so many living witnesses of the "other world" as among us. Personally I know a number of them, and I think I am not much mistaken if I say, that in every small district one always finds a couple of men who "went there and have returned to earth." Ordinarily they are to be found in the midst of the peasantry—men and women uneducated and simple-minded. Sometimes, but rarely, they are found in the cities. Their story is almost invariably this: they lead a simple and more or less pure life; their physical constitution is always weak; they go "sick of unknown sickness," and pass *three days* in trance, "neither dead nor living." The people by a long experience are well acquainted with this phenomenon, and before the half-dead has awakened the whole district is already aware of this. On the day of awakening a great mass of people gather around the 'holy' man to listen to what he has seen and what he has to teach.

The simple-minded peasantry, otherwise very smart, because of the very sad life they have lived under the yoke of the Turks, look with so great a faith in those 'holy men' and so believe in the life beyond the grave, that they gather at once to hear what message the 'resuscitate' has brought them from their departed parents and friends. Invariably people accept a great and radical change in the whole life based on the information of visitors to the other shore. Often from a simple and indifferently moral man, one became a man with strong principles and with conscious moral conduct. And perhaps this change, so visible for everybody, is the chief factor in the influence which those

individuals exercise upon the mass. Every one of these is known and has his influence in his own district. Some couple of years ago a maiden from one of the largest cities of my country drew the attention of everybody, because she became a subject of discussion in the newspapers, and because she travels in the whole country preaching publicly. The principal thing by which she exercises so great a sway upon the mass is her power of seeing clairvoyantly the past and the present of people, even to predicting some events in the near future. Beside this, it is probable that she sees the departed ones.

She is under thirty, in the full blossom of her youth, with high lifted head and piercing bright eyes, although she eats only once a day and very little. Her meal consists only of bread (mostly from the sacrificial bread given her by the priests) and some few fruits and vegetables. She takes no money; to the insistence of the devoted of her religious people she answers that she needs no money, because God's angels look after her; indeed she takes no money, yet she travels much and is always well dressed, her followers buying her all she needs for the moment. She says that she is guided by the Holy Virgin herself, and all she is doing is in obedience to her orders. Her life is the purest of all one can see in the city, and this is what attracts the respect of the intelligent classes, who are all of them atheistic. She is mocked by the younger generation, and many a times she meets obstacles from the officials, who sometime think themselves obliged by the posts they hold to guard the people from the "malefic influence" of this kind individual, but notwithstanding all this she has the courage to visit many cities and to speak publicly even against the officials. The simple religious mass has proved loyal to her; they have protected her many a time.

The first thing, when she reaches a city, is to go to the temple and after using incense (forbidden to women by custom) she sings and says prayers. By this time everybody knows her whereabouts, and the temple is full. She gets on some high place and speaks. She is very little educated; for only two years she has been at a school. Certainly her speech cannot be a display of learning, but it is obvious to everybody that every time she speaks after prayer, her speech is inspired and is of great force. She can speak for hours and the public is fixed in attention. After this she visits the cemetery and there, after delivering another speech, she goes from grave to grave and tells the

story of the buried and their present needs. As a specimen of this I will give here an example : after telling who was buried in the grave (it was that of an old woman) she proceeded to say how many children she had when she died, what kind of life she led, and she told how she sees her now ; she speaks thus : " the old woman shows me her shoes : they are old, not new, and the woman complains. Her gown is new indeed but it is not paid for yet." All this proves to be true. The custom in our religion is to dress the dead with everything new, as it is necessary for his ' travelling ' on the other side of death.

She has not the gift of healing the sick, and so she answers, when she is prayed by sick people to help them. But she can well describe the cause of the sickness and the best means for healing it. She has found many ancient holy sources, forgotten and buried under the ground. And most often she sends the sick to go to these sources and be healed by faith.

When necessary she tells the whole past of the men she meets ; she knows their present thoughts and conditions and sometimes foretells some events of their near future.

She teaches the people to return to the true religious life, to keep to fasting, to frequent the temple services, to take communion more often, and chiefly to live a pure life. In this last she is daring enough to speak publicly about the faults of people present, and ask them to change themselves. She is indeed very courageous, and that even before the magistrate. Called before the magistrate of a city to answer for something told to a priest, she answered to the magistrate : " Who are you to judge me ? what do you understand of spiritual things, you who have not taken communion for fourteen years ? Only the spiritual man can understand spiritual things." It proved to be true that this magistrate indeed had not taken communion since his entering the university. That made so great an impression on the official that he set her free and afterwards invited her to his own house.

Once she told a mother to be careful of her son. The mother told the father, who was angry with the " false prophetess " and the next day went to revenge himself. He met her at the Railway Station when she was departing from the city. On his lifting his hand to strike her she told him : " Be not angry with me, but go home and see what will happen in three days to your son." On the third day the boy was drowned in the river.

One can judge the attitude of the ' intelligent ' classes toward this

maiden by the fact that all the papers wrote against her. Articles sent by us in her defence were rejected. But in spite of all difficulties and opposition, the young girl has a very beneficial influence on the masses. One can see, after her visiting a place, the temples more filled before and more people taking communion.

S. N.

CEYLON.

On the 24th November, Mrs. Higgins completed her seventeenth anniversary as a resident worker in the field of education among the Buddhist women of Ceylon. The biggest battle she has now to fight is to stem the tide of the Europeanising of Ceylon. Thoughtless people are easily led into this tide and their number is fast increasing. Their children, as a result, are losing steady foothold on their *own* grounds, neglecting the study of their own national literature, religion, manners and customs to live in a foreign atmosphere. In short the danger signals of denationalisation are not far distant. To avoid such a disastrous calamity the education of this Island should be taken into the hands of disinterested persons not primarily concerned with conversion. Members of the Theosophical Society, like Mrs. Higgins and Mr. Woodward, are the pioneers of this noble work in Ceylon. With the beginning of the 18th year, Mrs. Higgins has introduced into the curriculum of the Musæus Girls' School the study of Pāli, a knowledge of which will help the student to better understand the teachings of the Lord Buddha, which are written in the that language and which are now chiefly taught to the laity by means of translations. These students of the Musæus school are being trained to be Buddhist teachers and the mothers of the rising generation of Sinhalese. And therefore the importance of the study of national literature is inestimable. The efforts of Mrs. Higgins are to be valued most since they are directed to training the *women*, who are to be the future mothers of the Sinhalese nation. Once the mother is educated on the right lines, there is not much fear of her children going astray, and she will have a sensible influence over her husband, if he happens to be Europeanised, to make him conform to the customs of his own nation.

We have had in our midst for a few days Dr. F. Otto Schröder the Director of the Adyar Library, who came to welcome to India his friend Professor R. Pischel, one of the most eminent Orientalists of Europe and who occupies the first chair in 'Samskr̥t of the

Berlin University. These two *savants* spent a few days in the Island, visiting places of interest and conversing with learned Bhikkus. They carried away with them very pleasant reminiscences of this visit to Ceylon. It may not be out of place to mention, that Professor Pischel was *en route* to Calcutta, where he was invited to give a series of lectures at the University there on Prakṛt Grammar.

Our friend the Christian Missionary is once more offering cheap education in English to the villagers. It is *cheap* and mischievous, for the village lad is thus taken away from his agricultural pursuits. To illustrate the point : a flourishing Vernacular School, under the management of the Buḍḍhist Theosophical Society, in an agricultural district not far from Colombo, was about to be wrecked by the cheap offer of an English education by a rival school of the missionaries. Mr. D. B. Jayatilika, the General Manager of Buḍḍhist Schools, saw the danger which threatened his school, and he had no alternative but to convert his Vernacular School into an Anglo-Vernacular one. But the danger is still lurking there ; the lads of a purely agricultural district, on getting a smattering of English, show an alarming tendency to neglect their ancestral fields and agricultural pursuits, in order to be quill-drivers or perhaps domestic servants. This was recently explained to a gathering of villagers by Mrs. Higgins and Mr. D. B. Jayatilika, and they exhorted the elders of the village to jealously guard against any encroachment on their agricultural pursuits by the Christian Missionary. The education of the Sinhalese and Tamils is certainly now in the transition stage, and their salvation depends on the method of the education imparted. Colonel Olcott foresaw the danger of missionary education and, with his keen insight into the matter, initiated the Buḍḍhist Educational Movement in Ceylon, and the success of his undertaking will depend entirely upon the efforts of such disinterested workers as those of the Theosophical Society,

H.

THE FIRST INTERNATIONAL MORAL EDUCATION CONGRESS.

I was one of the T.S. delegates at the recent Moral Education Congress, and I may here make a brief mention of the more significant speeches, and rest content with some indication of the general "color" of the Congress.

In the debate devoted to the subject of character-building in schools, Dr. Hayward said that public school virtues must be subordinated to some philosophy of life. Public schools, he said, are only just beginning to learn the difference between instruction and training. Insight, he maintained, must in some way be introduced. At a later session, the same speaker, maintaining that direct moral instruction might advisably be introduced into secondary schools, and quoting in support of this view the American psychologist, Dr. Stanley Hall, further declared that the objection to such instruction is due to the fact that public schools have created a species of 'taboo' around moral questions. The possible power of such 'taboo'—of the mental atmosphere thus created—was the subject of lively and interesting discussion.

Dr. Stanton Coit struck an interesting note in declaring that the problem of the future is not going to be "Bible or no Bible" in the schools, but the question of whether the Bible is to be taught according to old, or Higher Criticism, methods. The new criticism recognises the human and social forces which make for holiness. Children, he said, must be taught to look to secondary causes—social conditions, etc.—as causes of character, but this involved no negation of a higher source, for such social forces are called *secondary*. The warmth with which this speech was received was most significant as indicating the desire of the audience for religious teaching in broad and balanced form. Equally significant was the coldness with which certain narrow religious speeches were received. The Congress as a whole showed a fine spiritual sense—a keen recognition of realities, and quick detection of non-realities. A warm reception was given to a daring speech by Professor Mackenzie in which he said that besides recognising the spiritual genius of the writers of the Bible, we needed to learn to recognise spiritual genius *outside* the Bible—a living teacher, he ventured to affirm, might be better than the records of dead men, as "a living dog is better than a dead lion."

There were many notes struck which indicated clearly the demand of the Congress for religion as a reality, not a form. The gathering was a vital one, suggesting possible development.

L. C. B.

THE ART CIRCLE OF T. S.

The art group of the H.P.B. Lodge gave an entertainment on October 28th, which was a great success.

The drawing-room was turned into a miniature Art Gallery, contributions from many members of the group being hung on the walls. The largest exhibits were water-color drawings of mediæval subjects, with a touch of mysticism about them. The beautiful Egyptian symbol of the Winged Globe afforded the scheme for a richly colored picture of the gathering of the sheaves—the Divine Man with outstretched arms drawing to His Heart innumerable human figures, or the Higher Self weaving into the fabric of His Vesture the many personal lives. Many subjects were treated in various media, and there was ample evidence in the show of *life* and ideas ; perfection of form will follow in time, for in some instances the artists are still students. At the entertainment itself Mr. Clifford Bax took the chair in a very genial way, paying a high tribute to the encouragement and inspiration which the Art-Group had steadily received from the President of the Lodge, Mrs. Sharpe. The most solid item on the programme was a short essay by Miss Spurgeon, which is printed in one of the Art-Group Transactions. Some good music was rendered very tastefully, and poems by Mr. Bax and Mrs. Duddington were well recited. Mrs. Sharpe has a delightful way of finding things for folk to do—quite a number of new people are now working in various ways, thanks to her stimulus. The Art-Group is a case in point.

W.

ANOTHER ORDER OF SERVICE IN ITALY.

From the *Corriere della Sera* of Milan we take the following notice :

At Grazzano-Visconti, a flourishing borough of the Piacentino, which takes its name from the family of the proprietor, the Count Visconti di Modrone—the Count Giuseppe has just founded a most excellent Institution which has for its object the intellectual, moral and economic improvement of the rural classes of the entire region. The Institution comprises an agricultural station, a school for rural industries, a public library, a series of scientific conversations to be held on Saturday evenings, etc. The direction is entrusted to Prof. Giuseppe Brambilla. The Agricultural Station has already begun its activities, and the winter courses of Sunday lectures have commenced in the various centres of the district, on agricultural subjects—Agricultural Economy, and questions which especially interest the agricultural population such as Pellagra (a skin disease), Malaria, Emigration, Special Cultiva-

tion, Chemical Manure, etc. In the School for Drawing—instituted to give opportunities to carpenters, masons and artisans for perfecting themselves in their crafts, 45 pupils have already enrolled their names. Annexed to the Free Library, the Founder has placed a small Meteorological and Agricultural Observatory. In the year 1909 the Institution will give prizes for competition among the agriculturists of Vigolzone and Podenzano for the most rational cultivation of the fields. This initiative—well-planned and put into action, thanks to the munificence of its founder, with the aid of instructive lectures and good teachers—certainly constitutes an example of the greatest interest for the people.

We must add that the Visconti Institution also proposes to furnish Italian emigrants with all necessary information concerning the countries to which they wish to go, as well as of the special cultivation of those countries.

Besides lectures of a technical kind, there will also be those of a moral order, and the first of these will be given by Dr. G. Sulli Rao, Secretary of the H. P. Blavatsky Group of Milan, of which the Count Visconti di Modrone is also a member.

The direction of the Institution is entrusted to Prof. Cav. Brambilla, a strong sociologist of open mind and high ideals.

We would earnestly beg all the members of the T.S. in countries which are adapted to Italian emigration, to assist in the growth of this Institution, by furnishing us with information that will be valuable as a preparation for emigrants, so as to render them more fit for special work in the countries, to which they wish to emigrate. O.

ESPERANTO.

We have received the following from Mr. A. P. Warrington of 517 Colonial Avenue, Norfolk, Va., U.S.A.

The International Science Association of Esperantists is engaged upon the preparation of an Esperanto Technical Dictionary, and as the work is to cover a very wide field, the association is utilising the voluntary services of experts in the various departments of human interest to prepare Esperanto words to express the ideas of their respective specialties. In this connexion I have asked the General Secretary of the Association whether he will include a department of Theosophy in the forthcoming work, and offering my services on behalf of such department, to which he has replied thanking me for and accepting my proposal. I feel convinced that the Esperanto movement is a living, growing force, and that sooner or later the people the world over will awaken to the great value which such a movement has for them, as they are

fast doing already, and we Theosophists especially, it would seem, ought to find it, in many respects, a movement running parallel with our own. Esperantists are to no small extent liberal and imbued with the spirit of brotherhood, and they are certainly working for a vast end, so their field offers a line of activity for us which we ought not to be slow to cultivate. It would seem important, therefore, that we should as speedily as possible furnish to the Esperanto readers words translating our terminology. To this end I should like to ask that each one of our members throughout the world who is interested in this phase of our work, will consider himself or herself a committee of one to compile a list of Esperanto words to describe as much of our theosophical terminology as they may think necessary, and that they will send the results of their labors to me as soon as possible. I will then collaborate with others, and edit the material, and forward the same as soon as practicable to the International Science Office for publication in the dictionary. Each Esperanto word chosen should be translated either into English, French, or German, or as many other national languages as the individual may know, so that the meaning of the word may be shown in various tongues. But a translation into one national language alone will always be acceptable, where others are unknown, no matter which one that happens to be.

If you will kindly publish this letter in an early number of your magazine, I shall hope thus to set in motion the machinery for accomplishing the purpose herein set forth. But if theosophical Esperantists should on due reflexion think the undertaking ought to be better organised and managed otherwise than is herein outlined, I shall be most happy to co-operate with any system or plan that will insure the greatest effectiveness to the object desired.

REVIEWS.

PRIESTS OF PROGRESS.*

This is a "novel with a purpose," but it is so well-written and the story is so natural in its unfolding, that the purpose is achieved without any sense, on the part of the reader, that he is being preached at. Three medical students open the story, all under hospital training, and enthusiasts in their profession. The note of the book is struck in the rescue by a fellow-lodger of a dog which had escaped from a laboratory, where he had been the subject of an experiment. The note is strengthened by a hospital scene, in which an unnecessary operation is performed on a woman, a poor patient. The home of a celebrated surgeon is admirably sketched in, with the intellectual cynical head, the timid wife who abhors scientific cruelty but dreads protest against it, the daughter, proud and high spirited, regarding her father as a benefactor of his race. The story unfolds naturally and quietly, bringing in powerful arguments without effort, and appealing to the reason even more than to the heart. There is no exaggeration, no violent declamation, no abuse, and every crucial statement made is verified by an exact reference to medical books or journals; these references form an appendix, and a footnote, giving the reference, is added in every case.

We heartily recommend the book, as a keen weapon against the crime of vivisection, and trust that it may have a very large circulation.

A. B.

OCCULT CHEMISTRY.†

The publication of the above work will, I think, mark an important epoch in theosophical literature, and the time of its publication has been particularly well chosen, since the experiments of scientific men are now largely concerned with the field of investigation which is herein exposed to our gaze. It differs from such works as *The Secret Doctrine* in making a smaller demand upon the intuitive faculties and being in closer touch with the practical methods of modern scientific research.

* By A. Colmore, London: Stanley Paul & Co., 1, Clifford's Inn, Temple Bar.

† By Annie Besant and C. W. Leadbeater, The *Theosophist* Office, Adyar, Madras, and The Theosophical Publishing Society, Benares City and 161, New Bond Street, London, W.

A suitable sub-title for the book would be "The foundations of modern Alchemy," for the subject with which it deals is more closely linked with transmutations or alchemical processes than with chemical changes. Chemistry, as at present understood, is concerned for the most part with molecular conditions and transformations in which the chemical atom is an unalterable unit, but Occult Chemistry, on the other hand, is essentially concerned with the conditions and transmutations of the chemical unit. It is therefore clearly alchemical in character, and it seems likely that this work may do for the modern developments of alchemy what Dalton's atomic theory has done for ordinary Chemistry. I do not, however, wish to imply that no light is thrown on ordinary chemical theories and processes, for, on the contrary, such important matters as chemical valency and the periodic grouping of the elements receive most luminous explanations.

We do not, however, receive any satisfactory reasons why some elements are positive and some negative, though it is clear that this cannot depend upon the form of the chemical atom, for the highly positive sodium and the highly negative chlorine have each the same dumb-bell form and differ very little in the arrangement of the constituent parts. This is only one out of many such instances, and we are told that our investigators "have not so far detected any characteristic whereby an element can be declared, at sight, to be either positive or negative." It has occurred to me that this property of the chemical element may depend upon the ratio of the positive and negative ultimate atoms contained within it. When the bodies on the hyper level are further disintegrated they assume the atomic state, in which a positive and negative form are exhibited and the number of atoms (positive and negative *together*) for each element are given. If in addition to this, the number of positive and negative atoms were also given *separately*, it might perhaps give us a clue to these two important properties of the chemical elements.

The names positive and negative as applied to these two fundamental forms must not be hastily identified with the ordinary use of these terms, for it is quite possible that the nomenclature may need to be reversed when translated into the language of chemical affinity, and the separate counting above suggested might enable this translation to be made.

I have no doubt that the labor of counting each element in this way would be great, but if done for only a few elements it might be sufficient to serve our purpose. If, for instance, the atoms composing

sodium and chlorine were counted in these two groups it might show clearly how this property originated and also if the positive of Plate 2 was identical with the positive of sodium. An even easier method would be to classify the 18 atoms of hydrogen into nine positive atoms and nine negative, or ten positive and eight negative, or whatever they may be.

Since the articles composing the book have already appeared in this journal it would be superfluous to describe them here, or to dwell upon the time and labor that must have been expended over the work, as this is evident at a glance. It is a book essentially for the student, and a series of studies in occult chemistry will, I hope, shortly appear by some one capable of doing justice to the theme.

The arrangement and motions of the atoms are in many respects similar to what has been suggested by J. J. Thomson in his *Electricity and Matter* (p. 115), but Thomson's corpuscles cannot be the same as the physical atom though it may turn out to be identical with the 49 astral atoms which appear when the physical atom is made to vanish. If this be so, it is singular that the astral atom should have been isolated before the physical. Thomson's corpuscles are discharged from the negative pole in a Crook's tube and have been much studied, but the nature of the discharge from the positive pole is only now receiving a thorough investigation and it is this positive discharge which will, I think, eventually give us the ultimate physical atom. Hence theosophists would do well to watch with keen interest for any new discoveries with regard to these positive rays, for within the next few years they may demonstrate to the scientific world the practical utility of occult studies.

A recent discourse by Sir J. J. Thomson at the Royal Institute (*Nature*, Nov. 12th) 1908, Vol. 79, p. 52 is a distinct step towards the goal, for he there shows that all bodies, however high the atomic weight, are broken up in the positive rays into matter as light as that of hydrogen. There are moreover indications that some bodies are even lighter than hydrogen, for the maximum disintegrations imply groups of only 14 or 16 atoms as against 18 in hydrogen. In these experiments one of the electrodes is covered with a layer of sodium and potassium, and since sodium consists of 12 funnels of 16 atoms and a connecting rod of 14 atoms, and these become separate bodies on the proto level, it may turn out that this operation is the breaking up of matter from the elemental to the proto state. This is further indicated

by the fact that these bodies are both positive and negative (*ibid* p. 54) as they should be if both the positive and negative physical atoms are carried along in the stream of positive rays.

In the same discourse a statement is made which may possibly explain why the ultimate physical atom has remained so long undiscovered, for we find that when the pressure is reduced low enough to break up all elementary bodies to a fineness equal to hydrogen, the electric current requires to have a potential so high that it pierces the vessel and destroys the vacuum. And it was only by means of some contrivance for lowering the potential that these experiments eventually succeeded. It would, therefore, seem that when electric forces are used strong enough to bring matter to the proto level, these forces pierce the containing vessels, probably by disintegrating the elements composing the glass. Until therefore some means of protecting the vessels against these forces is discovered, and potentials of much higher power are employed, it may not be possible to demonstrate the ultimate physical atom as a scientific fact.

Since scientific interest is now concentrated upon the nature of these positive rays, and some of our ablest physicists are engaged in investigating their nature, the mystery underlying them will probably be disclosed before many years have past, and on this account I think the publication of *Occult Chemistry* is particularly timely.

G. E. SUTCLIFFE.

IN DEFENCE OF HINDŪISM AND BUDDHIST POPULAR LECTURES.*

Two more books from the pen of our President that go to further the second object of the Theosophical Society. The first, though meant for Hindū youths, will be found useful by our propaganda workers in Indía, where they have repeatedly to meet missionary attacks, deluding the public, against Hindūism and Theosophy. The book distinctly indicates the scientific basis of the Sanāṭana Dharma, and thus the faith becomes a rational one thereby enabling the doubting intellect also to respect it. The demand for scientific religion is great and Hindū youths ought to feel grateful for this book.

The second—the *Buddhist Popular Lectures*—is a collection of

* By Annie Besant, The *Theosophical* Office, Adyar, Madras, and the Theosophical Publishing Society, Benares City and 161, New Bond Street, London, W.

lectures delivered in Ceylon in 1907 and are full of stirring passages that will elevate the Buddhists. They contain many hints of practical utility which the thoughtful among the Sinhalese will take care to ponder over. The eloquence of the lectures, though marred in print, is clearly felt by the reader, and often the peruser, engrossed in his work, hears the silvery voice of the speaker.

Both the books deserve a wide sale and we recommend them to all our readers. They are cheap at their price of Ans. 14 and Re. 1, respectively.

B.P.W.

ORPHEUS.*

Number IV of the Transactions of the Art Circle of the London H.P.B. Lodge appears under the title of *Orpheus*. It shows a great improvement and deserves congratulations. The cover, designed by Mr. Edgar Davies, from an artistic standpoint is original. The frontispiece is by Gertrude Levy and represents Thetas and Achilles, and is indeed of high merit. The literary contributions also are good. They are : "The Mystery-Well," by Diana Read; "Art—the Unifier," by Herbert C. Sidley ; and "International Arts " by Maud MacCarthy. The last one suggests the possibility of a greater Art through the mingling of the characteristics of Eastern and Western Arts—the eastern idealism with the western technical skill. Several poems of merit are also included in the number.

F.A.F.

FEEDING THE MIND.†

An excellent booklet, to be finished at one sitting. Good in style, not devoid of wit, it is pleasant to read, but its value lies most in the practical hints given. It is an effort to translate some of the rules of the body into corresponding ones for the mind, and the effort is successful. Thus indigestion, gluttony, etc., are applied to mind, and advice is given to settle "the proper kind, amount, and variety of our mental food" which ought to be taken at proper intervals. Those who aspire to practise yoga may well be recommended to read this little book, full of useful suggestions.

B.P.W.

• * Transaction of the Theosophical Art Circle, No. 4, H.P.B. Lodge, London,
 † By Lewis Carroll, Chatto and Windus, London,

OUR CONTEMPORARIES.

THE AMERICAN JOURNAL OF RELIGIOUS PSYCHOLOGY AND EDUCATION. (November.) *

Miss Lucy C. Bartlett has given a 'human document' of singular candor, poignant sincerity, and great usefulness, in "My Inner Life." She relates her "making compacts" with God as a child, but without any sense of love to Him or of His love, and one at the age of 22, "flung without reverence to that Power I almost hated, but yet felt." Under chloroform for an operation she learned the fact of re-incarnation; "I went under the chloroform a desperate rebellious little girl—I came out of it a soul that understood." This led to the study of Theosophy, but she did not join the Society. As under chloroform she had grasped the plan of life, so did she find the guiding force of that plan to be love, while in a Nursing Home for nervous exhaustion. "I felt the Divine Love *descending* on me and wrapping me round." From a series of voluntary leavings of the body, she gained inner strength and awaked a sense by which "biddings" came to her, clear and imperious, by which she has since guided her life; sometimes they are less clear, and reason and judgment are called on to play their part. They seem to rise from within, and there is a preparatory restlessness, a strain to understand, then comprehension, The details that follow are minute and profoundly interesting, and should be studied with the reverence due to the unveiling of a human soul.

Other Contents : Four Types of Protestants, Jean du Buy, Ph. D. ; Waste involved in Church Methods, E. L. Talbert ; The Conception of God of College Students, V.P. Robinson ; Reviews.

THE OCCULT REVIEW. (December.) †

Mr. Arthur Edward Waite continues his exposition of the Hermetic Mystery, now turning his attention to "The Pictorial Symbols of Alchemy." The copper-plates in the tracts of the 17th century illustrate the art of alchemy, yielding the lighter side of a dark and inscrutable literature. A plate of an alchemist's laboratory shews Basil Valentine, Thomas Norton and John Cremer, surrounded by the implements of their craft; mercury as the principle of life is next seen, flanked by two symbolical figures, and a key to the art is given,

* Clark University Press, Worcester, Mass. U. S. A.

† W. Rider & Son, 164, Aldersgate Street, London, E. C.

of a most curious character. The dragon of material life is seen in conflict with a knight of the Spirit, and in another illustration a unicorn, the Spirit, meets a stag, the soul, in a forest, which represents the body. Many other most curious and significant plates are given.

Other Contents : Notes of the Month, Editor : The place of Authority in Occultism, W. J. Colville ; The Spiritual World, J. Todd Ferrier ; Hypnotic Therapeutics, J. Arthur Hill ; Thought Transference and Telepathy, A. Goodrich Freer ; Reviews.

THE MODERN REVIEW. (December).*

"Is Islām hostile to Progress?" is the question vigorously answered in the negative by Mr. S. Khuda Baksh. He complains that antiquated errors about Islām and the Prophet still grip the imagination of some western writers, despite the fact that all religious beliefs are modified by the forces at work in every nation. The great jurists of Islām created a legal code enormously more complex than the elementary laws laid down by the Prophet for his own age, and was the outcome of true enquiry. Muhammaḍ encouraged his followers to use their own judgment, and there is no finality of Muhammaḍan law, nor fetter on private judgment ; that the law of Islām is not inflexible, nor its social system inelastic is proved by the history of its jurisprudence.

The social system is constantly changing, slavery has ceased, polygamy is almost extinct, divorce practically unknown, intolerance on the decline, religion becoming liberal. Educated families are beginning to dispense with the purdah, and women are gaining liberty. Islām is, in fact, far more favorable to modern progress than is Christianity, which enjoined renunciation of the world, passive obedience, and heaven as goal.

Other Contents : No less than 16 articles, of which the most noteworthy are : The teaching of Morals and Religion, S. K. Ratcliffe ; The Germ of the up-to-date in rural America, Saint Nihal Singh ; Equation of Nationality, Chuni Lal Mukerji ; The Yellow God, a serial, H. Rider Haggard ; Reviews.

THE METAPHYSICAL MAGAZINE. (October.)†

The Power of "The Ideal" is the theme of Mr. C. S. Wake ; it is the ruler of organic nature, though only recognised by man. In the early human stages the ideal referred only to organic needs, but with

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

† 500, Fifth Avenue, New York.

the progress of mind it rose to the intellectual plane. The early ideals were generalisations from experience, along any line, and thus arose ideals of Beauty, of Conduct. Ideals of society, apparently pointing backwards to a Golden Age, were in reality finger-posts for the future. The higher mind cannot rid itself of the organic functions but it may control them, and at the rational stage organic procreation tends to give place to mental creation.

Other Contents : The Autobiography of an Idea, Ellen Burns Sherman ; The Path of Duty and Delight, Ishwar Chandra ; Kindred Souls, Isadora Dix ; Dept. of Psychic Phenomena ; Dept. of Metaphysics ; The World of Thought.

THE REVIEW OF REVIEWS. (November.) *

The Character Sketch of the Month is Lord Ripon, who is described as a character almost unique in public life. The "word of wisdom" obtained from him by Mr. Stead was that in public as in private life conscience must be supreme : in ruling, a man should make the ruled feel that his first object is the prevailing of justice and truth. In the Topics of the Month, Mr. Lajpat Rai explains to Mr. Stead what he would do if he were Viceroy of India ; Mr. Henry Vivian, M. P., expounds his co-partnership Tenants system, which seeks to prevent the creation of slum property ; and Professor Bottomley announces the discovery that Nitro-Bacterine made strawberry plants yield two crops instead of one, and other corresponding wonders. The reviews and summaries are, as ever, admirable.

THE INDIAN REVIEW. (November.)*

"The coming Congress," two articles by the Editor and Sir Pherozeshah M. Mehta respectively, give the constitutional view of the present dispute. Mr. Natesan points out that the Congress now unequivocally restates as its basis the principles on which it has been working for 23 years, so as to dissociate its methods from that of the Revolutionaries. Those who would drive out the British, whether by violent means or by a universal boycott, have brought on a serious crisis, and have necessitated a clear division between constitutional politicians and the new school. Leaders of the latter, when tried for sedition, have pleaded that they have not sought severance from the British, but only self-government. Why, then, should they object to the Congress putting this fact on record ? The section of politicians

* 14, Norfolk Street, Strand, London, W. C.

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

who conscientiously object to this may be respected for their sincerity, however deplorable their policy and principles. Let them form their own organisation. Sir Pheroze Shah warmly defends the policy of the Congress, declaring that some seek to use it for aims and methods not altogether constitutional, and says frankly that union at all cost is undesirable, and distinct convictions had better be expressed by distinct Congresses.

Other Contents : The Jubilee of the Proclamation, Editor ; What India requires, J. D. Baines ; A fragment on Education, Prof. J. Nelson Fraser ; 7 other articles, Current Events, Reviews, etc.

THE ASTROLOGER'S ANNUAL FOR 1909.*

Mr. Alan Leo issues his December number of *Modern Astrology*, much enlarged, under the above title, and the chief article is contributed by himself under the heading of "Astrology and personal Fate (Karma)." The word karma covers everything that comes under the law that action and re-action are equal and opposite ; it is the basic law of the universe, and to work with it brings 'good,' to work against it 'evil.' "It is the law of fire to burn, and of water to engulf a body heavier than itself. If a man should place his hand in the fire and not expect to get burnt, we should term him a very ignorant man and probably consider him a fool, at our present stage of knowledge with regard to the properties of fire. Knowing the law of water to drown those who cannot swim, we take the necessary precautions to avoid drowning. We should set clearly before ourselves the fact that karma creates nothing nor does it design. It is *man* who plans and creates causes, while karmic law adjust the effects, which adjustment is not an act, but universal harmony, tending ever to assume its original poise just as a bough when bent down forcibly rebounds with corresponding vigor." Teachings concerning the cyclic laws of the solar system form the science of the New Astrology through which the light of the Wisdom Religion is streaming. The wise man rules his stars ; the fool, obeying—not the stars but—the lower impulses of his nature, suffers (by reason of the law of re-action) that misery which follows every abuse of nature's laws and principles. The triple division of karma gives us the nativity at birth, the power to make use of it and the total pressure on us, so that an advanced Ego may "break his horoscope." Knowledge of these also explains national calamities, railway disasters, etc.

Other Contents : Editorial ; Dream Experiences, N. G. Shera

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

What is luck? The Patrician and the Plebeian; Astrological Anecdotes; How to read the cards; Zelius; 4 short articles and Poem.

THE HINDUSTAN REVIEW. (November.)*

A Hindū lady writes on the "Ideal of Hindū Womanhood," and suggests methods for its practical realisation. The ideal Hindū woman must have the devotion of Sītā, the dignity of Draupadī, the constancy of Sāvitrī, the wisdom of Maiṭrayī, the daring of Grace Darling, the courage of the Rājpuṭ maidens, the charity of Florence Nightingale, the generosity of Svarnamayī. She must be given an education suited to the times, yet preserve her nationality. The education of the intellect must be accompanied with the training of the heart, else can she not play her part in the Indian home. She has to rule as well as to obey, for on her rests the peace and conduct of the home. Love of the country must be in her heart, and she must practise the virtue of hospitality. She must guard the home from harmful foreign customs, and use country-made articles training her children in patriotism. Thus she will create the ideal Hindū Society, in which men and women discharge their respective functions, meeting with proper freedom, living simple, earnest, noble lives. Education and training are the means of realisation.

Other important articles: Indian Musalmans and the Indian National Congress, Abbas S. Tyabji; Modern Egypt and Modern India; Agricultural Co-operation and Credit in India, C. J. Ragnath a Rao; As an Indian sees America, Saint Nihal Sing; etc., etc.

We have received the French translation of Mrs. Annie Besant's *Self and Its Sheaths*, which is well got out.

The Elementary Text Book of Sanāṭana Dharma is translated into Canarese, by R. Raghunatha Rao, President of our Chitaldrug Branch.

Self-knowledge, by Tarak Chandra Das Gupta, is an "introduction to the study of Metaphysics" and is "a part compendium of *Āṭma-vijñāna*," by the same writer. It is published by Surendara Chandra Das Gupta, 28, Anthony Bagan Lane, Calcutta.

The Songs of the Gods is a poem by Capt. R. C. Cockerill, and strikes the right note of equality of all religions and the supremacy of One Spirit in all forms. The songs are good and worth a perusal.

Sri Ramanujacharya, His Life and Times is a brochure by S. Krishna-swami Aiyangar M.A., and those who want to know something of this teacher's life-work may peruse it with profit.

* 7, Elgin Road, Allahabad.

MAGAZINES.

The Theosophic Messenger, October, comes more improved with very readable articles and interesting information. The first instalment of Dr. Van Hook's article on "The Principles of Education" is published, while "Studento" writes on "The Coming of an Avatāra." The Number distinctly indicates the increase of life in the American Section. Another sign of this is the new *American Theosophist* which, under Mr. L. W. Rogers, is making steady progress. Its November number contains "Heredity vs. Reincarnation," by Donald Lowrie; "Occultism in Shakspeare's Plays," by the Editor, "The Prison Problem" by Irving Cooper, etc., all of which are very good.

We are glad to see a marked improvement in the November number of the *Vāhan*, the organ of the British Section. In addition to the ordinary news and business notices there are some interesting "Stray Notes," a report of the International Moral Education Congress, some "Impressions" of the Third International Philosophical Congress, an article on "the Seven Rays of Development," and some interesting Correspondence. The General Secretary is to be congratulated. We see she is printing stray resolutions censuring her for not issuing a document declared by counsel to be criminally actionable if published. It would be best for those who wish a breach of the law to be committed to commit it themselves and take the penalty. But as the T.S. is a law-abiding body, it should not officially break the law, and the British Section should thank its General Secretary for saving it from a legal offence. Many branches have taken this course.

Theosophy in Australasia, November, has "Jesus, the Man" (III), by Ernest Hawthorne, a report of Mrs. Besant's Lecture on "Theosophy and the Workers," some reprints and Notes, etc.

The South African Bulletin, November, contains besides Editorial Notes contributions on "The Constitution of Man," "The Doctrine of the Heart," and "A few thoughts on the first object of the T.S."

Sons of India, November, speaks of the sowing of the seed in Benares, Lucknow, Agra, Allahabad and Bombay. "Hints to young sons of India" are very instructive; another short contribution is "How to open a Lodge."

The Lotus Journal, December. In the "far and near" column are published letters from Kate E. Whyte, Hodgson Smith, G. Dyne, Ernest Mariette, M. B. (London), and Lilian Sidley, who as parents of

boys and girls who were once under the care of Mr. C. W. Leadbeater testify to the great value of the beneficent influence of Mr. Leadbeater on their children. We are glad to note the courageous stand taken by these persons to do justice and right the wrong done to Mr. Leadbeater. Mrs. Besant's lecture to the Glasgow Lodge on "The Life of the Theosophist" is begun and Miss Severs concludes her "S. Catherine of Siena." There is an excellent contribution by Dr Van Hook on "The making of a gentleman" while Miss Mallet concludes her study of "Wagner."

The Light of Reason, Christmas Number, has four beautiful colored plates and more than a dozen short articles and poems, all of which are readable.

In *Tietäjä*, November, the editor writes on "A New Life." There are articles on "Why I believe in Theosophy?" "What is Karma?" etc.

Sofia, the Bulgarian monthly prints Mrs. Besant's old article on "Occult Chemistry" and other matters.

The Russian *Theosophical Messenger* for November does much credit to its editor, who also contributes two articles to this number.

La Verdad for November brings further instalments of *H.P.B. and the Masters of Wisdom* and of the *Pedigree of Man*, as well as a lecture by Dr. Steiner.

Sophia the Spanish Organ has in its November issue a photograph of the newly founded Theosophical Library in Barcelona, which seems to be a delightful place for quiet reading.

Isis for November concludes a learned article on the "Reasons for the trials of witches in the Middle Ages", and also has a translation of our President's lecture on "The Spirit of the Age" and the usual Sectional news.

Theosophia the Dutch organ has further instalments of "Old Diary Leaves" and other articles.

The *Bulletin de la Section Francaise* informs us that the French Section has now become the "French Theosophical Society," under which name we hope it will become more and more a centre of usefulness.

Teosofisk Tidskrift for November contains a lecture by Mr. Leadbeater and a biographical sketch of Dr. Steiner written by Shuree.

We acknowledge with thanks, November Numbers of *The Animal's Friend*, *The Seeker*, with a good article on "The Essential unity of Life," by Christiana Duckworth, *Phrenological Journal*, *Notes and Queries*, *Modern Medicine*, *Harbinger of Light*, *Prabuddha Bharata*, *The Brahmavadin*, and *Kalpaka*; December Number of *The Madras Christian College Magazine*; *The Vedic Magazine* Gujrāti *Cherāg* and *Jijñāsu*, and Telugu *Svādharma Prakashini*.

SUPPLEMENT TO THE THEOSOPHIST.

NEW BRANCHES.

INDIAN SECTION.

The General Secretary for T.S. in India has issued charters :

(1) On 5th November 1908 to form a Branch of the T.S. at Nannilam, Tanjore District, to be known as the Ramakrishna Lodge of the T.S., President, Mr. C. Narayanaswami Iyer, Secretary, Mr. P. Ram Iyah, Nanilam, Tanjore District.

(2) On 4th December 1908 to form a Branch of the T.S. at Navadurp, Nadia, to be known as the Navadurp Branch of the T.S., President, Babu Bisweshwar Chakraborty, Secretary, Babu Gopi Krishna Chandra, Navadurp P. O., Nadia, Bengal.

W. B. FRICKE,
Recording Secretary.

BLAVATSKY GARDENS.

I have received the following further donations :

	Rs.	A.	P.
Mrs. Marie M. Higgins	10	0	0
Miss S. Pieters	5	0	0
Mr. H. Frei	15	0	0
Mr. C. A. Hare	15	0	0
Mr. T. Davis	10	0	0
Mr. Peter de Abrew	15	0	0
Mr. H. W. Hill	15	0	0
L. C. Appel	15	0	0
Dou and Douna Ruspoli	90	0	0
Already acknowledged	22,540	1	7
Total Rs ...	22,730	1	7

ANNIE BESANT, P.T.S.

FINANCIAL STATEMENT.

The following receipts from 16th November to 12th December 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.

			Rs.	A.	P.
General Secretary, Finnish Section (£13-12-1)...	...	...	204	1	0
Do Italian Section (£16-19-0) ...	...	...	254	10	11
Do Australian Section (£8-8-6) ...	...	...	126	5	0
Do Indian Section ...	...	...	2,487	0	0
Presidential Agent, South America (£4-9 10) ...	...	...	67	7	1

PRESIDENT'S TRAVELLING FUND.

Mr. O. Gastucci	}	Paris (fr. 20)	12 0 0
Mme. Duface					

RENT AND INTEREST ACCOUNT.

Rents Inspector and Provl. Secretary ...	...	...	108	0	0
			<hr/>		
Total Rs. ...	...	...	3 259	8	0

A SCHWARZ,
Treasurer, T.S., Adyar.

The following receipts from 16th November to 12th December 1908, are acknowledge with thanks :

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

DONATIONS.

			Rs.	A.	P.
H. H. the Maharaja Saheb, Bhavnagar ...	...	...	200	0	0
Miss F. Ward, Stratford (£5-5-0) ...	...	...	78	12	0
Theosophical Society, Quetta ...	...	...	5	0	0

GRANT-IN-AID.

Teacher's Training Class	300	0	0
			<hr/>			
Total Rs. ...	...	...	588	12	0

A SCHWARZ,
Honorary Secretary and Treasurer, O.P.F.S., Adyar.

T.S. ORDER OF SERVICE.

The Theosophical Mission League of Greater New York has been enrolled in the Order, and its objects, articles and bye-laws approved. It has as its objects : " To disseminate and teach the more important truths of Theosophy, such as the Brotherhood of Man, his unity with the Divine, Reincarnation, Karma, and the existence of the Guardians of Humanity, to :

(1) Those incarcerated in Prisons, Penitentiaries and Reformatories ; (2) The people living in the crowded and tenement districts of the territory covered by the League and where Theosophy has not yet penetrated ; (3) The children of such people. The preamble states : " Recognising the terrible Mental, Emotional, and Physical conditions existent in this large city, among the poorer people living in it, and knowing that an understanding and belief, by such people, in the more important truths of the Ancient Wisdom is essential to the betterment of such conditions and also to the prevention of crime ; this League is formed to endeavor to teach and spread the knowledge of these truths among our younger and less evolved brethren ; presenting them in such manner that the least intelligent may understand.

" The League expects to work in fields not usually reached by the activities of Lodges of the Theosophical Society and to prepare the ground for a deeper study, a more comprehensive understanding, a greater faith in the Justice, Love and Wisdom of God, revealed to us under the name of Theosophy."

Mr. M. J. Whitty is the President. We earnestly wish success to those who are thus carrying the Bread of Life to the starving.

ANNIE BESANT, P.T.S.

DR. RUDOLF STEINER,

Our good colleague, the General Secretary of the German Theosophical Society, will deliver an important series of lectures on " The Spiritual Hierarchies and their reflexion in the physical world" in Dusseldorf, on the 12-22 April 1909, and members from all Sections are cordially invited. All information can be obtained from Fran Clara Smets, Kaiser Wilhelmring 42, Obercassel, bei Dusseldorf, Germany, who asks me to give this notice. I cordially wish for the eloquent doctor a large circle of hearers.

ANNIE BESANT.

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