

# THE THEOSOPHIST

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## ON THE WATCH-TOWER

**O**UR first paragraph last month spoke of the proposed request to Congress that it should appoint a Commission of five members to approach the various Governments on behalf of peace. Now we read that a resolution has passed the Representative House, desiring President Taft to appoint "a Commission of five distinguished Americans, to confer with Foreign Governments, with a view to the promotion of world-wide peace". Things move rapidly in these days. It is suggested that Mr. Roosevelt should head the Commission, and he is obviously the man for the work. His speech at Christiania—to which I also referred—has been much praised in America, and is said to have strengthened "a conviction firmly held by some Americans that the former President will head a movement which shall aim to make war impossible". It is also pointed out that "the peace of the world reposes in the hands of eight men... at least six of these eight men are peace advocates". The resolutions submitted to the House were drafted as follows:

That a Commission of five members be appointed by the President of the United States, the duties of such Commission to be as follows:

First—To urge upon the attention of other Governments the fact that relief from the heavy burden of military expenditures and from the disasters of war can best be obtained by the establishment of an International Federation.

Second—To report to Congress, as soon as practicable, a draft of articles of a Federation limited to the maintenance of peace, through the establishment of an international court having power to determine by decree controversies between nations, and to enforce execution of its decrees by the arms of the Federation, such arms to be provided to the Federation and controlled solely by it.

Third—To consider and report upon any other means to diminish the expenditures of Government for military purposes and to lessen the probabilities of war.

Thus has the first great step been taken.

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I note in *Theosophy in Australasia* the statement that the Cremation Society in Sydney, founded by a League of the T. S. Order of Service, has now become a large public body, and is passing out of the control of the League. That is as it should be; the Order should start needed activities in the outer world, and when they are strong enough to run alone, should let them go.

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Our Esperantist members will be glad to know that a short exposition of Theosophy was given by Mme. Dion Trovillon in Esperanto to a meeting of Paris Esperantists, including General Sébert and other leading Esperantists of the French capital. The lecture was arranged by the T. S. Order of Service Esperanto League, which seeks to spread Theosophy through this common language. It is very interesting to see how Theosophists are working for the spread of the WISDOM in many different ways, and are seeking for opportunities to bring its light to all. We have some offering its ideas to the blind by the medium of Braille; others utilising Masonic symbolism to illuminate the Lodges with the true Light; others succeeding in getting a monthly Supplement in a widely circulated weekly like the *Christian Commonwealth*; others starting a daily newspaper which deals with current events in a

Theosophical spirit. In these and in many other ways, Theosophy is permeating the modern atmosphere.

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The Theosophical Society in Scandinavia has elected as General Secretary—to fill the vacancy caused by the death of Bro. Zettersten, and temporarily supplied by Captain Lingquist—a very old member, who stood firmly at the time of the Judge Secession, Lieut. Colonel Gustaf Kinell. It could not have found a better leader, and we welcome him heartily to the General Council.

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The *Spectator* notices a remarkably liberal book by Canon Robinson, entitled *The Interpretation of the Character of Christ to non-Christian Races*. The Canon thinks that "Christ should be presented as a Teacher who comes not to destroy but to fulfil their own highest law". The first thing that a missionary should do is to practise the Christian virtues that are distinctively oriental, and then he may hope to win Indians to practise those which are distinctively occidental. He gives a characteristic story about a good man, who did not understand English methods of account, and like a well-meaning and bewildered child, filled up his accounts to "please". How far he was from dishonesty was shown by the sequel.

The English superintending missionary demanded monthly accounts and refused to continue the supply of funds until these were forthcoming. Accordingly the poor catechist, who had not kept any proper accounts, filled up the balance-sheet in the way which he thought would please the European missionary, and when he was questioned about some of the items, and they were found to be incorrect, he was dismissed as being unfit for missionary work. Several years later a lady was visiting a distant village in the jungle. She tried to make the simple folk understand what manner of person Jesus of Nazareth was. She told them how He was the poor man's friend, how He used to eat with them and visit their homes, how He used to go about healing wherever there was sickness, how the children used to run after Him in the street and clamber about His knees. Her description seemed to meet with an unusually intelligent response; and as she finished, some one exclaimed: "Miss Sahib, we know him well; he has been living here for

years!" Amazed, the lady discovered that this old catechist had settled there on his own account. It was he who fetched the old men and women their water and their fuel. Where any one was sick, it was he who used to sit outside the door till evening, and then come in; for no one ever got a chance of sitting up at night but he. When plague and cholera visited the village he was the intrepid nurse. In the old man unfit for missionary employ the people of that village had seen and recognised Jesus Christ.

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It will be remembered that in 'Rents in the Veil of Time,' in the June issue of the *Theosophist*—Life VIII—it was said that the city of the Chief Castor was fenced with iron plates. A correspondent sends references from the *Rg-Veda*, vii. 3-7, 14, 15, 95, etc., which speak of "iron towns". This has been supposed to refer figuratively to strong forts, but it is evident that it is a literal description. These unexpected small corroborations of details in our observations are very interesting, and I shall always be grateful to students who will take the trouble to send them.

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In the troublous days of 1906, one of our best members was expelled from the Theosophical Society for saying, among other things, that the Society had "no moral code". I brought the matter before the General Council by an appeal to the President-Founder, and, with his full consent, the expulsion was cancelled and the member reinstated. While this was pending, I was nominated for the Presidency—in January 1907—and wrote an article on 'The Basis of the Theosophical Society,' deliberately using the same phrase that had formed a charge against the expelled member, in order to see if I should be expelled for it, and also in order that all members of the T. S. might know, before they cast their votes, what would be my policy if elected. The phrase has been wrenched from its context and widely used against me, as showing that I considered morality to be a matter of indifference in the T. S. Nothing could be further from the truth. It is as though it were said that the *Bible* declares:

“There is no God”—a statement literally true, but made to convey a lie. For the sake of the many good people who have been distressed by the false interpretation put upon my words, I have reprinted the article, and it may now be had as a pamphlet. It is my profound conviction that a spiritual Society may not, without committing suicide, drive away the sinner instead of seeking to redeem him; that it cannot have a moral code, enforced by penalty on its members. And this, not merely on the common-sense view enunciated by the householder in the parable of Christ (*S. Matt.* xiii. 28, 29), that in the effort to root out the bad, the good may also be torn up; but on the far deeper principle that evil is not destroyed by evil, but by good; that the Law of Moses may be necessary for the maintenance of a State, but the Spirit of the Buddha and the Christ is the very life of a spiritual Society; that the helping of the weak is the duty of the strong; that the sinner may be rescued by the company of the good, but never by being driven away from them. As the Messenger of the White Lodge, I must proclaim and strive to act on its eternal principle that “Love is the fulfilling of the Law”.

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It is a sign of the progress being made by Theosophy in India that I found a flourishing Lodge, with a Girls' School attached and in its own building, with the local Zemindar as President, at Periyakulam, a little town nestling at the foot of the hills, 27 miles away from a railway station. The Zemindar, the Hon. Rao Bahadur Rāmabhadra Naidu Gāru, had invited me to his township to open the Victoria Memorial High School, built by his exertions and largely maintained by him. We trundled along over the 27 miles in a motor-bus, and though we certainly gained in time we lost in comfort, comparing the modern ‘devil-carriage’ with the old-fashioned bullock-cart. On the first evening I was taken in procession to and from the Zemindar's palace, at which an address was presented, and as I passed slowly along through the thronging crowds, I could not but wonder what was the

effect of the proceedings on those simple-minded country people. What did it mean to them, this taking of the white stranger through their streets, surrounded by all whom they looked up to in their daily life, and with every sign of honor and respect? Townsfolk are accustomed to the comings and goings of well-known people, and they cause no ripple on the surface of the busy life beyond the passing interest of a pageant, if pageant there be. But in these childlike slow-moving minds, set in narrow grooves and bound with ancient customs, what is the effect wrought by what to them must be a portent so strange? Among the educated people of the district the work of the T. S. was well-known; they were acquainted with the Central Hindū College, with the Order of Service, with the Sons of India—these last indeed were prominent in their orange scarves, keeping the road open through the crowds. As the Zemindar said in his eloquent address: "Theosophy makes religion practical and serious, and covers all the details of actual life," and his hearers were evidently in accord with him. He is an admirable example of the landed aristocracy of India, and a living proof of the useful service which a man in his position may render when he devotes himself to the good of his tenantry, instead of squandering his substance in city life.

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A most disgraceful and slanderous attack is made on Indian men and women in a paper called *The Common Cause*, said to be devoted to the interests of women. "The Hindūs classify their women with cattle; the Mahomedans imprison them for life... The life of the average woman is one of horrible injustice and long drawn-out cruelty... Where the master of the house is not so well off, the women are penned in ugly, dark rooms, opening out into filthy court-yards containing cattle-sheds. They live their poor warped lives under conditions too terrible to contemplate." Nearly two columns of this rubbish are printed. Nothing but harm can come from publishing falsehoods of this kind, for uninstructed people may believe them. If

the writer were less grossly ignorant than she is, she would know that if Hindūs classified women with cattle—which I have never known them do—it would be a high compliment, for it is the Brāhmaṇa, the highest and haughtiest caste in India, who is linked with the cow! Such quaint blunders may people make when they write about things of which they know nothing. Or again: "It is a widespread practice to sell the wife to the highest bidder;" yet one of the evils against which Social Reformers fulminate here is not the sale of brides, but the sale of bridegrooms! An eligible young man is as hotly competed for as is the most desirable *parti* in a London drawing-room.

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H. P. Blavatsky's words that the Masters of Wisdom were preparing to give proofs of the Secret Doctrine; that her teachings would be derided and rejected only in the nineteenth century; that in the twentieth century scholars would begin to recognise that the Secret Doctrine was not invented by her but outlined; that in the heart of Turkestan were buried vast cities, and that tradition speaks of "immense subterranean abodes, of large corridors filled with tiles and cylinders"—all this is being corroborated day by day. I mentioned in the July *Bulletin* the unearthing of a big library in Turkestan. Now *The Leeds Mercury* gives a long report of a lecture delivered to the Lodge of that city by Mr. Priestley Smith, M. A., on the discovery of a huge library containing some 32,000 volumes, at Tello, in Southern Chaldea. This library contains:

History, chronology, geography, law, private and public correspondence, dispatches from generals, proclamations of the King, philology, mathematics, natural science, lists of birds, animals, fishes, insects, stones, astronomy, astrology, theology, the science of divination by omens, as well as poems and purely literary works, copies of deeds, contracts, legal documents, and even inventories of the goods of public and private citizens were stored in the libraries of Babylonia-Assyria.

There are even some school exercise books of children, with their sums, and translations from modern Babylonian into ancient Sumerian; one likes to think of the

wee Chaldeans toiling over exercises which were to be read thousands of years later. (Our Asst. Librarian will, I am sure, take the hint.) Then there is a letter of Khammurabi, the Amraphel of *Genesis* xiv. 1, *et seq.*, (only *Genesis* gives the date 1918 B. C.) written after Chedorlaomer's defeat. The original of a letter written in the days of Abraham is indeed, as Mr. Priestley Smith says, "one of the romances of history".

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Our readers will be glad to hear that our member, Dr. Schultz, who, in making her report on Hindū Philosophy to the Minister of Education and Fine Arts in Paris, so boldly advised the French Government to officially recognise the Theosophical Society as "of public utility," has received the grade of officier de l'Instruction Publique, in recognition of her report, thus proving that a brave declaration of Theosophical principles is no bar to public honor in France.

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It is delightful to see a placard issued for posting on hoardings in Paris by the League against Vivisection—a part of the International Union—in which Dr. Boucher, F. T. S., is one of the Vice-Presidents. It comprises quotations from five doctors against this barbarous practice, warns the people to protect their dogs, and has two effective illustrations: one of a dog guarding a wounded soldier, and the other of a dog stretched on an operating table, "martyred by the false scientist". Future generations will look back on the torture-chambers of the scientific vivisector with a disgust and horror similar to that felt by ourselves when we look back on the torture-chamber of the religious Inquisitor. Pincers, knives, nails, red-hot irons—all are there in both, in the one case to save bodies, in the other to save souls. The latter survival of savagery has vanished; the former will follow it.



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

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀPHĀ BĀI (H. P. B.)

(Continued from p. 1250.)

IN order to show to what extent the procedure of a European hypnotiser is similar to that of a Kurumba sorcerer, and to show further that the force working behind these phenomena is identical, I will now relate two stories as examples. One of them is taken from the scientific experiments of a French doctor, the other from my own experience in the Nilgiri. "But that is in India, in the home of ignorance and superstition!" some will exclaim. Very well! Let us begin then with the case which happened last spring in France, almost under our very eyes, and in the presence of many witnesses.

A French daily, if I am not mistaken *Le Temps*, brought out a series of very interesting articles which were shortly afterwards reprinted in a Swedish journal. The author of these papers was a physician of Lille, a town in Northern France, who had studied for several years in Paris under Dr. Charcot and other beacons of science. He had carried his experiments so far that he was able to guide his subjects by mere thought when once they were asleep; *i.e.*, it was no longer necessary for him to speak his commands aloud, he only needed to think them, or write them down on a slip of paper which he then gave into the keeping of a third person. He maintained he had brought about in this way a phenomenon which

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

had never been witnessed before. Dr. Charcot has called this kind of phenomenon *acte par suggestion*. It differs from the ordinary ones in so far as the subject is not ordered to do a certain thing at once on awakening, but to do it a month or even several months later at a specially given time.

Our doctor used to proceed in the following way. Standing before the sleeping subject he whispered his command almost inaudibly into his ears; or else he only gave it by thought or wrote it down on paper, to comply with the scepticism of his friends. His orders were thus worded: "At the end of this month (or of so many weeks) on such and such a day, at such and such an hour, I order you to do so and so." Then followed the command in minute detail. On awakening the subject remembered nothing; but at the end of the fixed time, at the precise day and hour, he suddenly stopped whatever he was then doing in order to carry out the command. He did it mechanically and without knowing why; nor did he ever dream a minute before that he would do such a thing at all. After having acted on the suggestion, he remembered it in some vague and dim manner but was unable to explain why he had done it.

These interesting but dangerous experiments resulted in a tragedy, after which they were stopped for a considerable time.

In the town of S. there lived a policeman, and he probably still lives there, as all this happened in the spring of 1884. He was a hale and strong man, a little corpulent, thirty-five years of age, very devout, and when off duty of a gentle and pliant disposition. The doctor saw in him an excellent subject to experiment on. Having assured himself of his mastery over the poor policeman, he made him do all kinds of silly little things and, together with his friends, he finally planned the following trick.

The constable was put to sleep. He could not be awakened by burning corks, nor by being pricked with

needles under his nails, nor by a pistol fired close to his ear. He was in a cataleptic state. Now the doctor and his three friends went into an adjoining room, where one of the latter wrote an order on a slip of paper which he then handed to the magnetiser. This done, they returned to the sleeping policeman, and standing in front of him the doctor read the order inaudibly, after which he gave the constable the mental command that three weeks after that date at two o'clock in the afternoon he should commit the following crime :

"Here is a sharp Malayan knife," he said mentally, showing him a small wooden ruler. "I put it into this cupboard. On such and such a day at two o'clock in the afternoon, you will take it, regardless of all lock and key. Armed with this knife you will go into the Public Garden, into such and such an avenue (giving the precise description), where you will see under the seventh tree a gardener watering a flower-bed. Unnoticed you will creep to him and kill the man by stabbing him three times in the back. This done, you will take a shovel and dig a pit under the tree wherein you will bury the body. Then you will go to the police-station and report the murder without betraying yourself. You will throw the guilt on a German butcher, who stood laughing at your side while you were burying the body."

The order having been conveyed, the doctor awoke the constable, who naturally remembered nothing of what had happened during his sleep. How terribly shocked and how indignant the poor man would have been had he known the injunctions he had received! Quite prepared to enjoy their little drama, the hypnotiser and his friends assembled on the appointed day in the room where the ruler was deposited in the locked cupboard. It happened that on that day the policeman was on duty at two o'clock. He left his post, or, as his stern superior put it, he deserted it. He, the most conscientious of constables, who always served as a model to his colleagues, he committed on that day offence No. 1 by

deserting his post. Five minutes to two a row began in the street. When the clock of the town-hall rang out the full hour our policeman was just engaged in putting down the names of the rioters, when all of a sudden he dropped his note-book, opened his eyes wide and ran away, disappearing at the corner of the street. The crowd and the brawlers stood thunder-struck, but the latter were not displeased with this turn of things, as they had already been prepared to spend the night in jail. It all happened so quickly that when the crowd recovered from its amazement and followed the run-away constable, they could find no trace of him. He had vanished and the people concluded that he had gone mad.

The constable entered the house of the doctor. He did not come by the main entrance which had been purposely locked, but by the garden-door, which he forced without the slightest hesitation. This was offence No. 2. He entered the room, but did not notice in his hypnotic condition that the doctor and his friends were there. He made straight for the cupboard in which the ruler was, *i.e.*, in his fancy the Malayan knife. Finding the cupboard locked, he took a pair of pincers out of his pocket and opened it by force. He did everything quite mechanically, swiftly but without haste. Having found the ruler, he hid it under his coat and bolted, looking anxiously round as if he feared detection. This was offence No. 3. The doctor and his friends followed on his heels, as it was evident that he saw no one.

He now went to the Public Garden. Crowds of nurses were promenading their children and perambulators in it, but the avenue for which the policeman made was deserted, as the doctor and his friends noticed with pleasure.

The planned drama became more and more exciting.

At the entrance of the avenue the constable stopped and began to count the trees. He obviously grew confused.

The doctor was of opinion that the idea which he had indistinctly transmitted to the subject was indistinctly reflected in his brain: he did not know on which side of the avenue he had to look for his victim. But he did not hesitate very long. Not finding what he searched for on the right side, he began to count the trees on the left, and then, suddenly, he stooped down almost to the ground. Probably he had seen the gardener and set to work to kill him.

The witnesses said that at that moment he had the look of a wild beast. The expression of his face, which was generally kind and honest and somewhat simple, now changed almost beyond recognition. His teeth were firmly set, his mouth half open, the eyes glazed with a fierce and cruel look in them—in short he terrified the experimenters by his awful naturalness. Their horror still increased as the policeman now began to enact with faithful accuracy the imaginary abominable murder. Slowly and cautiously he approached the gardener, visible but to him alone: now he stooped to the ground creeping noiselessly along, now he raised himself and made a leap forward. When he reached the tree designated, he drew the ruler from within his coat, jumped at his imaginary victim and stabbed three times in the empty air. Then he bent down over the imaginary corpse and looked at it for some time, wiping the ruler all the while as if to cleanse it from blood. This blood was as real to him as he himself was to his observers.

In short he executed in its minutest detail the drama suggested to him by the doctor. With an invisible shovel he dug an invisible pit and buried the invisible corpse in it. This done he left the Public Garden and took the road leading to the Police-station. But here the drama as planned came to a stop and the epilogue could not be enacted, for the man met his superior, the Police-Inspector. He did not recognise him and passed him by. The Inspector called him, he ignored the summons. Thereupon the Inspector whistled for some constables and had the poor man arrested. At

this juncture the power of mesmerism, hypnotism or sorcery—whatever we may call it—manifested itself to the full. Each of the constables who arrested the unfortunate man was much stronger than he was normally, but now, in his trance condition, he pushed them both aside with one single motion of his hand and proceeded quietly on his way as if nothing had happened. The doctor sprang forward just in time to catch hold of the Police-Inspector who was preparing to shoot the rebellious constable. He entreated him to have patience for a moment. Then he hastily ran behind the hypnotised man and by a few counterpasses brought him back apparently to his normal state. But another and more difficult task still remained to be done. He had to convince the Police-Inspector that for the last two hours his subordinate had been in an abnormal and unconscious condition, and could not be held responsible for his actions.

This was the crux, but also the hoped-for triumph of mesmerism. The experiment of the trained hypnotiser was crowned with success. While rousing and making counterpasses over the policeman, he ordered him to remember his instructions in waking consciousness. "Bear in mind," he told him mentally, "that you must throw the guilt on the butcher. Show to your superior the instrument of the murder, the Malayan knife. All the friends of the butcher know as well as you do that the knife belongs to him."

Now a tragi-comedy began. The constable, who seemed to be quite himself again, went up to his superior and reported officially that he had left his post in order to prevent a crime, but that unfortunately he had come too late. When he arrived in the Public Garden he found the butcher near the body of the murdered man and wrested the knife from him, which he now had the honor to hand to the Inspector.

Upon which he drew the ruler from under his coat and solemnly presented it to his superior. The Inspector

and the crowd which had gathered round stood dumb-founded, but, as everyone knew the constable never touched any alcohol, the general opinion was that he had gone mad.

At this moment the doctor and his friends stepped forward and accused the policeman of lying. Turning to him the doctor exclaimed: "Will you add another crime to this dreadful deed by accusing an innocent person? You, yourself, have killed the gardener. We witnessed it. We saw you stabbing the man with that Malayan knife. Be honest and own up to it. It is your only chance of mitigating your sentence."

The Inspector and the ever-increasing crowd were at their wits' end; for a moment they considered all the five men as mad; but now the constable threw himself at the feet of his superior and confessed his guilt. The Inspector became as pale as death. He at once ordered the 'criminal' to lead him to the place where the crime had been committed. The poor constable did so unhesitatingly, repeating all the while that he had buried the body under the tree, that the butcher had seen him doing it, and that for this reason he had tried to throw the guilt on him.

"Malheureux! Malheureux!!" the Inspector ejaculated, until the doctor explained matters to him. Then the good man got into a terrible rage; at first he refused to believe it. But when he saw the constable pointing to an invisible corpse lying in an invisible pit, and becoming excited and confused because no one but himself could perceive these imaginary objects, then it dawned on him that this was no bad joke of the doctor, but that it was something very serious, very mysterious, very horrible. Finally they decided to enter into the policeman's idea, and so they asked how it was possible for a man like him to have committed such a terrible and obviously aimless crime. He bent his head and said in reply: *That he did not know why he had done it. Some irresistible force had compelled him to think and feel as if he ought to act thus, as if it was the right thing for him to do.* Being

reminded of his old mother whose only son he was, he began to cry bitterly. But for all that he continued to see the dead gardener on the ground and imagined he could touch the body with his foot.

Hoping to bring him back to reason, the alleged murdered gardener was called. When the latter came and asked the constable why he calumniated himself by pretending to have killed a man who was alive and uninjured, the poor policeman fell senseless to the ground.

"It does not matter," said the doctor, "I shall again induce hypnotic sleep and order him to forget all that happened to-day. Be assured, there will be no ill-effects."

But the doctor was mistaken. When the constable awoke, he showed all the symptoms of brain-fever. For three long months he had to lie in the hospital; in fact he has only left it quite recently.

He has become a skeleton and he who used to be so strong in health and cheerful in disposition is now nervous and distrustful. The teller of this sad tale, Baron G., one of the witnesses, says of him: "L'impression fut telle que la mort seule pourrait l'effacer du cerveau du pauvre diable."

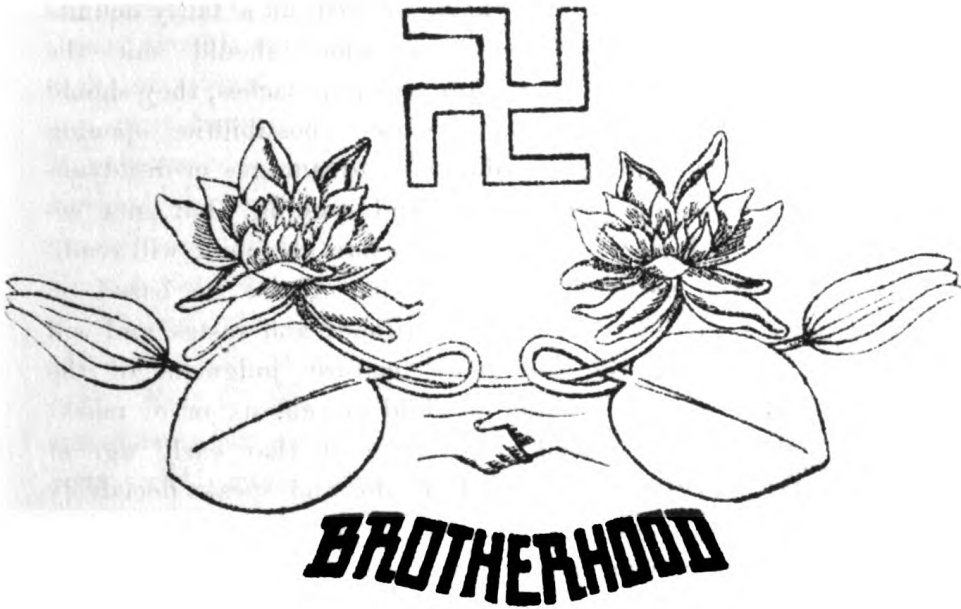
The doctor had bad times. The whole Police department rose against him; besides he had to face the wrath of the clericals and the archbishop, who considered that such power of one man over another was unholy and from the devil. Lille became too hot for him; he finally left it and settled in Paris. It is further said that owing to the combined efforts of the clericals and the police, the public notice of the case was inhibited—pour l'honneur du corps. Despite all this it was not possible to suppress the strange story altogether. Slightly changed it found its way into several scientific journals.<sup>1</sup>

*(To be continued)*

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<sup>1</sup> *Journal of Medicine* (August 1884. London); *New York Home Journal* (August 1884); and other London papers.





## EDUCATION IN THE LIGHT OF THEOSOPHY

*(Concluded from p. 1260.)*

**T**HUS the first seven years should be given to the building up of a healthy physical body, the formation of good habits, and the instilling of the religious and moral ideals which are to rule the life; these years are the most receptive, and impressions made during them are indelible. The second seven years should be given to the training of body and mind, to the acquiring of the general knowledge which every educated and well-bred person should possess, as a foundation for subsequent study. After fourteen, the youth should specialise, and to this question we must now turn.

If the parents or teachers of boy or girl be worthy of their responsible position, they will have watched the unfolding qualities and capacities of the child, will have

noted his tastes as shown alike in study and in amusement, will have encouraged him to talk freely of his hopes and wishes, and will thus have arrived at a fairly definite view as to the line of activity which should suit the future adult. As the fourteenth year approaches, they should talk over with the child the various possibilities opening before him, explaining to him any advantages or disadvantages he does not see, aiding and guiding, but not coercing, his judgment. For the most part the child will readily accept the parents' advice, if that advice be based on a careful study of the child's aptitudes and tastes, and will be glad to lean on the more mature judgment of the elders. But now and again a child of genius or of marked talent will be found, who, even at that early age of the body, knows what he wills to do, and speaks decisively of his future work. With such a child, it is the elder's duty to co-operate in the carrying out of his ideal.

The career chosen, the teaching should then be specialised to prepare for it, and the weary waste of time and temper prevented which arise from the lack of a recognised aim to which the education should be directed.

Few parents, comparatively, can afford to give specialised instruction at home, and at this stage it will generally be necessary for the student to go to a boarding or day-school. Those who propose to go on into one of the older Universities, choosing 'the humanities' as their line of study, and the Church, the Law, Literature, Education, the Civil Service, Politics, or Diplomacy, as their career, will do well to pass through the higher classes of a great Public School, and go thence to the University, learning in those little worlds something of the varieties of human nature, something of the qualities necessary for leadership among men, something of the motives which sway ordinary minds. The boy who had passed the first fourteen years of his life under the influences and training already described should be able to pass unscathed through the worse side of the Public School life, and to stand unshaken on the principles he has assimilated.

Boy students who select other paths in life, who are to become doctors, science teachers, scientists along any line, pure or applied, merchants, organisers of industry—these should enter schools with departments dealing with each of these, or some of them, in a preparatory way, and pass from these to a modern University—Birmingham, Manchester, etc.—for the completion of their education. Nothing, however, can be morally and physically worse for young men than living in the huge cities in which these Universities are unfortunately planted. It seems hopeless to suggest that they should be moved into the country, and placed in pure air and amid pure beautiful surroundings. Yet is this change imperatively needed, for purity and beauty are essential for the right development of both body and mind, and the vitiated atmosphere and the grimy sordid streets of the great modern cities are ruinous to the youth living in them.

If a millionaire philanthropist, possessed of Theosophical knowledge, would build, man, and endow a model School and University, adapted for the training of students preparing for the walks in life above-named, choosing one of the many exquisite spots in England or Wales for its site, making the buildings beautiful as well as useful, and securing in perpetuity some hundreds of acres of park and farm-land to surround it, he would build for himself a name which would endure, as well as bestow an incalculable benefit on the country. Above all should a Theosophist be at the head of the Medical School and Hospital, where might be trained some doctors of the future, free from all the abominations which to-day surround preparation for this noble profession, where students should learn the Art of Healing rather than the Art of Balancing Poisons, where they should study more diligently the preservation of health than the curing of disease.

The needs of girl students might be met in first-rate day-schools in country districts, and in boarding-schools in the country for the daughters of parents compelled to live in towns. In such schools literary training should not

alone be given; household economy—including cookery both for the healthy and the sick—the laws of hygiene and sanitation, first aid, domestic medicine and nursing in simple illnesses, the care of little children, instruction in some one form of Art, through which the nature may express itself in beauty—these things are essential parts of a woman's education. From such a school, after four or five years, the student might pass on to the University, whether she is adopting Teaching, Lecturing, Literature, as her profession, or prefers to live as the mistress of her home. From such a school, after a two or three years' course, she might go on to the study of Medicine or Nursing, of Science or Commerce, if she selects either of these as a profession, or Art—painting, music, sculpture, drama—if she has real talent in any one of these directions; the chosen subject may be pursued at such a University as is above described, where Colleges should be set apart for the residence of women students.

To be away from towns and amid country surroundings, this is the need for the young life. Only thus can it grow up healthy, strong and pure. Moreover the country offers opportunities for cultivating the love of nature which develops tenderness and power of observation. Both boys and girls should be encouraged to study beasts, and birds, and plants; they should track them to their secret haunts and watch them, learn their ways and their habits, photograph them in their play and their work—amusements far more attractive than frightening or killing them. The girls may learn many a lesson of nursing and of the care of children in the homes of the cottagers within reach of the school; the boys may learn many a lesson of the skilful use of land, of methods of agriculture, of woodcraft, and of the training of domesticated animals.

It is scarcely possible to-day for Theosophists to avoid utilising such Schools and Colleges as exist for the education of students over the age of fourteen, though an attempt may presently be made to found such a model School and University as is above suggested for those who

do not wish to enter one of the first-named group of careers. But if the first fourteen years have been well spent, this need not seriously trouble them. For those who adopt one of the first group the way is easier; for the great Public Schools and the older Universities are away from the noise and rowdyism of cities, and dominate completely the atmosphere of their several localities.

If it is necessary or otherwise desirable—as it sometimes is—to send a child away to a boarding-school before the age of fourteen, then there seems to be great need of establishing a school for children from seven to fourteen, on lines consonant with Theosophical ideas.

It should be situated in a pretty part of the country, where all the surroundings will awaken the sense of beauty in the children, and where health will be their normal condition. The suggestions as to the beauty of the home (pp. 1254, 1255) should be carried out, and especial care should be exercised in the choosing of pictures, so that they may arouse enquiry, leading to inspiring stories. Pictures of the Founders of great religions should be hung in a room set apart for the beginning and ending of each day with song and grateful homage to the world's Saints and Guardians, and reverent recognition of the One Life in which we live and move and have our being. That room should be the most beautiful in the house, and full of peaceful joyous thoughts.

The food in such a School should be simple and non-stimulating, but nourishing and palatable, so that the young bodies may grow strong and vigorous; no flesh should, of course, enter into the diet, for the children will be taught tenderness for all sentient creatures; milk, fruits, grains, vegetables, will yield a varied and ample dietary, and will not coarsen the young bodies.

The teaching will be on the lines already sketched, and the teachers most carefully chosen, lovers of the young, the principles previously laid down for the

training of the children in the home being applied to the students in the School.

After the age of fourteen the students would pass on into the specialised courses already described, and thus prepare for their work in the outer world.

From a childhood and youth thus directed and guarded, nurtured amid high ideals, trained in virtue and courtesy, with bodies well developed, emotions warm but controlled, minds prepared to observe, to compare and to judge, character balanced, the young, arrived at manhood and womanhood, would be ready to take up and bear lightly and happily the burdens of the community, taking life's joys with gladness and its sorrows with equanimity, true and wise Sons of Man and God.

ANNIE BESANT

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### THE TEMPLE ON THE HILL

Would'st thou in th' temple on the hill abide  
 With men made Gods, like Them climb up the hill:  
 Like Them be pure of thought and strong of will,  
 And fearless tread the path with Truth as Guide;  
 Like them beware betimes of subtle pride,  
 That springs from thought of progress made, and kill  
 With Love the love of self, which lingers till  
 From th' top the gate is seen to open wide.  
 The path is hard, and many, weary, faint,  
 Have by the roadside fall'n or back to ways  
 Of sin and ease have turn'd. But if thy soul  
 Desire to have the joy-peace of the saint,  
 And fellow-men to thine own level raise,  
 The way is there. Press on, and reach the goal.

K. M. BHATJI

## THE RUSSIAN PEASANT AND HIS INDUSTRIES <sup>1</sup>

**A**LL the other classes of the Russian Empire are represented in England, all—but the Peasantry. *The State*—by the Embassy and political bureaucratic visitors. *The Merchants*—by a few firms dealing with Great Britain and having their offices in the City. *The Nobility*—as birds of passage, flying to or from Paris, delighting for a time some few London drawing-rooms by their refined manners and ease of speech in foreign tongues. Perhaps the most numerous representatives in this country are the revolutionists of every degree, mostly of Semitic race, who are thrown out of their country day by day through the increasing struggle for freedom. Everybody has heard of the finest types of Russian freethinkers, musicians, scientists, women of many professions. Yes, all these can speak for themselves, and the few Russian writers translated into English add to the knowledge of Russian town life and customs. Yet all those form only 1/90% of our population.

The great bulk, the producers of wealth, the hope of Russia, lies in the peasantry. One hundred and twenty millions of people, of whom very little is known, and this little not clearly understood; as the door between us is locked fast.

Some seventeen years ago a great impulse came to me, to try to unlock this door, bit by bit, day by day; to attract stronger forces to work at it in Great Britain, till both mighty nationalities should rush into each other's arms, and wonder how it ever happened that they have been divided instead of being united, that they have been afraid of each other instead of loving each other. The simple, immortal truth,

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<sup>1</sup> We are sorry that we have not the illustrations used in this Lecture, as they would add much to its interest.

Union, not division, is covered by so many veils, and is yet so beautiful and so full of unsuspected possibilities. It is only a Theosophist who can listen to such a simple truth and not call it Utopia; the real soul lies in Union; the rest is only a more or less perishable envelope.

There are six main classes in Russia: Peasants, Burghers, Cossacks, Nobles, Priests and Merchants. We need not take soldiers as a separate class, for they are taken from every class by general conscription, and return after they have finished their service to their own class. Only the Cossacks may be singled out from the rest, because they form a separate class of people. They own a large territory of land in the valleys of the Oural and Don. This class originated in a frontier service sought after and protected by our rulers and greatly developed during the reign of Katherine the Great. Properly speaking, they were frontier free-lances, or robbers and marauders, but kept in terror the Turks, Poles and other invaders. Later this frontier service evolved into vassalship, which continues even now, and the Cossack regiments are quite distinct from the others. The frontier quarrels having been more or less settled, these regiments take part in wars under the general leadership. Very often they fall back to the old frontier marauding.

The smallest class in Russia is that of Merchants, and includes all the people you would call tradespeople in England—all who make their living by buying and selling.

The next class in numbers is the Priesthood, all the servants of the Church, paid by the State. The Churches have a large income from collections, and much more from the selling of wax-tapers. But the priest and his assistants, besides wages from the State, get fees for every wedding, christening, funeral, confession, communion, etc. Several times during the year the clergy go round from house to house and collect money in towns, and among the peasants the fee is taken in baked bread, wheat, oats, eggs, etc. On those occasions the clergy and the banner-bearers are



entertained in every house. This last hospitality, after fifty houses are gone through, brings the priest and his company into a state not conducive to esteem and veneration. I will abstain from details.

The third class, still a small one, is the Nobility. It is not formidable in numbers. I believe it will throw a little light on the dilapidated condition of this class—whose estates are all mortgaged, with very few exceptions, who again and again are subsidised by the Crown in order to save the very idea of the class—if I state here that, in Russia, all sons and daughters share the title and the property of their father. This explains why we have so many Counts and Princes, and so little money. The estates are divided and sub-divided over and over again, and one may find everywhere in Russia scions of Nobility poor and destitute, in spite of many striking and unjust privileges kept up artificially.

Next come the Cossacks. I have already spoken of their origin. Their present occupation seems to be restricted to fighting the revolutionists.

The literal translation of the name of the next class is 'Burgher'. These people live mostly in towns, are artisans, small manufacturers and small shop-keepers. Their children branch out into bureaucracy or the merchant class—the first through education, the latter by means of money.

The class largest beyond all comparison is that of the peasantry. One easily sees that therein lies Russia's strength and hope, and I hardly need explain why the peasantry appeals to me and holds me under sway. If the way could be made free from the artificial impediments put there by the few, this colossus would go onward, and take along the little dwarfs to their true destination. The peasantry is the hope of Russia, its salt and its power. I will try then to show what the peasantry is to-day.

There is no need of my speaking about our so-called educated classes, because they can speak for themselves. Their houses and customs, food and amusements, have

been for years and years imitating Paris and London fashions, so that there seems to be very little difference between an inhabitant of S. Petersburg and a citizen of any large town of Europe, and there is nothing to prevent mutual understanding.

The handful of educated people have the privilege of knowledge, just because the peasants are deprived of it. This handful lives in beautiful, expensive houses, amidst luxurious surroundings, just because the peasants live in little log-houses, with a tiny bit of a window, two or three generations often crowded into one room. The town people eat well and are able to discuss all the finest productions of French *chefs*, just because the peasants have to send from their rivers, woods and fields all their best, reserving for themselves nothing beyond black rye-bread and sour cabbage. The proud lady of the town can afford to drop a silver coin into the palm of the peasant, just because she never lifted her finger to earn it, and the peasant never ceased to toil for his betters. Indeed a great calamity would spread throughout Russia if the peasants should cease to do so.

A theological idea of religion, of the true significance of services or 'mysteries' (communion, baptisms, etc.), or even prayers, psalms, both Testaments, they have not, and there is nobody in the village whose duty it is to make these clear to this childlike people. The school, it is true, has directions for lessons in religion; it is usually entrusted to the village priest, and constitutes part of his income, but his teaching consists mostly of formal learning of the shorter catechism, a few prayers, learnt by rote, parrot-like, just to be able to rattle them over at examination time, and forget them soon after. There are exceptions of course, when a young priest is an enthusiast and puts his heart into his work, but these rare characters, bearers of truth and light, unable to lie, soon come in contact with political, dominant evils and either have to give up their calling or suffer imprisonment and exile. A modern village priest is as much of a bureaucratic

official as a real chinovnik, and as often an informer, a spy, and perhaps worse, because he commits a crime in betraying confession.

However, inadequate as the priests may be, religion reigns supreme in the hearts of the peasants—their ignorant, humble, confident hearts. There seems to be no need of understanding the elaborate Church teaching in order to be able to feel confidence in a higher power, a God, who alone looks upon them as His children, as equal to their oppressors, and who will raise them to Himself hereafter. It is hardly formulated in words, but—what else makes a woman cry in church, hot relieving tears, welling over her face, while the priest mutters, parrot-like, unintelligible Slavonic words? What else makes a rough peasant with horny hands obediently bend under the burden of a heavy, clumsy icon, carrying it in procession with a grave, thoughtful face, or tramp several thousands of miles on foot to see the ‘holiness’ of Kieff, or the relics of the two holy men, Zosima and Savaty, who founded a monastery on a small island in the White Sea—the famous Solovetzky, cut off from humanity all the winter, and attracting thousands upon thousands of pilgrims from all parts of Russia during the summer. Something of a warm, living religion and confidence must send to this island yearly one thousand free men, as voluntary laborers for the monastery, to serve there for a year, to be imprisoned there during the long winter, working as hard as only a loving servant can work, amid ice and snow, with a sun in heaven for about two or three hours a day. Year in, year out, the thousand workers come and build richness for the monastery, returning home themselves richer in knowledge and nearer to God.

This religious longing expresses itself also among the Russian peasantry in the great spread of religious sects of all kinds, desperately persecuted by the established Church and Government, up to the last two years. They may err, and they may exaggerate the points of difference between their creeds, but it shows the strong tendency to express

themselves in these matters, and to live up to their religious convictions. The Sectarians are usually great Bible readers, and have their own religious poetry, music and rites. A great share in this movement is taken by women. Some of them are scholars, and act as priestesses, teachers and leaders. In literature this type of woman has been frequently described by a good many authors. In fact the Sectarians form such a prominent part of the peasantry, that they cannot but be reflected in ethnography and fiction. Some of the sects became known even abroad, as the Douchobors, for instance, or the Stundists. An author, unknown in England, Mr. Resskoff, has written volumes upon volumes of ethnographical sketches in the shape of novels, truthfully describing Sectarians, secret convents, hidden away in the woods, scattered all over Russia. So has another gifted author, named Sibirial. His characters, especially Siberian women, are superb. In any other country, this man's writings would win an exalted position. In Russia, they are somewhat effaced by other more poignant sides of life.

The old churches show clearly what a large part religion has played in the history of the people. Even now, looking at a lofty church, a striking feature in a Russian landscape, dazzling white, with green cupolas, on the green background of wide fields, meadows and woods, a giant among the surrounding low, wooden, gray huts with thatched roofs, one cannot help feeling that this was the expression of a struggle to reach heavenly ideals, away from the low, poor surroundings and cruel injustice.

The Russian peasantry lives in communities, a social form which has disappeared everywhere in Europe save in Russia, and it influences their lives greatly. They own their land in common, dividing it yearly into so many shares. They mend the roads, keep their schools, and pay their taxes as a body, not as individuals. Therefore their houses are not scattered as in other countries, each living on his own plot, but are built in one or two streets. Their cattle graze together under one shepherd,

who gathers his cows and sheep by playing on his reed-pipe before sunrise, and brings them home in the evening. And a merry hour it is when, before sunset, the cows and sheep return home. The village then is full of life, color and songs. Women and little girls, clad mostly in white linen shirts and blue or red saraphans, look out for their animals. The boys unharness the horses returning from the fields. Young girls come out with their buckets to the common well; perhaps a crowd of haymakers will be returning also with a chorus song. But within an hour the uttermost quiet reigns in the village, no lights, no sounds. The short summer night is too precious to the tired people, who work about eighteen hours a day at that season.

For haymaking, each wears his or her best, and there is no prettier sight than a green meadow, bordered perhaps, by a birch grove, filled with gay-colored, embroidered garments. The kerchiefs especially, red, yellow and green, glow like so many poppies.

In the winter months very little out-door work can be done, the earth being covered with snow. During this season, from times immemorial, the villagers gather together every evening, each bringing his or her work. Most of the women spin flax and wool, every bit of cloth worn by the peasants having to be woven at home. The girls have to prepare the different requisites of their dowry, especially the traditional towels, which a bride has to present on her wedding day: one she will tie round the man's shoulders, in token of her acceptance of the future husband; one or two she gives to his father and mother, as a proof of her skill and obedience; some will be given to the priest; some hung round the crown of the Holy Virgin; some adorn her own room; some are presented to every brother-in-law and other relatives of the bridegroom; in fact hundreds of those towels must be embroidered betimes.

*(To be concluded)*

A. L. POGOSKY

## SIGHT FOR THE BLIND

**S**OME months ago a number of Boston Theosophists formed a Council, whose defined object was to provide books on Theosophical subjects for the Blind, in the American Braille print system.

Officers were elected, committees appointed, and the work started as speedily as possible. Keen interest was shown on every side, as soon as the scope of the work was understood.

As a start for the fund, one of the members, an art student, designed and had printed one thousand Christmas cards with a pretty motto on them. A few of these were sent to all American Lodges with an announcement of the new work, and a request for the sale of the cards in aid of the Press. Something like forty dollars were received, not only from the sale of the cards but also from voluntary contributions.

The fund is to go towards establishing and maintaining a press, from which books are to be issued, and used in free circulating libraries, to be established where needed. Books will be sold at cost to those wishing to buy, and lent to those requesting them.

The machinery necessary for a completely equipped press-plant would cost about a thousand dollars. However, it is not deemed advisable to go to such a great expense until the demand warrants it. The following plan has been adopted and carried out instead: A small foot-power stereotyping machine was secured from the 'Howe Memorial Press,' through the kindness of Director Edward E. Allen of the 'Perkins Institution for the Blind' in this city. We also have a proof-making table and other necessities. This outfit has been installed in the private room

of the Council's Secretary, who will give his evenings to the plate-making. He has until lately been a stereotyper with the Howe Press, and understands the work thoroughly.

The *Outline of Theosophy* by Mr. C. W. Leadbeater will be stereotyped first, and on a convenient day will be printed by two members of the Council on the press-machinery of the Howe Press. Twenty-five copies will be bound and ready in a short time. The only expense at present will be for the brass plates—and the materials used in the books. The total cost of fifty books (two volumes of Braille being necessary for the *Outline*) or twenty-five complete copies, will be about twenty-five dollars. This includes the brass, which will always be ready to be used should additional copies be needed. The plates are practically indestructible.

Braille books are printed from brass plates on which the matter has been stereotyped in raised point. These plates are run through a press with dampened paper on top—the pressure duplicating the dots on the paper. An indefinite number of copies can be made from each plate. We shall use the American Revised Braille system, it being more widely read than any other, and the most favored by the schools in this country.

There are about forty thousand educated adult blind in this country. As a rule the blind are very intelligent and open-minded, being much more favorable to such teaching as we have to give than normal people. Probably this is due to the character of their affliction, shutting them off from active life and throwing them more on their mental resources for that necessary occupation and diversion we all need. Therefore we have a very fertile field of labor before us, as yet wholly untouched.

There is no press for the blind in this country, that would print any sort of books that tend to religious subjects, as the presses are almost exclusively owned or controlled by the schools for the blind. Since these must remain neutral in regard to all spiritual subjects

it would be impossible to induce any of them to favor Theosophy. So, at present, there is absolutely nothing about Theosophy which the blind can read.

Surely we, who gain so much joy and profit from our knowledge of the Ancient Wisdom, cannot deny it to our brothers in the darkness. We have absolutely no grounds for refusing to the blind equal opportunity with ourselves. Other societies, some religious sects, and a few monthlies, put matter into Braille for the blind. Should we, feeling as truly as we do that our knowledge will aid humanity, deny to those who through affliction are unable to know what is ours for the reading?

Those wishing to be identified with the work and kept informed as to its progress, and who are desirous of helping in any way they may see fit, are requested to send their names and addresses to the Secretary. All questions will be cheerfully and gladly answered.

We are in receipt of a letter from our President in Benares, expressing her hearty approval of the work, and saying that she would authorise the Council as a League of the T. S. Order of Service. She also mentions that a similar movement is on foot in England. Therefore, brothers, let us up and be doing.

G. E. PINTO

[The address of the Secretary is Mr. G. E. Pinto, 57, Crescent Avenue, Chelsea, Mass. U. S. A. and of the President, Mr. O. W. Dahl, 24, Hancock Street, Chelsea, Mass.]

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I believe I am not interested to know whether vivisection produces results that are profitable to the human race or does not. To know that the results are profitable to the human race would not remove my hostility to it. The pains which it inflicts upon unconsenting animals is the basis of my enmity towards it, and it is to me sufficient justification of the enmity without looking further. It is so distinctly a matter of feeling with me, and is so strong and so deeply rooted in my make and constitution, that I am sure I could not even see a vivisector vivisected with anything more than a sort of qualified satisfaction.

MARK TWAIN



## THE MASTER-BUILDER

Ibsen's *Master-builder* is a drama of the Soul.

This is no new subject for the dramatist, for every drama that ever was written or acted has had the same motive; and every drama that ever will be written or acted in the future can have no other. Of ancient or modern drama, whatever its language or its date, the same thing is true; some phase of the soul's experiences in matter, or beyond matter, is and must invariably be the theme dealt with. In the earliest plays, the earliest forerunners of our modern drama, there was no fear of mistaking this fact. In the plays of to-day it is not so apparent on the surface. But take the very lightest, the most frivolous of modern plays, and look into it for a moment; what do we see? Always the adventures or misadventures of human beings—souls, that is, struggling in matter. Whether the theme be noble or ignoble depends upon the dramatist, and the dramatist generally depends upon the audience. Ibsen does not. We have many dramatists and all kinds of plays. We have tragedy, drama, comedy, farce, problem-plays, dealing with all possible relations of human beings, all dramas of the soul. The lightest, most frivolous play does but trifle with this same theme. The risky or unsavory play harps on certain phases of it; it is the foundation of all alike.

The drama may be ranged under three headings, all three drawing their inspiration, owing their being, to the experiences of the soul in its progress through matter; one class tending to help and expedite that progress; a second indifferent to, and apparently unconscious of it; and a third tending, whether consciously or unconsciously, to retard it. The last class I believe to be a small one.

To which of these three classes does Ibsen's *Master-builder* belong? Unquestionably to the first. It is without doubt a play depicting those phases or stages of the progress, that is the development or evolution, of the human soul, which lie straight ahead of the vanguard of our civilised humanity to-day.

The story is the story of seven characters; each one of these stands not merely for himself or herself, but represents or symbolises a more general and abstract conception. That the play is symbolic there can be no doubt, although without reference to its symbolism, looked at merely as a plain representation of life, it is interesting and by no means improbable, though parts of it are undoubtedly exceptional.

The scene of the play is laid not in England, but in a Norwegian town—it might of course be anywhere, in any civilised country. Time, the end of the nineteenth century.

What, then, do these characters symbolise, and what is the message, the inner meaning, of the play? Possibly no one, except Ibsen himself, could give an assured answer to the question. I don't know that he ever did so; it is possible that he may not himself have been at all times equally well able to do so. We talk of poetic frenzy, divine afflatus, etc. We mean that now and then the poet, the writer, the painter, rises to his own region, his true home; now and then the veil of matter is rent aside by him or for him. At such moments the genius rises to heights, sees truths and records them, which his lower mind may not recognise when he drops again to earth; but his setting down of them in words, poor though the medium be, shall help to recall them, to cheer and inspire generation after generation.

Let us not even necessarily limit ourselves to what Ibsen meant by his play. An even more important question for us is what we can get out of it. The proof of every great writer is the number of interpretations that may be put on his work. A great writer generally conveys

some great truth, and the truth being ever many-sided, it follows that it depends from which side you approach it, which particular facet you see, or rather which you see *first*; because as you study a truth more and more, as you so to speak walk round and round it, ever another and another facet is revealed to you. It grows greater and greater. So let the student of style approach Ibsen from his side. Ibsen is a master of style. Let the student of dramatic unity approach from his side; there again he gets the truth. But also let the student of the spiritual meaning of things be allowed to see the truth from his side too. Also let us try to see it from all sides.

The symbolism of the characters in the play has been interpreted more or less in terms of the classification of the principles of man as set forth in our Theosophical manuals, but it does not seem to me that (perhaps with the exception of Hilda Wangel) they lend themselves in the main to this interpretation. Though the thought of the play is essentially Theosophic—God-Wisdom thought—it is not expressed in the formulæ and terminology of our manuals. At the time of writing *The Master-builder*, Ibsen had not come into touch with our literature. He did not do so till about 1903, and *The Master-builder* was published in 1892. It is on record that “during the last years of his life, he was much interested in the study of Theosophy, and had expressed his delight that Theosophy has thrown light on many questions over which he has brooded”.<sup>1</sup>

Now I will try to explain what, it seems to me, the characters stand for, or symbolise.

First, Halvard Solness is the Man—the striving soul, whose consciousness is in reality the battle-ground, whereon the struggle, the action of the play, takes place.

Aline Solness, his wife, is that part of him which essentially belongs and clings to human family life, that bundle of human affections, passions, and emotions which make up a great portion of the average human being at our

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<sup>1</sup> Arnold J. Banks, *T. R.*, July 1908.

present level of unfoldment. Solness however is, as we shall see, ahead of the average. Hilda Wangel, on the contrary, is the superhuman part of Solness—the Buddhic, or Christ consciousness. She also symbolises the higher aspect of the younger generation.

Of these two, Aline Solness and Hilda Wangel, Aline represents the level of consciousness which no longer attracts the Master-builder, and Hilda Wangel that towards which he is reaching and climbing.

In order to keep in touch with the inner meaning of the play, the fact must never be lost sight of that these two symbolise parts of the *consciousness of the Master-builder himself*.

It will be noticed that Halvard Solness, Aline Solness, and Hilda Wangel live in the house (the soul) of the Master-builder. The other characters come and go, being in the work-room of the house only, and that only whilst they are employed on their business. They are: Ragnar Brovik—the younger generation in its aspect of scientific materialism, as Hilda represents its spiritual aspect; Knut Brovik, the old architect, Ragnar's father—desire for material or worldly success (he dies in the second act); and Kaia Fosli—the lower intellect or concrete mind, generally focussed on the practical business of every-day life; she is the link between Halvard Solness (whose consciousness is centred mainly in the higher intellectual—the philosophical and abstract) and the two Broviks, who represent, as it were, the executive forces on the material plane.

Dr. Herdal (not living in the house, but coming in and out) stands for the average level of reason and common-sense; he is generally in attendance on Mrs. Solness; when he tries to control Solness, he fails. Perhaps this may have something to do with the fact that Solness is suspected to be mad. Men who put aside that common reason and common-sense upon which the great majority depend for their guidance must run the risk of being thought mad. It happens occasionally that they are guided by a higher and

a clearer vision, but this is, in the nature of things, not within the ken of those upon whose judgment the popular verdict depends.

The very title of the play is suggestive. The idea of building has for ages been symbolical of self-development. Ancient Egypt had her system of symbolism of the building of the ship, the vessel, or bark of the soul. S. Paul uses the symbolism of building, and speaks of himself as "a wise Master-builder," and much of the same kind is to be found in religious writers of the past. Ibsen, therefore, uses a root symbol when he makes the central figure of his play typical of the striving Soul of man, a Master-builder; and this building has been done by countless human beings who have raised themselves to the position at which the hero stands.<sup>1</sup>

The attainment of that position, it seems to me, is of the greatest interest and significance to us all, and especially to members of our Society. We know that the work of the present race, the fifth race, is the development of the mental body. The men who have come to the front in business, in science, and in art, our leaders of to-day, are all men whose minds, or as we should say, whose mental bodies, are highly developed. There cannot be any question of greater importance for society as a whole, for humanity at large, indeed, than the question as to what such men will do next, how they will use the enormous powers which are now theirs. Will these powers be turned to selfish ends, and thus weigh their possessors (and not them alone) down, and down, and down? Or will they be directed upwards, and so raise them and help to raise many others to the level next above the intellectual, the spiritual level of consciousness, towards which they have now gained the right and the ability to aspire and to reach if they *will*? This, and no less is the theme of Ibsen's *Master-builder*.

The man, the soul, Halvard Solness, is the central figure. On the one hand are the downward-pulling forces—the transitory part of the human affections, passions, emotions, typified by Aline Solness (these have no longer any power to retard him) and the concrete lower mind,

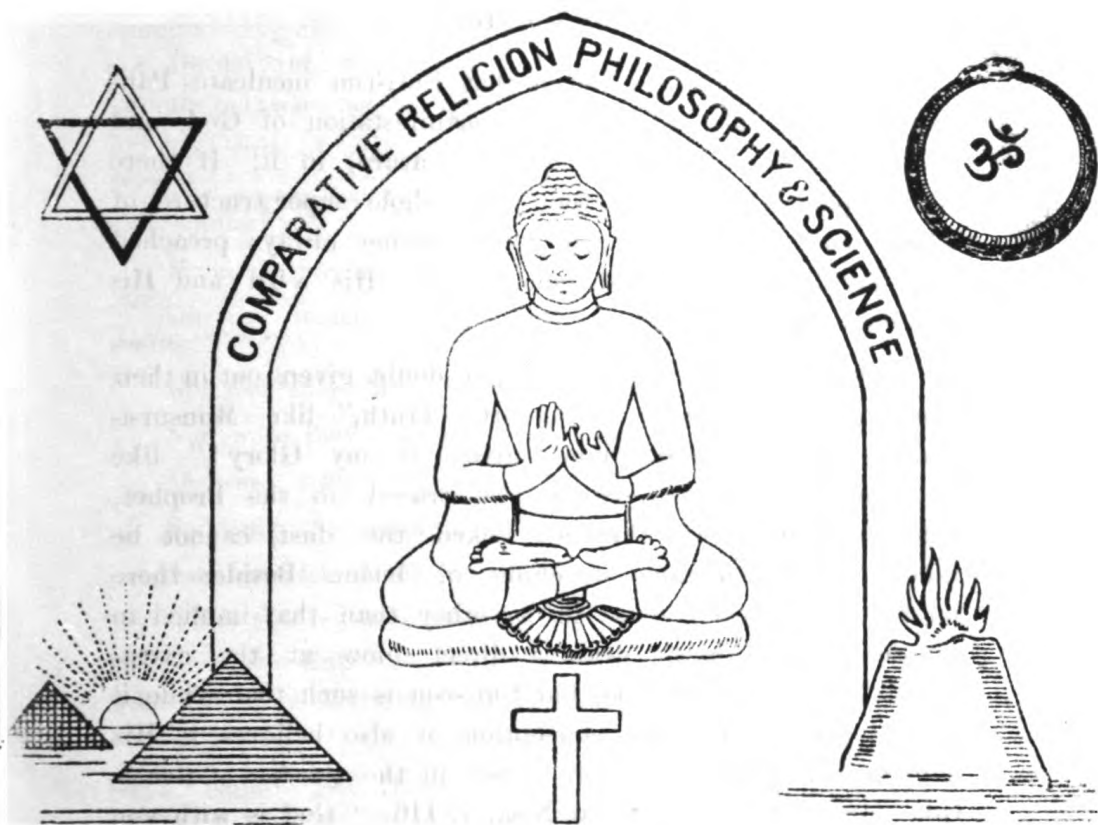
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<sup>1</sup> *Ibid.*

concentrated on business, represented by Kaia Fosli. Absolutely necessary it is in the man's life that the mental power should be concentrated on business or art, or whatever his calling may be, as a means of acquiring the amount of wealth needful to satisfy the reasonable wants of life for himself and those dependent on him. When that is honorably won, and in the winning of it the mental powers have been so evolved that the time is ripe, then the consciousness may take the step onwards, beyond the plane of the intellectual.

This is the position of Ibsen's hero in this play, Halvard Solness; but the lower intellect, the concrete mind, focussed on what we call the practical affairs of life, business and money-making, tries to engross the soul, to keep the man's consciousness centred at her level; but she tries in vain, she cannot; the workings of the higher intellect in this man Solness are too strong. They are so strong, they have reached upward so far, that they have, as it were, called down into communication with them an envoy from the spiritual world. The building of the soul has reached the stage at which it is ready for the spiritual consciousness, and this envoy has come to awaken that spiritual consciousness. The soul of the man is the kingdom of which he has summoned her to be the princess. The moment at which this character, Hilda Wangel, makes her entry on the stage, seems to me to be in the highest sense of the word a dramatic one. For what situation can be of greater or more real dramatic intensity than the quiet and unostentatious entrance into the life of a man of the influence which will help him to fulfil his destiny, to rise to that height, that realisation of himself, that awakening of his inner, his higher consciousness, towards which all his past strivings are now seen to have been the stepping stones. Selfishness, selfish ambition, "the last infirmity of noble minds," is still weighing this soul down, keeping it back. The grosser desires, long ago controlled, have been transmuted into much more subtle and more dangerous ones.

KABER HARRISON



### THEOSOPHY AND SŪFI-ISM

IT would seem as if the words Theosophy and Sūfi-ism are derived from the same Greek word, *sophia*, wisdom. Other derivations of the latter word have been attempted, but one appears to be as good as another, and savants have not made up their mind to settle on any one of them. At any rate, the two systems seem to take their source at the same fountain-head. Like two rivers from the same source, they converge and diverge at different points before they reach their final goal. The two having their origin at the same fountain, start with the same object—the realisation of an idea of God; but as they pursue their careers, they seem to fertilise different

fields of thought. The following paper will set forth the points of divergence.

### THE GOD IDEA

It is sometimes believed that Sūfi-ism inculcates Pantheism, that the world is the manifestation of God, and that there is no place for a b d (creature) in it. If there is no place for a b d, then the whole superstructure of Islām must come down; for the Prophet always preached and taught that "Muhammad was His a b d and His Messenger".

Several Sūfi thinkers have no doubt given out in their moments of ecstasy: "I am the 'Truth,'" like Munsur-i-Hallaj; "O Praised, how great is my Glory!" like Bayazid. That which cannot be traced to the Prophet, before whom these thinkers licked the dust, cannot be taken as the genuine teaching of Islām. Besides there might be a special sense in it, other than that implied in Pantheism. Pantheism deals a direct blow at the extra-cosmic conception of God, but Sūfi-ism is such that while it accepts the extra-cosmic conception, it also believes in His immanence. There are such verses in the *Qurān*: "Really God surrounds you" (Surai Nisa, v. 116); "God is with you wherever you are" (Surai Hadid, v. 1); "God is in the East and in the West, so wherever thou turnest thy face, there is the face of God" (Suratul Baqr, 128); these show the extra-cosmic conception. And again there are such verses as: "He is nearer to you than your jugular-vein" (chap. ccvi. 16 and 12); "He is in your individuality, but you do not see" (Suratul Zariah, 19); these show His immanence.

In Islām, the a b d is always kept in the forefront; and the Founder of Islām never proclaimed Himself as the Truth, or as Incarnation of God; the motto of His religion was: "There is no God but God and Muhammad is his a b d (creature, or servitor) and messenger." On account of these conflicting conceptions, the idea of God is to be searched for in a deeper depth. I shall quote the following



expressive lines from the *Mesnevi* of Jalalluddin Roumi to begin with:

Excellent the day before day and night.

Devoid of trouble and free from fatigue.

United were we with the King of Existence.

The rule of separation was wholly null.

The *ayan* (or realities) of the world were without number and similarity.

From distinction of knowledge and hiddenness protected.

On the tablet of knowledge, there was no engraving of reality.

Nor had they eaten of the dish of existence.

Nor were they separate from Truth or from each other.

Drowned were they in the sea of unity.

Suddenly the ocean of existence broke into waves.

And manifested all in Himself and out of Himself.

Thus the realities of a *bd* for ever remain in the knowledge of the Supreme which is everlasting. The manifestations are ever changing, the forms remain the same.

The *zat* (individuality) of God is ever the same; then come His four primary attributes: Knowledge, Light, Existence and Manifestation; to these are added three more: Speech, Hearing and Sight. These are what are called the seven primary attributes (the *U m- m a h a t- u s- s i f a t*, the mothers of attributes), and then are evolved the other innumerable attributes. The attributes subsist on the *zat*, the one ever the same, and the other at no two moments the same. The Mutazilates and the Shiahs do not believe in the attributes as subsisting on the *zat*. Their God is without His separate attributes. From the attributes come the names (*asma*). If speech is an attribute, speaker is a name (*ism*); and there are four primary names (*U m- m a h a t- u l- A s m*, the mothers of names): "The first and the last—the apparent and the real" (*Suratul Rahman*, 26), and out of these are evolved the other innumerable *asma*. The world is said to be a manifestation of *asma* of the

Supreme, but an *ism* (name) cannot be manifest without a *rasm* (its counterpart). And this *rasm* is the reality of *abd*, which is its form in the knowledge of God. When He looked at Himself as *rahim* (merciful), there was simultaneously in His knowledge the reality of *murhum* (one on whom mercy is bestowed). There was no duration of time between the two. When a seal is set, the words on the seal may be read one after the other; but in the setting of the words on the wax, there is no lapse of time. When He saw His own names as *rub*, He saw the realities of the forms as *murub*. At this, the very first stage, the realities of *abd* became separate. Before that, there was no *ism* and there was no *rasm*; they were not separate from Truth or from each other; but when these were there, they were separate in His knowledge. Thus began the separation; the attributes of *zat* (of God) are positive attributes, and the attributes of the *zat* (form) of *abd* are negative attributes. Whatever one possesses, the other does not. The one possesses His attribute of existence, the other is devoid of existence. Then the forms take their shape by, as it were, borrowing the attributes of the *rub*. He lends to them His own attributes, and they manifest themselves with these attributes. Now it must be remembered that no attribute exists without *zat*; the attribute is only a manifestation of the *zat*. So the manifestations of the attributes in the *abd* are the manifestations of the attributes (behind which is the *zat*) of the *rub*. Where therefore the world is a manifestation of the names of God, individuality and attributes (*zat* plus *sifat*), the unchangeable form *aeen* is still there in the knowledge. The *abd* is there forever. And hence the Prophet, the first *abd*, always gave himself out as His "*abd* and *rasul*". There is, however, the stage of *fana*; the manifested *abd* annihilates himself in his thought, his own attributes and then his own *zat*, and begins to ascend and ascend the ladder till he reaches the very form in the knowledge of God and annihilates his own form also in his own thought. From his own side, he annihilates his

own form (his *a e e n*); but from the side of the Supreme, the forms remain. When he annihilated his own *a e e n* from his side, his form from the side of the Supreme remains as it was; and thus the *a b d* sometimes gives himself out: "I am the Truth".

Maulāna Roumi says :

When a fairy overpowers a man,

Vanishes from that man the attribute of manhood.

Then what that man says becomes the saying of the fairy.

Neither from this side nor from that is it said.

His nature gone, he becomes the fairy itself.

The Turk without inspiration talks Persian.

When he recovers, he does not know one word of that language.

When the fairy has this its *z a t* and its attribute.

Well the Lord of the fairy and man.

Why will He have any less?

When the fairy has the faculty.

How will the creator of that fairy Himself be ?

The question has often been asked whether the God of the *Qurān* is a personal God. He is not a personal God in the material or anthropomorphic sense, that He is a big man sitting on His *a r s h*, surrounded by His angels, and regulating the affairs of the world; for He then becomes an idol. But He is a personal God in the sense that He has attributes. But these attributes are not like our attributes. We speak with our tongue, hear with our ears and see with our eyes.

In our case :

You existed not when your actions were originated.

You were appointed to fulfil a certain purpose. (1542, *Gulshan-i-Raz*).

The faculties manifested themselves through organs; but the faculties are not, or are not like, the organs themselves.

## INCARNATION

The manifestation of God in flesh and blood for the salvation of humanity. The Eastern Dispensation—whose apex Islām claims to be—was free from a working hypothesis of incarnation. The idea that the paschal lamb referred to the crucifixion of Christ was not accepted as a working hypothesis till the advent of S. Paul. Moses had his talk with God on Mount Sinai; Christ underwent transfiguration on the mount; and Muhammad had his *mairaj*, or elevation, or, as it is called, the night journey. Muhammad ascended from heaven to heaven, and saw the previous Prophets, till he was admitted into the audience hall of God. He is reported to have beheld God in the shape of a 'young beardless youth'. Thus the *purdah* still hung; the limitation still existed.

The *aeen* of Muhammad was the last point reached by men like him. Muhiddin-ibn-i-Arabi, however, consider that the *Hakikati Muhammadi* was the name of a rank. Viceroy is the name of a rank, irrespective of the individual who happens to hold that rank. So is the stage called *hakikat Muhammadi*. That stage was fully manifested in Muhammad. It had manifested itself in different and lesser degrees in preceding prophets, like Adam, Moses, David, Jesus. In that particular stage, each individual had annihilated his *aeen*, and God alone was manifest, for the time being. This *fana* or annihilation results in everlastingness or *baka*. The *myrtars* in *lihaed* are said to have attained everlasting life. When the soldiers in 'Badr had slain their enemies, it was said: "They have not slain them, but it is God who slew them" (*Suratul Aful* 18). When Muhammad shot his arrows in the same battle: "Thou hast not shot (arrows), but it was God that had shot" (*ibid*). The individuals had annihilated themselves and had reached their *aeen* in the ecstatic condition in which they were when they fought *fisa-bilillah* (in the way of God). The actions done by them were not their actions, they were not held responsible.

KHĀJĀ KHĀN

(*To be concluded*)

## DESTRUCTION OF MANKIND

### INTRODUCTION

**T**HE following translation will serve to illustrate another expression of Egyptian religious thought—the Myth.

### MYTH

Several causes have contributed to render the Myth at once the delight and the despair both of the archæologist and of the student of comparative religions; amongst others the following may be noted:

1. The undoubtedly primitive character of the myth.
2. The indications of primitive customs and beliefs preserved therein.
3. The similarity of episodes and plots in myths belonging to widely divided peoples.
4. The curious romantic charm which such stories possess apart from purely historic interest.
5. The facility with which very varied interpretations may be given to any myth.

I venture to suggest a classification which may be found useful in disentangling some of the confusion that surrounds any particular myth. This classification involves the hypothesis that the myth may undergo transformation, and that such changes fall more or less under three headings:

- i. The Generative period.
- ii. The Degenerative period.
- iii. The Regenerative period.

i. The Generative, or Mythogenetic, period corresponds with the psychologic period of child-man, or again of man who has "become as a little child". The time in which man, standing face to face with a mass of fresh experiences, seeks to explain them; or to reduce these

confused impressions to an ordered whole. If you ask, for example, the child-man why the sun and moon do not meet, he, with his anthropomorphic tendency, will describe them as husband and wife who have quarrelled. Thus will the savage explain natural phenomena, cult ceremonies that pass his comprehension, and so on.

Similarly one who has "become as a little child," before whom new worlds open, to whom all old relationships have changed, for he himself, one of the factors in the equation, has changed by the opening of his soul's eye, will strive by anthropomorphic myth to adumbrate the beginnings of the new life. And again, one who knows, the inspired teacher, the philosopher poet, often seeks to communicate to the ignorant around him some hints of his knowledge under mythic form.

ii. The Degenerative period soon follows. Man's memory is treacherous, and man loves to improve or retouch that which is familiar.

New wine is too often put into old bottles. True, the bottles may burst; still there is the hope that they may resist, and that the new wine may preserve something of the matured aroma of the old. Men are conservative in religious things and seek, even when they hesitatingly accept the new, to prove that it was implicit in the old. Here the myth with its old-world flavor and almost sacredness aids, and judicious modifications may be added, and, like Josiah, may bring forth the revised form as an ancient sacred record.

Myths become combined. The bard, to add new interest to his oft-repeated tale, unites myths which in origin were quite distinct into one continuous whole.

It is harvest; the laborers, the farmer and his family are gathered round after the harvest supper. The travelling singer joins the feast and tells some mythic tale which he adapts to the circumstance, and makes, may be, the family Gods appear to save his hero in some quite foreign myth, descending from their machine at the point critical

of his tale. Some foreign slave—war-captive—may add his quota to the round of tales; and he, a man of substance at home, well versed in tales of his own country's Gods, may move to tears his auditors, and the minstrel may store up the incidents to add to his own tale.

Various causes may have contributed to the preservation of a myth in definite form.

In an artistic people, such as the Greeks, it was sufficient that the myth assumed a perfect form, a form in which alteration or addition would only tend to mar its perfect harmony.

The entrance of a myth into the sacred books, or rites—a sacred relation, a hymn, a part of the litany of a God. The words are sacred; to alter would be profane.

In Egypt it was the magical element that preserved the form of myths. Sounds, even apart from meaning, were, as we have seen, held to be potent; a formula which in the mouth of a Goddess healed a child asp-bitten, would even in mortal mouth produce a like result. Hence though the story might gain by alteration, might become more rich in interest, archaic words be rendered intelligible by over-glossing, no such change must be permitted, for the magic potency of the story would be lost.

Thus it was that the myth was in Egypt often recast into a definite form by the magical fraternity, and used to serve as a sort of mnemonic tale (much as students to-day make nonsense verses serve) to link together and aid the memory to retain 'words of power,' serving at the same time to blind those not in possession of the key to the true formulæ.

iii. The Regenerative period, which not being illustrated in the tale before us may be passed over briefly.

This was the work of the moralist or the philosopher. The moralist, taking some old myth, some story of other times and other manners, expurgates it of incidents which might shock, or which were popularly used as

excuses for anti-social acts, and creates new associations with what seems to him to be true and honest.

The philosopher takes the old familiar tale and adapts it to become a vehicle for the expression of the deep things of life, of things too deep to more than hint at, things for which no satisfactory symbol exists in word. He illustrates how when man first enters upon wider worlds, his steps are as uncertain and difficulties of interpretation as great as when first he entered the physical world as a mind-united entity.

#### SOURCES<sup>1</sup>

The myth before us is inscribed on the walls of one of the four corner chambers adjoining the chief hall of the tomb of Rameses III. It is also found on the walls of chamber XII of the tomb of Seti I. Accordingly our sources do not go beyond the XIX Dynasty.

The story has repeatedly been published both in text and translation: Budge, *Gods of the Egyptians*, i. pp. 388-399; Budge, *First Steps in Egyptian*, 218-230 (several errors, though longer); Erman, *Ägyptische Chrest.* 66-69 (long fragments) are the texts that I have used in making the translation. Erman gives a partial translation in his *Handbook to the Egyptian Religion*, pp. 29ff.

#### DRAMATIS PERSONÆ

The following list of Gods who take part in that portion of the story which I have translated, I have given with an interpretation for convenience. It must be noted that the interpretation given is in all cases by no means the only one for which we have authority. I have selected in each case one which can be easily controlled by reference to published documents, and which in my opinion was that held by the more mystically minded amongst the Egyptians, though such interpretation is not invariably that best calculated to illustrate this particular myth.

<sup>1</sup> Lefébue. *Tomb. de Seti I.* p. vi. pl. 15-18. Rp. vi. 125.

T. S. B. A. vi. pp. iff. vi. 185ff.

Bergman. *Hist. Insch.* 75-82, etc.



MU. The inert waters of the Abyss, probably non-differentiated cosmic substance, containing potentially all manifestations.

RĀ. He who uttered his own name, and from Himself came into being.

SU (SHU). He who together with his sister was spat forth from the mouth of Rā, and he who separates his children Seb and Mut. Active space, an idea possibly akin to the Ākāsha of Indian philosophy.

TEFNUT. Sister and wife of Shu—Heat. The stages so far are: (1) Inert potentiality; (2) Sound; (3) The more rapid vibrations of heat.

SEB, KEB, or QEB. The great cackler, the gander that laid the golden egg. Afterwards, when separated from his sister's embraces, he became the Spirit of the earth. On a papyrus in the British Museum (Lanz. *Lex.* Plate clix.) he is represented with a serpent's head.

NUT. Sister and wife of Seb, who after separation from her husband became the vault of heaven.

THE EYE OF RĀ. According to a creation myth, Rā originally had but one eye placed in his brow, and this he lost. He wept and from his tears (Egy. RM), humanity (RMT) arose. His eye was restored to him by his

Sarcopt. Seti i. Tav. clxv. (cp. Lanz. *Lex.* 419, Budge, *G. of E.* i. 253. *Pyr: Text.* xxviii.)

Lanzoni and Budge, S. V. *Philæ text.* [*Pyr: text* xxvii. 26, quoted Budge, i. 317].

*Cp. Saite Recens: B. of D.* ch. xxv. Budge, *G. of E.* ii. 92ff.

Budge and Lanzoni, S. V. *Book of Dead*, liv. (*Pap. Ani* pl. xv.) ditto lxix. *Cp. Polynesian Myth* in Frazer A. A. and O. T. 180. Lang, *Myth, Ritual and Religion*, i, 992ff.

*Book of Dead*, ch. i. [*Pap. Ani* pl. v. 8].

children; but in the meantime two eyes had developed; he accordingly replaced the old eye in his brow and it acquired a new function, for it became the serpent of power through which he rules the whole world.

A story this which is suggestive of an idea similar to the eastern stories of Fohat.

HATHOR would require separate treatment; in the story before us, however, she is considered in her rôle of daughter of and vehicle of the eye of Râ.

One point must never be lost sight of in considering Egyptian mythology, viz.: Not only did the interpretation of any God depend on the cultural progress of the individual worshipper, but also, by the instructed, each God was considered as representing a series of ideas or beings extending downwards from an exceedingly elevated metaphysical concept, or a being subsisting upon a very high cosmic plane of being, through a long series to a quite humble idea or entity, which might be described as belonging to the lower elemental orders.

*Pyr. text* xxviii. 20. Budge, *Gods of Egyptians*, i. 313ff.

For parallel story of the eye of the Graiæ, passed from hand to hand, see Harrison *Prolog: to Gk. Relig.* p. 194.

*Leps. Denkm.* iv. 25 (quoted *Lanzoni Lex.* 875): "Hathor, lady of Hetep, eye of Râ, lady over all Gods."

Hathor=Hekate=Rhea (?) *cp.* *Procl: in Craty:* 85, 23 (Kroll *Deorac: Chald.* 30. Mead *Chald: Orac*, i. 50. *cp.* *The Virgin of the World*, Mead *T. G. H.* iii. 98.)

#### DRUNKENNESS OF HATHOR<sup>1</sup>

It is instructive to notice the importance that is attached to intoxicants, both stimulants and narcotics, at various cultural periods in varied times and climes.

<sup>1</sup> Intoxicants, etc. *Cp.* Tylor, *Prim. Cult* ii. 131, 416. Webster, *Prim. Secret Soc.* Note 33ff. Orphic custom and myths see Harrison, *Prologom.* 418. Dionysus the True Vine Rosch. *Lex.* i. 1091. Harr. *Prolog.* 130, note also Soma and Hashish. Naturally I refer only to semi-exoteric or entirely exoteric 'initiations'.

Few initiatory ceremonies or sacraments are there in which the use of intoxicants did not at one time or another enter, and stories of intoxication amongst Gods and Heroes enter into probably every myth cycle.

Several causes probably contributed towards this.

In the following arguments, it is needless, may be, to say that I am not necessarily expressing my own opinion, but seeking to place the matter as it would be reasoned upon by one who holds these beliefs.

Accordingly, the mysterious transient change in consciousness induced by taking certain substances into the body calls for explanation. In terms of the animistic theory, that which can produce a change in consciousness must itself possess consciousness. It follows that an intoxicant must be an ensouled body.

He who partakes of a substance, either as food or drink, whether human or animal flesh or blood, or vegetable substance or juice, acquires something of the spiritual nature of that of which he partakes. For example, I slay a renowned hero in battle and eat some of his flesh or drink some of his blood, I acquire some of the dead man's courage.

Wine is the blood of the grape, the grape is part of the body of my totem God. I experience, after partaking, a change of consciousness which seems allied to madness, which I, together with my tribe, regard as something divine. I accordingly explain my condition as a possession by the spirit of my God, and say: "It is not I that live, but Dionysus that liveth in me."

I, still the barbarian, believe that dream consciousness is as real as waking; find that after partaking of certain substances my dreams become more vivid and varied—the Gods themselves appear in their majesty—I am accordingly more than ever convinced of the divine nature of the substance of which I have partaken.

Some such lines of thought as the above may have

been operative in one cultural period. Let us turn to another, the philosophic.<sup>1</sup>

Pure Spirit is all knowledge, goodness in essence, but Spirit manifesting in and through matter betrays ignorance, imperfection and confusion. Here is a condition that may be expressed in terms of intoxication; hence the oft-repeated simile that the Life when it is reflected in matter and manifests as form is as one that is drunk.

Extension of consciousness is accompanied by a certain confusion; a difficulty of self-adjustment to the surroundings accompanies each new step taken in evolution. One who returns to earth after contemplating the relatively real returns as one with eyes dazzled by the white light of sunshine into the dim recesses of a cavern.

When we remember too that these changes are often ushered in by a stage of excitement, as that induced in many of the semi-esoteric initiation ceremonies, we shall admit that the symbol of drunkenness is by no means inapposite.

I accordingly venture to suggest that the story of the drunkenness of Hathor probably belonged to some lost myth, independent of the main story; a myth which typified the reflexion and descent of the divine Energy into the cosmos to ensoul matter; but which itself became drunk or underwent a limitation of consciousness. I must however again insist that such would not have been the manner in which the story was generally received.

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<sup>1</sup> For Hermetic and Neoplatonic parallels see:

*Corpus Hermet*: vii. (viii.) Reitzeusteiu. Poemend: 214.

*Procl. in Remp*: 355.50 (Kroll *De Orac. Chald.* 13. Mead's *Chaldean Oracles* ii. 36).

Macrob: *Satur.* I. xii.

*Mat.* xxiv. 49; *Lk.* xii. 45; *Joel* i. 5. Reit, P: 230ff.

Psellus, 1137a. Kroll, *De Orac.* ch. 47. Mead, *Chald. Or.* ii. 36s.

## DESTRUCTION OF MANKIND

## TRANSLATION

Texts. Erman. *Chrestomathic Ägyptische*, pp. 66-69.

Budge. *First Steps in Egyptian*, pp. 218-230.

Budge. *The Gods of the Egyptians*, i. 388-399.

..... (Rā) the God who came into being through Himself after (this) held dominion (over) man and Gods together with (all) things. The One.

Now man conceived words against Him saying: "Behold the Divine Majesty" (to whom be Life, Strength, and Health) "hath become aged, his bones are like unto silver, his limbs to gold, and his hair is even as true lapis lazuli". Now the Divine Majesty hearkened unto the words of man.

Spake the Divine Majesty (to whom be Life, Strength and Health) unto them who were of His following: "Call aloud, bring me mine eye, with Shu, Tefnut, Seb and Mut, together with the Divine Fathers, and the Divine Mothers, them who were with me when behold I was in Nu, together with my God Nu. Let Him bring His courtiers with Him. Bring them in silence that

The usual Egyptian formula of salutation or benediction. The use in this passage may be paralleled with the Hebrew custom of adding a benediction to the divine Name—*e.g.*, "And Thwh; blessed be He, etc."

E. Naville notes (*Old Egyptian Faith*, p. 210, English translation): that "blue was in Egypt the conventional color for black, this means that the hair of his head was still the color of ebony". I regret that I only saw this excellent work after I had finished this article, otherwise I should have more largely put it under contribution.

man may perceive not, that their hearts flee not.

“Come thou with them unto the Great Temple, let them speak their thoughts fully. I will enter into Nu the place of my becoming, (there) let these Gods be brought unto me.”

And these Gods were about Him, and they bowed themselves unto the earth before Him in majesty.

He spake His words before the father of primæval Gods, Creator of man, King of intelligences.

They spake before Him majestic: “Speak unto us for we give ear unto thy words.”

Rā spake unto Nu: “Eldest God in whom was my becoming, and ye primal deities: behold ye! men, which came into being through mine eye, have conceived words against me. Speak unto me what shall be done concerning it, take heed, consider for me. I shall not slay them until I have hearkened to your saying concerning it.”

Spake Nu majestic: “Son Rā, God greater than His Creator, elder than those who were made together with Him. Sit upon Thine throne, great is thine awfulness. Let thine eye be upon them that blaspheme thee.”

Spake Rā in majesty: “Behold them, they flee unto

RHJT. Do these correspond with the ‘blessed knowing ones’ of the Chaldean Oracles? (e.g., *Procl. in Crat.* 85, 23. Kroll, *De Orac. Chald.* 30. Mead, *Chaldean Oracles*, i. 51.)

Words lit ‘them’.

Ht=Mountain or desert.

the desert, their hearts fear after what they spake concerning the divine majesty."

They said: "Cause that thine eye go forth. Let it destroy them for thee who blaspheme in turbulence. No eye can stand before it in contention."

It went down in Hathor. This Goddess came forth from Him, and she slew man on the face of the desert. Spake this God in majesty (*i.e.*, Rā): "Come, come in peace, Hathor the doer of the deed." . . .

This Goddess spake: "Thine was my life through which I have gotten might over man, and sweet was it unto mine heart."

Spake Rā in majesty: "I am He through whom (came) the mastery over them to bring them to nought as a King."

It came to pass that Sekhet of the diverse foods during the night waded about in their blood, beginning in Sutenn-henen.

Rā spake: "Behold; aloud call me messengers, swift and speedily shall they run like unto the wind of the body. Let one bring these messengers forthwith, forthwith."

"Let them go unto Elephantine, bring me djdj very great."

*Cp.* Pindar *Pyth. O.* 3, 32. Apollo sends forth his sister to punish the blaspheming Coronis.

Sekhet, a name of Hathor.

DJDJ. *Cp.* Berlin *Med. Pap.* 3038 7. 5 (No. 77) djdj are ordered to be mixed with sycamore and wax and used for fumigation. W. suggests Mandrake (?). Budge translates "mandrake." Erman *Gloss.* describes

There were brought unto Him these djdj.

This God in majesty caused Sektet which is in Heliopolis to crush these djdj. Now behold, when women were crushing barley for beer, He placed these djdj upon the beer vessels and it became like unto the blood of man.

And they made of these beer vessels seven thousand. Then came the majesty of the King of both Egypts together with these Gods that they might see this beer. Behold it was dawn..... after the Goddess had slaughtered humanity during the time when men fare southwards.

Spake Rā in majesty; "It is good. It is good. I am as an amulet for humanity against her." Rā spake: "Let them bear and bring them unto the place where spake she: 'Behold! there will I slay man'."

Rā gave commandment in majesty, (he) the King of both Egypts, that during the beauties of the night they should cause to be poured forth these vases of sleeping-draught.

Now the four fields which are of heaven were filled with

it as a fruit which gives a red juice. In this story a substance is described which when mixed with beer produces a crimson narcotic fluid.

SEKTET. Is this the God of the Sektet boat, the boat in which Rā traversed part of Twat and the sky by day from mid-day to sunset?

Restoring WN AN MA with Erman.

*Cp.* Griffiths' stories of High Priests of Memphis ii. KH, vi. 4. "The waters they shall make the color of blood before thee." *Cp.* the Adonis myth (Frazer).

Translating as above the dual form by a repetition of the phrase.

MAKT, amulet, protector.

SDRT with determinative of bed and vase.

An ætiological myth for the red of dawn. *Cp.* the rainbow myth among the Hebrews?



the fluid according to the will  
of the majesty of this God.

This Goddess came forth on  
the morrow and she found  
these (fields) flooded.

Fair was her face therein,  
fair was her face when drank  
she, fair was she within when  
came she drunken.

No more perceived she  
man.

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J. R. SPENSLEY

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### GEMS FROM TIRUMANTRAM

To see the true Teacher's holy body, to hear His holy utterances, to recite His holy name, to meditate upon His holy form, will lead you to bliss.

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Even though you perform sacrifice with your bones and flesh for fuel, and kindle and burn yellow the sacrificial flame therewith, unless your heart melt with love and compassion, you cannot attain the golden gem—the blissful Lord.

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Like the scent inherent in flower, the blissful Lord is immanent in Jiva. Be steady and calm like a painted picture, lose not self-consciousness, and you will behold the blissful Lord as lovely as the column about which the musk-deer is tied.

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What is offered to the fixed Deity in a temple of brick and mortar will not benefit the walking temples (Saints); but what is offered to the walking temples (Saints) will go to the Lord Himself in the temple.

## SAMSKRṬ—LIVING OR DEAD?

**T**HE pilots to whom is entrusted the steering to safe harbor of the educational ship of India are many of them laboring under the notion that Samskrṭ is a dead language, like Greek or Latin. This notion arises from an imperfect knowledge of the data on which the comparison is instituted between Samskrṭ and (say) Greek. The true data are to be gathered from such main considerations as:

(i.) Where a language is more of the State than of the Church, it fails to be invested with that sacrosanct nimbus which makes for permanence.

(ii.) Where a language is concerned mostly with the secular affairs of a State, its life is necessarily conterminous with the life of that State. When the Grecian State ceased to exist, for example, the death-knell of Greek was tolled.

(iii.) Where a language is merely the ventilation of the philosophical views of a nation, its life is limited, inasmuch as it leaves the realms of a nation's heart untouched.

Applying these data to India, we find (i.) that from the very beginning Samskrṭ has been primarily of the Church and the use of it for purposes of State possessed no more than a consequential value; (ii.) that as the spirit of Samskrṭ is bound up with the interests of Spirit not with those of matter, its life is bound up with affairs more of the transmundane than with those of the sublunary; (iii.) that as Samskrṭ is more the exponent of the heart of the Indian nation (Hindūs) than of the intellect merely, its life is assured as long as this heart of the nation shall not cease to beat.

Briefly Samskrṭ is chiefly the interpretation of the religious sentiments of the Hindūs, and inasmuch as the

nation of the Hindūs and the religion of the Hindūs, though they began before Assyria and Babylonia, before Greece and Rome, have survived, despite the tremendous cataclysms to which they have been subjected, whereas Assyria and others have ceased to be, their language, the Samskrṭ, lives with them. To call it dead, therefore, when the nation lives and its religion lives, is singularly anomalous.

With this anomaly is found in these days the paradox that those educational pilots who like to think Samskrṭ dead—and therefore not worth devoting attention to as an element imperatively necessary to make any scheme of Indian education really complete and successful for the nation's welfare both here and hereafter—still deem it necessary to import Samskrṭ scholars from the West to teach the East (India) Samskrṭ!<sup>1</sup> This paradox is twofold: that while Samskrṭ is considered dead in the East, it is seen to be living and cultivated in the West, and that instead of leaving what is dead to the past to "bury its dead," it is considered necessary to make it live by infusing life imported from western lands.

So long therefore as modern educationists have come to think that the time has arrived to impart to Indians moral and religious education, it is not sane and sober on their parts to entertain the notion that Samskrṭ is dead, for it must be realised how intimately it is interlaced with the ethics and religion of the country.

That Samskrṭ is not to be considered dead—apart from considerations as to its great value for the moral, religious and philosophical moulding which it possesses for the students—may be believed from what the immortal Max Müller says in his good book, *India, what can it teach us?*

I do believe that not to know what a study of Samskrṭ, and particularly a study of the Veda has already done for illuminating the darkest passages in the history of the human mind, of that mind on which we ourselves are feeding and living, is a misfortune, or, at all events, a loss, just as

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<sup>1</sup> This is with reference to a proposal to bring in a German Samskrṭ Professor to teach Hindūs in an Indian State.

I should count it a loss to have passed through life without knowing something, however little, of the earth and its geological formation, of the movements of the sun, the moon, and the stars, and of the thought, or the will, or the law, that governs these movements. [P. 255.]

And yet, in the face of the utterances of such veterans, our Universities are blind to the value of promoting the study of Samskr̥t language and literature, and do not take it under their protecting ægis. But perhaps they may say that these utterances are old, and times have changed, a new policy has dawned on India, contingent on the unrest. But we say that these very changes require the more energetic pursuit of the country's moral and religious and philosophical stores of knowledge enshrined in Samskr̥t to still the unrest. And if the utterance above indited is old, let us hear a most modern advocate, Mrs. Annie Besant, for she pleads thus :

There is just another point I wish to put to you about Samskr̥t. The greatest treasures of Samskr̥t learning are going to England for translation, to be translated by Englishmen, by Orientalists, who take an interest in these works, but who have no belief in their deeper meanings, who do not share in the religious faith which inspired them, who do not share the philosophic views which they embody, who have no sympathy with the national traditions, and therefore who will never give the spirit of the originals, however accurately, however grammatically, they may translate them. I myself, with my limited experience, know of more than one priceless untranslated work which has been taken over to England to pass into the hands of English Orientalists for translation. Why ? Because no one could be found here to do it. One work has been thus taken over lately to England to be translated and issued at a cost of £ 800, and this after a fruitless search of many months for a translator here. I ask you whether it would not be better that members of the Hindū religion should translate these Hindū religious books themselves ; whether you think it creditable that they should be sent to the West for translation by men who do not share your beliefs and have no sympathy whatsoever with your religion ? Is it likely that translations of this kind can be true to the spirit of the originals ? Is it likely that the delicate points, the shades of thought, will ever be truly caught ? Is it likely that with the aid of a grammar and dictionary, a mere comparison of book with book, the meanings of deep religious books will be faithfully rendered, that there will be understanding of the subtle distinctions in belief, only to be found in the hearts of men who are at one with the religion itself, and are contained in the true meaning

of these books? Therefore you want to build up a class in India, educated in Samskr̥t and also in English, who will be able not only to give the *spirit* of the original Samskr̥t . . . but will be able to give the most accurate equivalents of the terms, and not simply give the dictionary English meanings which now disfigure the translation. [*The Means of India's Regeneration.*]

As long as the Hindū nation is not dead, Samskr̥t cannot be dead. All those who will help its revival will be the friends of not only India but of the whole humanity to whom the wealth of its literature must be freely given now. It is especially incumbent on the Indian Princes to do this work.

A. GOVINPĀCHĀRYA

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THE SILENCE

Something that checks the hasty word,  
 And ill-considered deed—  
 A silent voice within our soul,  
 Which we do well to heed;  
 Something that speaks not through the brain,  
 But in our hearts alone—  
 A hush, which falling seems to say—  
 "My child—let time atone."

'Let time atone'—of every wrong  
 The only sovereign cure—  
 We feel this true, and gathering strength  
 Know we can still endure:  
 Not passively, nor futilely,  
 Accepting what is wrong—  
 But through the fiercest of our strife  
 Sustained by peace more strong.

That peace which after every plaint  
 Leaves faith the last word still—  
 Which fighting, waits faith's victory  
 O'er all the moment's ill—  
 Which dedicating every power  
 Of brain, and heart, and soul,  
 Knows surely that such ordered strife  
 Must tend towards the goal.

That goal which is the working out  
 Of every human power—  
 In reaching which there is no waste  
 In any broken hour—  
 But to which rather all things tend,  
 E'en error, wrong, and pain,  
 Since often in some crash alone  
 Men find their souls again.

Such things the silence teaches us—  
 It bids us work and wait—  
 It bids us right each wrong we can,  
 Then leave the rest to fate:  
 It lets us hear, when we have fought—  
 Not lain on earth supine—  
 A Voice which whispers in our heart  
 "My child—the rest is Mine."

The rest is God's—'tis this we learn,  
 And conquer thus despair—  
 We only know there is no wrong  
 His power cannot repair—  
 And so we stay the final word  
 That human hope would kill—  
 We keep our gateways open—  
 In silence wait His Will.

LUCY C. BARTLETT



## RENDS IN THE VEIL OF TIME

THE LIVES OF ALCYONE

### XI

**I**T may be remembered that in the ninth of this series of lives Sūrya prophesied the tragic death which closed the tenth, and also foretold that great trial and difficulty should characterise that which succeeded it. On the other hand he promised that if the trial were nobly borne, the difficulty successfully surmounted, definite progress should be the result. Indeed, apart from this particular case, we may take it as a general rule that when a man is approaching the entrance to the Path he is likely to

have some lives involving a good deal of suffering and some unpleasant conditions.

There are two reasons for this. First, whatever of evil karma remains to him must be cleared out of the way as speedily as possible, in order that it may not hamper him when the time draws near for the final effort. Second, any undesirable qualities in him must be quickly conquered, so that the necessary qualifications may be acquired, and the way may be clear.

In the lives already described our hero has had the privilege of frequent and close association with men and women who have since become Masters of the Wisdom, and everything has been done to strengthen his character by example and precept. In this life which is now to be chronicled he is thrown from birth into gross and evil surroundings, and the help of the presence of those Great Ones is withdrawn from him—the object evidently being to work off some bad karma, and in doing so to give him an opportunity of showing whether he has within him sufficient strength and insight to break through an evil tradition, even though it has behind it all the weight of religious and parental authority, of immemorial custom and of personal passion.

Alcyone, then, was born this time in a female body in the year 15,402 B. C. in Rāhana, in the Oudh district of India. Her father, Cetus, was the priest of a religion about which there seemed to be much mystery. Although he himself was unquestionably of Āryan descent, the religion was certainly aboriginal, for it was at the same time too elaborate and too barbarous for the joyous-hearted Āryans. It may well have been the seed from which Kāli worship has since arisen, for it consisted mainly of gloomy rites to a blood-thirsty female deity. There was a good deal of reckless gaiety about the outer side of this faith, but through it all there always rang a sombre note of gloom and fear. Many secret services were held, to which only the 'initiated' were admitted, and at these the most horrible rites of the darker magic were freely practised.



Many parts of some of these services were held in a language incomprehensible to the people, but at the same time some of the recitations were at least partially Samskr̥t.

Alcyone's father was a fit priest for such a faith, a stern, reserved and gloomy man, but nevertheless a person of very great influence. He was supposed to have won many powers by sacrifices and austerities, and was further credited with readiness to use them for evil in a great many ways. Her mother, Cancer, was not unkind, but was always in a condition of anxiety and terror, which speedily communicated itself to the child. The latter lived a rather frightened and neglected life; she was not actually badly treated and as she was not admitted to the inner services she saw nothing definite of the more unnecessary horrors of her religion, but the gloom and the fear of the inner circles reacted upon her and made her childhood miserable with vague terrors.

She grew up without much education, and there was no event of special importance in her young life, until at the age of about sixteen she met Pollux, a bright handsome careless young fellow, whose appearance at once attracted her. The attraction seems to have been mutual, so they fell in love in the ordinary way. Alcyone was too terrified to find it possible to propound the idea of love in the dark uncertain atmosphere of the family life, so these young people met frequently in secret, and in course of time became too intimate. After a while Alcyone pressed her lover to make some arrangements as to marriage, but when urged he declared that this was an impossibility, as not only did he belong to quite a different religion, but there was also a hereditary feud between his family and that of Alcyone.

It took a long time to convince Alcyone that her lover was really heartless and did not intend to make any move in the matter; but, when at last she realised the truth, she turned from him with disgust and told all to her mother, announcing her condition, and vowing to devote her life to being revenged upon the man who had brought

her into it. Her mother was much shocked and upset, but when she learnt who the lover was she said at once that he came of a bad stock, and that his father before him had ruined a younger sister of hers in a similar manner. This story made Alcione only the more fiercely indignant and, as has been said, she resolved to dedicate her whole life to a full and carefully-planned revenge. Her mother then unfolded to her the secret that revenge could be had through the secret rites of their religion, and she consequently became very eager to be initiated into it.

The whole story had to be told to her father, who also was furiously angry, for by the customs of the time the birth of an illegitimate child doomed her to the life of a widow. He blamed her bitterly, but yet commended and encouraged her desire for revenge. He permitted her to learn the secrets of the faith, by which she was deeply impressed, but also greatly terrified, for she had to pledge herself to a nightmare of horrors which she would have been very glad to be able to forget. In order to cloak as far as possible the results of the undue intimacy, the father insisted upon her immediate marriage to a devil-priest, Scorpio, a man much older than herself and of most undesirable type, one who was a medium for the most horrible influences.

Of course she shrank with loathing from all this, but yet accepted it as a necessary part of the revenge to which she had resolved to devote her life. The whole affair had become distorted by her long brooding over it, and her state of mind was such that she was open to a steady pressure from evil astral influences, a condition of practical obsession which was considered a mark of great advancement in this peculiarly abominable religion. After extracting from her blood-curdling oaths of secrecy, her mother unfolded to her a particularly ghoulish scheme of vengeance which she said had never been known to fail. Among other repulsive details it involved the crime of murdering her own child, and offering it to the deity

invoked. In her rage against Pollux she agreed to this, because it would be *his* child; but when it was born her maternal instincts triumphed, and she refused to fulfil the agreement or to consummate the sacrifice.

Many of the ceremonies had already been commenced, for it was of the essence of the horrible pact that before the birth of the child she should already have dedicated both herself and it utterly to the service of this loathsome goddess. The culmination was to be the slaughter of the child upon the altar of the deity with certain tremendous invocations, in response to which the image was supposed to descend from its pedestal and to embrace the suppliant. In this embrace the goddess was to pass from the image into the body of the worshipper, who then, as the vehicle of the deity, was herself to devour the sacrifice. In the strength of that ghastly meal the obsessing entity was supposed to give to the body much the same powers which mediæval superstition attributed to the Hand of Glory. At the approach of the avenger all doors flew open, and all living creatures became incapable of resisting his will, so that he could wreak his vengeance unopposed, and even unrecognised, for the goddess threw over him a mantle of invisibility.

Driven by mad rage and by the almost irresistible force of environment, Alcyone had begun the earlier stages of this appalling piece of witchcraft. But when the child was actually born she experienced a revulsion of feeling, and declined to continue the dedicatory ceremonies. Her father was exceedingly angry, and ridiculed her as weak and unworthy of the assistance and favor of the goddess. He even claimed that the child already belonged not to its mother but to the deity to whom it had been dedicated, and demanded that it should be delivered to him on her behalf. Alcyone firmly refused this, braving even the anger of her gloomy and terrible father. He insisted indignantly for a time, and then suddenly yielded with a sneer, saying that the goddess would obtain her rights in another way.

Soon afterwards the baby fell ill, and in spite of all that the mother could do its mysterious malady grew rapidly worse. She presently fell ill herself with watching and grieving over it, and when she recovered she was told that early in her illness the baby had died, and its body had been burnt in the usual way. But she always had certain lurking suspicions, and ever after this a dawning of hatred mingled with her fear of her father. The truth (which, however, she never actually knew, whatever she may have suspected) was that her father, really believing in his fanaticism that the child belonged to the goddess, and that her anger would descend upon him if he allowed her to be robbed of it, had contrived to administer repeated doses of slow poison, first to the child and then to the mother, and as soon as the latter was unconscious he had taken the child and sacrificed it himself to his bloodthirsty deity.

Human sacrifice formed a regular part of the secret rites of this horrible faith, and yet in the midst of all these abominations there were certain gleams of some original better influences—certain suggestions which may have been the reflexion of a condition in which the faith was not so utterly degraded. The very phrase which was solemnly pronounced by the priest at the culminating point of a human sacrifice seemed to have in it some faint reflexion of a better time, for the earlier part of it at least had a tone which reminds one of the Upaniṣhats. It ran something like this:

“From the earth is the breath and the blood, but whence is the soul? Who is he who holds the unborn in his hand? The watchers of old are dead, and now we watch in turn. By the blood which we offer, hear us and save! The breath and the blood we give thee. Save thou the soul and give it to us in exchange.”

These last words seem to point to the idea that the soul, or perhaps more exactly the astral body, of the sacrificed was to be given into their power to become one of their horrible band of obsessing entities, to be at once an

instrument and yet in some strange way one of the objects of their degraded worship. As has been said, most of their incantations were entirely incomprehensible, and bore a considerable resemblance to those employed in Voodoo or Obeah ceremonies by the Negroes. Others, however, contained distinct Samskr̥t words, usually buried in the midst of a series of uncouth exclamations delivered with a furious energy which certainly made them terribly powerful for evil. One of their characteristics was the use of certain cacophonous combinations of consonants into which all the vowels were inserted in turn. The syllable "hrim" was used in this way, as also the interjection "kṣhrang". In the midst of these uncouth outbursts of spite occurred what appears to be an evil wish in unmistakable Samskr̥t: "Yushmābhiḥ mohanam bhavaṭu," and the whole utterance concluded with some peculiarly explosive curses which it seems impossible to express in any ordinary system of letters.

Poor Alcyone led an exceedingly miserable life amidst all this chaos of obscene horrors. Her husband was an evil and crafty man, who preyed upon the credulity of the people, and was often in a condition of complete intoxication from the use of hemp and some form of opium. Soon Alcyone came bitterly to regret the fit of mad revenge which had led her into all this net-work of evil, but she was too firmly entangled in it to be able to make her escape, and indeed there still were times when the obsession dominated her and she felt that revenge would be right and sweet. Presently her father died, and the family fell back into a position of less influence.

This unnatural parent, however, was more terrible dead than alive, for he concentrated all his energies in the lowest part of the astral plane, and exercised a peculiarly malignant obsession over his daughter. She knew the influence well, and earnestly desired to resist it, but could find no method of doing so, though her suffering under it was indescribable and her whole soul was filled with

uttermost loathing. Her mother and all the other female members of her family were under the same malign influence to a greater or less degree, but to them the whole thing was a matter of course, and they even supposed themselves to be specially favored and to become in some way holy, when they were seized upon even for the most dreadful purposes.

Along with all this psychical influence there was a perfect labyrinth of the most complicated and ingenious plotting on the physical plane. Years were spent in the elaboration of a nefarious scheme to get the old lover (Pollux) into the power of the family, and at last the plan matured itself and he and his child Tiphys were in their hands—for he had married in the meantime and had with him a bright little boy. Alcyone's mother and other female relatives were filled with fiendish exultation, and joined in a strange kind of orgy of hatred, the father impressing himself upon them all more strongly than ever. Alcyone felt the tremendous power of this combination, and was often carried away by it and unable to resist its action, although even then she was all the time in a condition of bitter protest and resentment. Pollux was to be poisoned in a peculiarly horrible way, and it was to Alcyone that the task was entrusted of the actual administration of the draught, under the guise of the most friendly hospitality. The man himself was bloated and broken-down by years of debauchery and dissipation, and Alcyone felt nothing but repulsion for him; and, as at this critical moment the obsession by the father was almost perfect, there is very little doubt that the crime would have been committed, but for a most fortunate shock which she received at the very last moment.

Just as she was handing the cup to her victim, she met the wide gaze of the child. His eyes were exactly those of his father, her joyous young lover of so many years ago, who had been the one bright spot in her dreary early life. In a flash those eyes brought back the past, and with it a realisation of what she was about to do

now under the awful compelling power of this ghastly religion of hate. The instantaneous revulsion of feeling was complete; she dashed the cup to the ground and rushed from the house—from the house and from the city, dressed just as she happened to be at the moment, so overpowered by the horror of the thing that she never even paused for a thought as to what lay before her, or what would come of it, resolved only to have done for ever at any cost with all that evil life.

The violence of her feelings broke through the black pall of evil influences which had so long dominated her, and for the time she was entirely freed from the maleficent control of her father. She rushed out into the country, careless whither she went so long as she escaped for ever from that awful life. Unaccustomed to exercise and to the free air of heaven, she was soon sinking from fatigue, but still she pressed on, upheld somehow by a kind of frenzy of determination. She had of course no money, and only indoor clothing, but she thought nothing of these things until night began to fall. Then for the first time she looked about her and became conscious of her surroundings. She was already many miles from home, out in the open country, and, becoming conscious at last of severe fatigue and hunger, she turned her steps towards a country house of some size which she saw at a little distance.

She knew very little what to say, or do, but fortunately Achilles, the mistress of this house, was a kind motherly woman, who was touched by the exhausted condition of the wanderer and received her with open arms, and postponed her questions until she had eaten and rested. Then, little by little, the whole story came out, and many were the exclamations of wonder and pity on the part of the good old dame, as the horrors of the dark demon-worship were gradually revealed. The old lady made light of the fact that in leaving home Alcycone had lost her position in life and all her worldly possessions, telling her that all that mattered nothing

now that she had escaped from the other horrors, and that she must now devote herself to changing radically and entirely her whole attitude of mind, and forget all about the past as though it had been a mere hideous dream. She said very wisely that life began afresh for her from that hour—indeed that she had not really lived until now, and she promised to do all in her power to help her, and make the new life easy for her.

Alcyone feared that her husband the devil-priest might be incited to assert some kind of legal claim over her, for she knew that the worshippers of the dark cult would be fiercely angry that one of their initiates should escape from the fold. But the old woman, who was a brave and capable person, declared that she did not know exactly how the law might stand, but that, law or no law, she was at any rate quite certain as to one fact—that she did not intend to give Alcyone up to her husband or any of her relations; and she felt quite confident that if the case were carried before the King of the country and all the nefarious proceedings of the dark demon-worship exposed, the authorities would be quite certain to take her side and decline to deliver her again into the slavery from which she had escaped.

Alcyone was very thankful to this kind protectress, and in her condition of utter exhaustion of body and mind was glad to adopt the suggestion that at least they might leave all further discussion till the morrow, and to sink to rest in the comfortable quarters provided for her. The shock to her had been very severe, and it would have been only natural if some serious illness had supervened; and indeed it seems as though that would have been the case but for a wonderful vision which came to her during the night. A man of commanding appearance and wonderful gentleness of mien (Mercury) appeared to her and spoke words of comfort and encouragement, telling her that the awful life which she had lived so far had two aspects of which she had been entirely unconscious. First, its terrible sufferings had paid off outstanding debts



from long-past lives and had so made the way clear for future advancement; and secondly, the whole life had been in the nature of a test, to see whether at its present stage her will was strong enough to break through an exceedingly powerful surrounding of evil.

He congratulated her upon her success and determination in breaking away, and prophesied for her a future of rapid progress and usefulness. He said that the way was long before her, but drew for her also by his words a very beautiful picture of two paths of progress, the slow and easy road that winds round and round the mountain, and the shorter but steeper and more rugged path that lies before those who, for love of God and man, are willing to devote themselves to the welfare of their brothers. She had, he said, the opportunity to take the latter line in the future if she chose, and if she took that path, though the work would be arduous, the reward would be glorious beyond all comprehension. This vision produced a profound impression upon her, and she never afterwards forgot the words or the face of the instructor, nor did she ever entirely lose the glow of enthusiasm with which she felt herself eagerly accepting the second of these alternatives which he placed before her.

Next morning she related her vision to her kind hostess, who was deeply impressed by it, and said that it quite confirmed the impressions which she herself had received. It had its effect even upon the physical plane, for it was largely owing to it that Alcyone was better than might have been expected. Her dead father troubled her greatly by constant and determined attempts to reassert his old dominion over her. She, however, called up all the latent reserves of her will and set them definitely against this influence, rejecting it with all the vigor which she possessed, without the slightest hesitation or compromise, with the strong resolution that she might die in resisting the obsession, but at least she would never again submit to it. This struggle continued at frequent intervals for many months, but whenever it came she

always kept before her the face of the venerable messenger of her vision, and fortified herself by remembering his words.

All this time she stayed with her kind hostess, who would not hear of her going anywhere else, or of her making any effort to support herself in any way. Apart from this constant astral pressure she had no trouble, for no attempt to reclaim her was made on the physical plane on behalf of her husband. Indeed, it seems that the family somehow acquired the idea that she was dead, some rumors reaching them of the discovery of the body of a woman vaguely answering to her description. Her hostess always declared that the Gods had guided her footsteps to her, and that she accepted her as a charge from them. Alcyone was most grateful for all this kindness, and tried in every possible way to make herself of some use to her benefactress in return for it. She now began to learn something of the ordinary Āryan religion, which proved very attractive to her after all the horrors of her early training. She devoted much time to its study, and very soon knew much more about it than her hostess.

Little seems to have been at this time committed to writing, but she obtained much assistance and instruction from a certain Brāhmaṇa (Vega) who made her acquaintance on the occasion of a visit which he paid to her hostess. He was much interested in her and profoundly touched by the story of her previous sufferings. He taught her a number of hymns, some of them of great beauty, and all of high moral tone and of beneficent intent. His advice was on the whole good and sensible, though in certain directions he was somewhat narrow and fettered. His wife Auriga was also of great help to Alcyone, for she was deeply interested in religious matters. At the end of about a year the dead father ceased to make any effort to assert his influence, and Alcyone felt at last that all connexion with the old evil life had been entirely severed. It seemed to her like looking back upon some past incarnation, when she

tried for a moment to see anything of that earlier time, and soon she was able to cut herself off from it so far as that some at least of its details began to fade from her memory.

After the influence of the father had entirely departed, she had the unspeakable pleasure and encouragement of seeing once more in dream the Hierophant who had shown himself to her on the first night of her escape. On this occasion he congratulated her upon her newly-won freedom and gave her a promise of help and protection. She endeared herself much, not only to her hostess, but also to other members of the family and to friends. She became practically a daughter of the house, or rather filled the place of one who had married and left the homestead. It seemed in fact as though the family had forgotten that she was not one of themselves, for when the old benefactress died an equal share of what was left was offered to her as a matter of course, and when she protested against this it was pressed upon her with the utmost sincerity. She agreed at last to accept a certain small share, and continued for some years longer to live with this same family.

There came a time when the second generation was growing up and more room seemed desirable, so she transferred herself to a smaller house on the estate, to live there with one of the younger couples, Cygnus and Iris, to whom she acted as a kind of mother and adviser. Her interest in the religion never waned, and presently she had learned all that her Brāhmaṇa friend was able to teach her, and was passionately desirous of still further information upon many points. The Brāhmaṇa found himself unable to supply all this, but he told her of a holy man who, if he still lived, would be able to answer all her questions. He spoke of this man with the greatest reverence, saying that from him he had learnt all that he knew, and that he had always felt sadly conscious that he might have learnt very much more if only he had had the power to grasp fully the words of wisdom which fell from this teacher's lips.

He spoke so earnestly and enthusiastically of this Guru, that after much consultation Alcyone resolved to make a journey in search of this man—a considerable undertaking for one who was now becoming an old woman. The distance was great, and as the Brāhmaṇa had not heard of his teacher for a number of years, there was a good deal of uncertainty as to whether he would still be found in the same place, but there seems to have been no readily available method of making enquiries. However, Alcyone set off on this rather curious pilgrimage, and at the last moment the Brāhmaṇa Vega resolved to throw up his position and his work and accompany her, and thus they journeyed together, taking with them only a couple of servants as attendants, one of whom was our old acquaintance Boreas.

After various adventures and more than a month's travelling, they reached the temple over which Vega's teacher presided, and heard to their very great joy that he was still living. They asked for an audience, and Vega was overjoyed to fall once more at the feet of his ancient instructor. He then turned to introduce Alcyone, but saw with amazement that she was regarding the teacher with unspeakable wonder and reverence, and yet with an obvious recognition, while he in turn smiled upon her as upon some one with whom he was already familiar. A few words of incoherent explanation soon showed that this teacher was Mercury, the person who had twice appeared to her in vision, and of course this discovery put an entirely new complexion upon the affair, and linked them all together as already old friends.

Now began a very happy time for Alcyone, for all her questions were answered and her most earnest desires fulfilled, and the teacher spoke often to her of a far distant future in which she should learn far more than she could at present know, and should hand on the knowledge to others for the helping of the world. But he told her that for this many qualities were needed which she did not yet possess, that there was much karma even yet to

be worked out; that to this end she must be willing to forget self and to sacrifice herself utterly for the welfare of mankind, but that at the end of this effort would come triumph and peace at the last. Vega made up his mind to send for his wife and family and to stay for the rest of his life with this teacher, and Alcyone would gladly have done the same, for a very strong affection sprang up between them; but the teacher told her that this was not her destiny, and indeed that he himself would be a very little while longer upon the physical plane, while her duty lay with the family who had helped and rescued her.

So at the end of about a year she took leave of him with many regrets and travelled slowly back again to her old friends, who were heartily glad to welcome her. The rest of her life was spent very quietly but very happily in ministering to and helping the children and grand-children of those who had been so kind to her. In addition to Cygnus and Iris, with whom she was living, we find among this younger generation Alcestis, who married Phocea, and had as daughters Melete, Tolosa and Ausonia; also Calypso, who married Viola, and had as sons Polaris and Phoenix. The sons of Cygnus and Iris were Proserpina and Fides, and their daughters Mizar and Orpheus. On examining the earlier life of Mercury we find that he was the son of Saturn and Uranus, that he married Herakles, and had two sons Neptune and Virāj, and two daughters Venus and Osiris. Herakles was the daughter of Mars and Vulcan, and had a brother Vajra and a sister Dorado.

Alcyone acquired a wide reputation because of her remarkable knowledge on all religious points, and she became an authority to be consulted even by the priests and the Brāhmanas of the neighborhood. So the life which had begun amidst such horrors of storm and strife ended with the calm of a peaceful sunset, and she passed away deeply regretted by all those who knew and loved her so well.

## DRAMATIS PERSONÆ

- MARS : ... *Wife* : Vulcan. *Son* : Vajra. *Daughters* : Herakles, Dorado.
- MERCURY : ... *Hierophant*. *Father* : Saturn. *Mother* : Uranus. *Wife* : Herakles. *Sons* : Neptune, Virāj. *Daughters* : Venus, Osiris.
- 
- ALCYONE : ... *Father* : Cetus. *Mother* : Cancer. *Husband* : Scorpio.
- POLLUX : ... *Seducer*. *Father* : Thetis. *Son* : Tiphys.
- ACHILLES : ... *Benefactress*. *Grandsons* : Cygnus, Alcestis.
- VEGA : ... *Brāhmaṇa*. *Wife* : Auriga.
- CYGNUS : ... *Wife* : Iris. *Sons* : Proserpina, Fides. *Daughters* : Mizar, Orpheus.
- ALCESTIS : ... *Wife* : Phoea. *Son* : Calypso. *Daughters* : Melete, Tolosa, Ausonia.
- CALYPSO : ... *Wife* : Viola. *Sons* : Polaris, Phœnix.
- BOREAS : ... *Servant of Vega*.

## XII

This incarnation, which took place B.C. 14,451 at Kalipa, in the Oudh neighborhood, is again a female one, and in the Brāhmaṇa caste, or rather perhaps in the caste which afterwards became Brāhmaṇa. We have reached a period when each head of a household was the priest for that household. It was his duty himself to perform for his family most of the ceremonies for which it is now considered necessary to invoke the assistance of a specially trained priest or officiant; so perhaps this may be regarded as a kind of transition stage. It seems to have been supposed that every householder should know all the necessary ceremonies, and yet even already there were some who did not, and therefore needed sometimes to call in the assistance of better read or trained neighbors. This was even then paving the way for the existence of a special class who should make a profession of doing

this work, and this very fact seems to have reacted upon other conditions, and produced a kind of vicious circle, because those men who were specially engaged to do such work found it to their interest to multiply ceremonies and make them more and more complicated, precisely in order that it might be necessary to call them in for their due performance.

Alcyone was the daughter of such a head of a household (Leo)—a man who seems to have practised farming on a fairly large scale, being chiefly a cultivator of the ground, but also having many flocks and herds. He was one of those who may be described as learned in the ceremonies, and he very rarely needed to call in outside assistance of any kind. His belief, however, does not seem to have corresponded at all closely to modern Hindūism, being much more largely a worship of the personifications of the powers of nature. He did not seem to know anything of the trinity of Shiva, Viṣṇu and Brahmā; in fact, so far as I am able to identify myself with his mind, it seems to be practically devoid of philosophy altogether. Still the connexion with modern Hindūism is quite observable.

Their religion appears to have consisted mainly of the offering of a number of sacrifices to the various powers of nature, but some at least of their ceremonies look like prototypes of those of the present day. Sacrifices were offered for the dead father by his eldest son, but the sacrifice seems to have had two parts, or to have been of two varieties, one involving merely provision of some sort of food for the dead, and the other being of the nature of a kind of bribe to appease entities which might otherwise have annoyed or preyed upon the dead man. There was also a ceremony corresponding to the Upanayana of the present day—a kind of initiation of the boy into the ceremonies of his class, though I do not see the giving of a thread as connected with it; in fact there appear to be three such initiatory ceremonies, at different stages, apparently about the ages of seven, fourteen and twenty-one respectively, the first being of a simple preparatory and personal

nature, the second an extension of the same but much more elaborate and detailed, and only the third conferring the full power to act as a priest for others.

Alcyone seems, even from childhood, to have taken a keen interest in the ceremonies. As a child she was to some extent clairvoyant, and part at least of her delight in the ceremonies consisted in watching their effects and observing the entities evoked by them, whom however she regarded more as play-fellows than as dread deities. She had an elder brother (Uranus) who shared her interest in all these matters, though he was not clairvoyant, and had to depend upon her for a description of what occurred. As children these two were perpetually asking their father about such matters questions which he was unable to answer, and as they grew up these young people became somewhat dissatisfied with the religion of their time, seeking perpetually for enlightenment on general problems which apparently were not touched upon in the information given in such traditions as were then extant. They were seeking in fact for some kind of rudimentary Theosophy, some system which could contain and explain the isolated and even apparently contradictory statements made to them.

The brother and sister were always fond of going off alone together and discussing these knotty problems, and while Uranus, being older, had greater reasoning power, Alcyone frequently had flashes of intuition which brought solutions at which his intellect did not enable him to arrive. The rest of the family, even including the father Leo and the mother Orpheus, regarded this young couple as dreamy and unpractical, and thought their speculations and arguments of little use. They were constantly seeking in various directions for light upon their difficulties, but they met with but little either of comprehension or of sympathy. Somewhere in a secluded spot at some distance away in the hills, it was said that a community or fraternity existed who devoted themselves to some such studies as these; but since they were people of a different race and a



different faith, they were much despised by the Āryans, and even regarded with hatred as unbelievers.

Sometimes elder people who overheard the rather crude discussions of the brother and sister would contemptuously tell them that they ought to go and learn from this fraternity, and this idea, spoken no doubt merely at random or in jest, took root in their minds, until at last they came to think of a visit to that community as a possible and even a desirable thing, in spite of the bitter prejudice felt against it by their own race and class. The matter was again and again discussed between them in private, and eventually they arrived at a resolution that when Uranus came of age they would go and find this community, with a view to ascertaining whether the disdain in which its members were held was well-founded, or whether perchance they really had some teaching to give, of which the contemptuous Āryan was not possessed.

Soon after the elder brother came of age he announced his intention of making this journey, and of taking Alcyone with him, and this of course caused a good deal of outcry and opposition in the family, more especially from the mother. Both Uranus and Alcyone were about to be married—or rather that was the father's wish with regard to both; but Uranus (who, apart from this abnormal desire, had always been a good son and full of common-sense) declared that his assent to their marriage arrangements would be conditional upon his first being allowed to make this experimental visit, and to take his sister with him. As has been said, the mother and other relations protested vigorously, but the father eventually said :

“Let them go and see for themselves; first, they will probably not be able to find the community, and after much unavailing search will presently come home and settle down contentedly; secondly, if there is such a brotherhood and they do find it, they will assuredly also find that it has no information of any value to give them; and again having realised the foolishness of their

dream they will be willing to come home and settle down into ordinary life."

The idea of a young girl undertaking such a curious pilgrimage into the unknown seems to have been foreign to the custom of the time, but since the two were inseparable, since the sister declared that the brother should not go without her, and since he on his part announced that without her he would not go, the father at last silenced all opposition and gave his permission, though with a good deal of semi-contemptuous feeling.

The brother and sister started on their journey, passing from village to village, through the thickly populated part of the country, without any difficulty or special adventure. As they passed on they made enquiries with regard to the alleged community. Some people regarded the whole thing as a myth, or said that perhaps there once had been such a body of men, but that it had been dispersed or massacred long ago by the marauding bands of Aryans; others declared that it still existed, but they seemed to have no definite information of its whereabouts, or the type of men who composed it. However, as they moved onward, the rumors of its real existence began to prevail over the denials, and when they came to the foot of the hills they were able to get something like a definite direction.

Here, however, their adventures began, for the villages now were often wide apart and difficult of access, and though Alcyone was a well-developed young woman, and almost as good a walker on the level as her brother, the hill-climbing tried her sorely, and it took her some weeks to become accustomed to it, and fairly proficient in it. As information about the brotherhood became more definite it also became less encouraging, for it was evident that rigid exclusiveness was one of its prominent rules, and certainly that no women belonged to it or were admitted into its precincts. This sounded ominous, and Alcyone, though eagerly anxious to carry out the adventure to its legitimate conclusion, at once offered to

find a place in some village at the foot of the hills, where she could stay while her brother penetrated into the secret places, and learnt the mysteries of the brotherhood—on conditions of course that he faithfully promised to impart them all to her on his return. Uranus, however, would not hear of this, and vowed that they would keep together or not go at all, and said that he would have none of the wisdom of a fraternity so churlish as to refuse it to any honestly enquiring mind. Their courage and endurance were very fairly tested in the course of this pilgrimage, by the extreme fatigue and occasional privation, and by their adventures with wild beasts; also on one or two occasions they met with much suffering and exposure in consequence of their losing their way.

Eventually, however, they reached their goal and found that this much discussed community was really a fact upon the physical plane. The brotherhood lived in a secluded valley, nestling far up in a wild part of the mountains, exceedingly well defended by nature against any possibility of attack, or indeed even of discovery by those unacquainted with the district. In this valley was a large central building, rudely yet strongly built, which might at some far distant time have been some sort of robber fortress. This was the residence of the head of the community, and also contained the large dining and meeting hall. Round it were grouped irregularly a number of small stone houses—almost huts, some of them—which had been erected by the various brothers as they joined. This community or monastery was called Cuhupan (evidently an Atlantean name) and consisted almost entirely of men of high Atlantean race, only two or three among them being Aryan. They lived what might be called a semi-monastic life, spending much of their time in meditation and study, and yet at the same time each taking his appointed share in the cultivation and preparation of the grains and fruits upon which they lived.

Having at last discovered this retreat, the brother and sister presented themselves at the gates of the valley for admission. This was at first promptly denied to them, and they were practically told to go about their business. Uranus however represented that they had travelled hundreds of miles in search of the wisdom which this community alone could give to them, and he demanded to be taken before its head, that at least his case might be enquired into before it was summarily disposed of. After some demur the guardians of the gate granted them this favor, though assuring them beforehand that it was entirely useless to attempt to obtain admission. The quiet but determined persistence of Uranus eventually procured them the desired interview, and they were brought before the head of the brotherhood (Vesta), a man of venerable and dignified appearance, yet with an exceedingly keen and penetrating gaze. To him they told their story quite frankly, asserting, in answer to an enquiry, that they had no wish to give up the religion into which they had been born, at least certainly not without very much further enquiry, but that they earnestly desired information which that religion as propounded by their father and neighbors was unable to give them, and that they had heard from afar of the fame and the learning of this monastery, and so had come all this way in the hope of being allowed to partake of it.

Uranus stated his case so well that the head of the community finally agreed to allow him to receive instruction, but for a long time he would not consent to the admission of Alcyone, as no woman had ever been permitted to reside within the precincts of the monastery. Uranus, however, quite definitely took the stand that both must be admitted to the teaching, or neither, and Alcyone herself when questioned showed such an intelligent interest in religious matters that eventually the abbot gave way, though with considerable misgivings, for Alcyone was very beautiful, and though he felt sure that he could trust his brethren, he yet doubted whether

some trouble and heart-burning might not be caused among them by her presence. An empty hut was assigned to the brother and sister. Certain restrictions were placed upon Alcyone's movements and she was required to veil her face whenever she walked abroad, which she considered as absolutely ridiculous. She would, however, have complied with far more serious conditions for the sake of the information which she expected to obtain.

When once the matter was thus settled, the abbot in person interested himself in teaching them such wisdom as he had to give, and he soon saw that both of them were well worthy of any help that he could give them. For them to come into touch with something of the knowledge and science of Atlantis was the revelation of a new world. Though the Āryans of the period were a fighting race, with a great many original ideas of their own, they were not a highly educated people in the direction of either scientific or philosophical knowledge. The brother and sister soon found that the questions about which they had somewhat crudely speculated had been thoroughly discussed thousands of years before in Atlantis, and that the abbot and his monks were possessed of definite systems of thought which extended far further than they had ever dreamed.

All this was the purest delight to them, and they devoured every scrap of information that they could obtain from the abbot or from any other of the brothers. The system put before them had many points of contact with the Theosophy of to-day; and above all things the monastery possessed a store of secret books, from which verses were read to them, which filled them with delight and with awe, since written books were not yet in vogue among their own people. They earnestly desired to be admitted as probationers of the Order, but this the abbot would not permit, saying that Alcyone could in no case be so received, and that even her brother must prove his fitness by years of residence. He was, however, allowed to assist in the labors of the community, as a sort of

payment in kind for the hospitality necessarily extended to his sister and himself. So passed some happy months, full of eager study and interest.

Presently, however, the abbot's half-formed fears were realised, for, in spite of the disfiguring veil, some of his younger disciples began to fall in love with Alcyone, and it is to be feared that she herself was by no means indifferent to their obvious though unspoken admiration; though to do her justice her head was so full of the new philosophy that it was some time before she perceived their sentiments. When she became more accustomed to the life, and had time to look about her, the inevitable sequel to such an anomalous condition of affairs speedily declared itself. The old abbot had trusted too much to the veiled face and the difference of race—for the contempt of the Áryan for what he considered the effeminate and effete Atlantean was fully reciprocated by the latter, who regarded the Áryan as a mere barbarian without even the rudiments of real culture. One at least of the young Atlantean monks contrived to see Alcyone unveiled, and found that the charms of the fair Áryan altogether overpowered his race-prejudice. Things soon reached a stage at which secret meetings were arranged, and equally inevitably in due course of time these secret meetings were discovered, and then of course a great explosion of wrath took place. Alcyone, her brother, and the erring young monk, Neptune, were all brought up before the abbot and instantly banished from the community, for though the abbot had learned to love the two strangers he loved his community as his life-work far more.

Uranus was exceedingly indignant and, much as he loved his sister, he blamed her severely for her action. As soon as they were cast out of the valley and the restraining guardianship of the brothers was removed, he fell upon the young monk, whom he considered as the cause of his exclusion, and a struggle took place between the two young men in which both were wounded, which left Alcyone

mistress of the situation. She rated them both roundly for their folly in quarrelling when it was obvious that their interests were identical; she said that, while she bitterly regretted that any action of hers should have led to this banishment, she yet could not regret the action in itself, which she felt to be entirely in accordance with nature, and she asked why it might not be possible that they should live a life in the outer world more natural than that of the community, and yet at the same time continue the study of the philosophy which had become the guiding principle of their lives.

The common-sense of her brother brought him at last to see this, and the young monk was willing enough to be friendly, so Alcyone, with much trouble and hardship, got the two young men to the nearest village, though even that was a long distance away. She herself had tended their wounds and done her best for them, but it was only at the village that they could get help and rest and proper food. They stayed here for some little time, but eventually decided that it would be better to be even further away from the monastery, the young monk especially desiring to reach some part of the country where the story of his expulsion need not be known. Not that he seems to have regretted it, for he regarded the world as well lost for the sake of love, and Alcyone in turn developed a strong regard for him. She did not feel that it would be possible for her to return home with a husband of the despised race, especially one who had been obtained in so irregular a manner, and Uranus also determined to throw in his lot with the young couple, at any rate temporarily.

Having no means of subsistence, they had naturally to endeavor to turn to work of some sort. Uranus understood practical farming very well but Neptune, though strong, sturdy, and willing, had no knowledge of any useful art beyond the little that he had gained in taking his share in cultivation of the monastic valley. Nevertheless they presently engaged themselves to a

certain farmer (Irene) who, growing old and having no children within reach, desired assistance in the cultivation of his estate. Thus by degrees they worked their way into a recognised position which, though at first but humble, gradually improved itself. As they came to know him better the old farmer proved kindly and honorable, and presently he assigned to them a definite share in the farm. Here they lived and worked for some years, on the whole very happily, gradually winning their way to a position of respect and opulence in the little village.

Several children were born to Alcyone (her sons were Ajax, Fomalhaut and Psyche, and her daughters, Arcturus and Taurus), and she became a capable house-mother. Though she never lost her interest in philosophy and religious problems she had naturally less time to give to their discussion, as the cares of the family and the household accumulated upon her. While she brought up her children in the rites of her ancestral Aryan religion she nevertheless grafted on to it the noble philosophy of old Atlantis, and so for them and for some friends who were interested she to some extent anticipated the later developments of that Hindūism which accepted the Upanishats as well as the Vedas. Prominent among these friends was a young neighbor, Cygnus, who felt great admiration for Alcyone and great respect for her opinion in religious matters. He and his wife Mizar were close friends of the family for many years.

The fact that Alcyone and her husband were of different races does not seem at all to have put them outside the pale of society in either race; on the contrary it operated rather in the opposite direction, as it enabled them to make friends in both. Her children as they grew up were fine stalwart specimens, and seemed for once to combine the good qualities of the two races, instead of the bad ones, as is so often and unfortunately the case in such admixtures. Alcyone's childish clairvoyance had diminished as she grew older and deserted her almost entirely after marriage, though her sensitiveness and keen intuition still



remained. But the clairvoyance showed itself occasionally in at least one of her children, and at any rate the recollection of it was always a precious possession to her, as enabling her to realise far more keenly than would have otherwise been the case the facts of the unseen world which is always so close about us.

Some twelve years after their expulsion from the monastery, news reached them that its abbot had for a long time been making patient but unsuccessful enquiries after them; and, feeling now perfectly secure with respect to any further steps that he might take, they had no hesitation in sending in search of his messenger and announcing themselves to him. Then they found that the object of the abbot's long-continued enquiries was to convey to them a certain message. He had been told, he said, by his teacher Mercury (whom he revered very deeply, who appeared to him or communicated with him astrally, but had apparently never been seen by him in the flesh) that he had done wrong in expelling them, for though the action of Alcyone and the monk was in itself indefensible, it was after all but a natural weakness of the body, while the earnest desire for wisdom was a quality of the man within, which in the far-distant future would be turned to valuable account, not for themselves alone, but for the helping of many others also. Therefore the abbot wished to rescind his action, and invite all three to return to their studies with the community.

This invitation had of course been issued in ignorance of the fact that they had settled down into family life, and both Alcyone and her husband felt that it was impossible for them to accept it, since their duty to their children was now paramount. Uranus, however, decided to pay a visit to the abbot, to thank him for his kindness in sending them such a message, and to beg from him a gift which they had long and earnestly desired—a copy of one of the sacred books. After a stay of some months in his old quarters he returned with this much-prized treasure, bringing with him the friendly wishes and blessings of Vesta.

Soon after this the old farmer, Irene, for whom they had originally begun to work, passed over to the astral plane, leaving them in return for their years of loyal service nearly the whole of his estate, with the exception of certain small portions already promised to some distant relations. Thus the family became definitely established as local magnates and their future welfare was assured. Their house also became a kind of religious centre, since it was recognised that the philosophical information which they had to give formed a very valuable supplement to the ordinary teaching of the Nature-worship which surrounded them. Alcyone's husband Neptune and her brother Uranus both died before her, but though she mourned over the separation from them her children still remained to her, as did also her position of great respect and honor in the district. She passed away peacefully at the age of ninety-one.

It should perhaps be noted that some of the characters who appear in this life pass out of it so quickly that their periods of absence from the physical plane are unusually short. Selene, the grandfather of Alcyone, was killed in battle at an early age, and his wife Mira also perished in the subsequent massacre. The abbot's brother Albireo died young by accident—a fate which had previously befallen his grandfather Aldebaran. All these characters consequently reappear earlier than would otherwise have been possible for them.

#### DRAMATIS PERSONÆ

MERCURY :	... <i>Astral Teacher.</i>
BRĪHASPAṬI :	... <i>Husband : Aldebaran. Daughters : Herakles, Algol, Proteus, Canopus.</i>
NEPTUNE :	... <i>Monk. Wife : Alcyone.</i>
URANUS :	... <i>Father : Leo. Mother : Orpheus.</i>

- ALCYONE : ... *Father* : Leo. *Mother* : Orpheus. *Brothers* : Uranus, Pegasus, Leto, Aquarius. *Sisters* : Sagittarius, Berenice. *Husband* : Neptune. *Sons* : Ajax, Fomalhaut, Psyche. *Daughters* : Arcturus, Taurus.
- SELENE : ... *Wife* : Mira. *Son* : Leo.
- ARCTURUS : ... *Husband* : Hebe.
- ALASTOR : ... *Neighbor of Leo*. *Wife* : Cancer.
- CYGNUS : ... *Neighbor of Alcyone*. *Wife* : Mizar. *Sons* : Betelgeuse, Regulus, Perseus. *Daughters* : Libra, Virgo.
- IRENE : ... *Farmer*.
- BELLATRIX : ... *Wife* : Lomia. *Son* : Helios.
- VESTA : ... *Abbot*. *Father* : Helios. *Mother* : Herakles. *Brothers* : Albireo, Pindar, Aurora. *Sisters* : Adrona, Argus, Cetus.
- CANOPUS : ... *Husband* : Juno.
- ALETHEIA :  
 WENCESLAS :  
 ALTAIR :  
 DRACO :  
 CASSIOPEIA :  
 PROCYON :  
 LYRA :
- } *Monks of the Community.*
- ALETHEIA : ... *Father* : Aries. *Mother* : Ophiuchus.

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**ERRATUM.** In the list on p. 1440, the name of Calypso, as the son of Alcestis, should be deleted. The text on p. 1439 is not quite clear; Calypso was only of "the younger generation".

## PRĀṆA, OR VITALITY

**I**T has already been explained that vitality is one of the forces of the Logos, just as is that other, which we call light, heat or electricity, according to the rate of its vibration. But the action of vitality differs in many ways from that of light or heat. Any of the variants of this latter force cause vibration of the atom as a whole—a vibration the size of which is enormous as compared with that of the atom; but this other force which we call vitality comes to the atom not from without, but from within.

We must bear in mind that the atom is itself nothing but the manifestation of a force; the Logos wills a certain shape which we call an ultimate physical atom, and by that effort of His will some fourteen thousand million bubbles are held in that particular form. It is necessary to emphasise the fact that the cohesion of the bubbles in that form is entirely dependent upon that effort of will, so that if that were for a single instant withdrawn the bubbles must fall apart again, and the whole physical plane would simply cease to exist in far less than the period of a flash of lightning. So true is it that the whole plane is nothing but a māyā, even from this point of view, to say nothing of the fact that the bubbles of which the atom is built are themselves nothing but holes in koilon. So it is the will-force of the Logos continually exercised which holds the atom together as such; and when we try to examine the action of that force we see that it does not come into the atom from outside, but wells up within it—which of course means that it enters it from higher dimensions. The same is true with regard to the force which we call vitality; it enters the atom from within along with the force that

holds that atom together, instead of acting upon it entirely from without, as does that other force which we call light or heat.

When vitality wells up thus within the atom it endows it with an additional life, and gives it a power of attraction, so that it immediately draws round it six other atoms, which it arranges in a definite form, thus making what has been called in *Occult Chemistry* a hyper-meta-*proto-element*. But this element differs from all others which have so far been observed, in that the force which creates it and holds it together comes from the second aspect of the Logos instead of from the third. This vitality-globule is drawn upon p. 45 of *Occult Chemistry*, where it stands first at the left hand of the top line in the diagram. It is therefore the little group which makes the exceedingly brilliant bead upon the male or positive snake in the chemical element oxygen, and it is also the heart of the central globe in radium.

These globules are conspicuous above all others which may be seen floating in the atmosphere, on account of their brilliancy and extreme activity—the intensely vivid life which they show. Indeed, these are probably the fiery lives so often mentioned by Madame Blavatsky.<sup>1</sup>

While the force that vivifies these globules is quite different from light, it nevertheless appears to depend upon light for its power of manifestation. In brilliant sunshine this vitality is constantly welling up afresh, and the globules are generated with great rapidity and in incredible numbers; but in cloudy weather there is a great diminution in the number of globules formed, and during the night the operation appears to be entirely suspended. During the night, therefore, we may be said to be living upon the stock manufactured during the previous day, and though it appears practically impossible that it should ever be entirely exhausted, that stock

<sup>1</sup> Mme. Blavatsky in *Secret Doctrine* i. 283, appears to use the term 'fiery lives' for the original extra-vitalised atoms, each of which draws round itself the additional six. Sometimes she seems to use it for the group as a whole, as a Prāṇic atom; see ii. 709.

evidently does run low when there is a long succession of cloudy days. The globule, once charged, remains as a sub-atomic element, and does not appear to be subject to any change or loss of force unless and until it is absorbed by some living creature.

Man absorbs this force, as has been said, through the splenic etheric centre. It will be remembered that that centre has six petals, made by the undulatory movement of the forces which cause the vortex. But this undulatory movement is itself caused by the radiation of other forces from the centre of that vortex. Imagining the central point of the vortex as the hub of a wheel, we may think of these last-mentioned forces as represented by spokes radiating from it in straight lines. Then the vortical forces, sweeping round and round, pass alternately under and over these spokes as though they were weaving a kind of etheric basket-work, and in this way is obtained the appearance of six petals separated by depressions.

When the unit of vitality is flashing about in the atmosphere, brilliant as it is, it is almost colorless, and may be compared to white light. But as soon as it is drawn into the vortex of the force-centre at the spleen it is decomposed and breaks up into streams of different colors, though it does not follow exactly our division of the spectrum. As its component atoms are whirled round the vortex, each of the six spokes seizes upon one of them, so that all the atoms charged with yellow rush along one, and all those charged with green along another, and so on, while the seventh disappears through the centre of the vortex—through the hub of the wheel, as it were. These rays then rush off in different directions, each to do its special work in the vitalisation of the body. As I have said, however, the divisions are not exactly those which we ordinarily use in the solar spectrum, but rather resemble the arrangement of colors which we see on higher planes in the causal, mental and astral bodies.

For example, what we call indigo is divided between the violet ray and the blue ray, so that we find only two

divisions there instead of three; but on the other hand what we call red is divided into two—rose-red and dark-red. The six radiants are therefore violet, blue, green, yellow, orange, and dark-red; while the seventh or rose-red atom (more properly the first, since this is the original atom in which the force first appeared) passes down through the centre of the vortex. Vitality is thus clearly seven-fold in its constitution, but it rushes through the body in five main streams, as has been described in some of the Indian books, for after issuing from the splenic centre the blue and the violet join into one ray, and so do the orange and the dark red.<sup>1</sup>

The violet-blue ray flashes upwards to the throat, where it seems to divide itself, the light blue remaining to course through and vivify the throat-centre, while the dark-blue and violet pass on into the brain. The dark-blue expends itself in the lower and central parts of the brain, while the violet floods the upper part and appears to give special vigor to the force-centre at the top of the head, diffusing itself chiefly through the nine hundred and sixty petals of the outer part of that centre.<sup>2</sup>

The yellow ray is directed to the heart, but after doing its work there it also rushes to the brain and permeates it, directing itself principally to the twelve-petalled flower in the midst of the highest force-centre.

The green ray floods the abdomen, and while centring especially in the solar plexus, evidently vivifies the liver, kidneys and intestines, and the digestive apparatus generally.

The rose-colored ray runs all over the body along the nerves, and is clearly the life of the nervous system. It is this ray which is commonly described as prāṇa—the specialised vitality which one man may readily pour into another in whom it is deficient. If the nerves are

<sup>1</sup> "To them spoke the principal life: Be not lost in delusion. I even, five-fold dividing myself, uphold this body by my support." *Prashnop*, ii. 3. "From this proceed these seven flames." *Ibid.*, iii. 5.

<sup>2</sup> *Brahmarandhra*.

not fully supplied with this rosy light they become sensitive and intensely irritable, so that the patient finds it almost impossible to remain in one position, and yet gains but little ease when he moves to another. The least noise or touch is agony to him, and he is in a condition of acute misery. The flooding of his nerves with specialised vitality by some healthy person brings instant relief, and a feeling of healing and peace descends upon him.

The orange-red ray rushes to the base of the spine and thence to the generative organs, with which one part of its functions is closely connected. This ray appears to include not only the orange and the darker reds, but also a certain amount of dark purple, as though the spectrum bent round in a circle and the colors began over again at a lower octave. In the normal man this ray energises the desires of the flesh, and also seems to enter the blood and keep up the heat of the body; but if a man persistently refuses to yield to his lower nature, this ray can by long and determined effort be deflected upwards to the brain, where all three of its constituents undergo a very remarkable modification. The orange is raised into pure yellow, and produces a decided intensification of the powers of the intellect; the dark red becomes crimson, and greatly increases the power of unselfish affection; while the dark purple is transmuted into a lovely pale violet, and quickens the spiritual part of man's nature. The man who achieves this transmutation will find that sensual desires no longer trouble him, and when it becomes necessary for him to arouse the serpent-fire he will be free from the most serious of the dangers of that process. When a man has finally completed this change, this orange-red ray rushes straight into the centre at the base of the spine, and from that runs upwards along the hollow of the vertebral column, and so to the brain.

The flow of vitality in these various currents regulates the health of the parts of the body with which they are concerned. If, for example, a person is suffering from a weak digestion, it manifests itself at once to any person



possessing etheric sight, because either the flow and action of the green stream is sluggish or its amount is smaller in proportion than it should be. Where the yellow current is full and strong it indicates, or more properly produces, strength and regularity in the action of the heart. Rushing round that centre it also interpenetrates the blood, which is driven through it, and is sent along with it all over the body. Yet there is enough of it left to rush up into the brain also, and the power of high philosophical and metaphysical thought appears to depend to a great extent upon the volume and activity of this yellow stream, and the corresponding awakening of the twelve-petalled flower in the middle of the force-centre at the top of the head. Thought and emotion of a high spiritual type seem to depend largely upon the violet ray, whereas the power of the ordinary thought is stimulated by the action of the blue mingled with part of the yellow. It has been observed that in some forms of idiocy the flow of vitality to the brain, both yellow and blue-violet, is almost entirely inhibited. Unusual activity or volume in the light-blue which is apportioned to the throat-centre is accompanied by the health and strength of the physical organs in that part of the body. It gives, for example, strength and elasticity to the vocal chords, so that special brilliance and activity is noticeable in the case of a public speaker or a great singer. Weakness or disease in any part of the body is accompanied by a deficiency in the flow of vitality to that part.

As the different streams of atoms do their work the charge of vitality is withdrawn from them, precisely as an electrical charge might be. The atoms bearing the rose-colored ray grow gradually paler as they are swept along the nerves, and are eventually thrown out from the body through the pores—making thus what was called in *Man Visible and Invisible* the health-aura. By the time that they leave the body most of them have lost the rose-colored light, so that the general appearance of the emanation is bluish-white. That part of the yellow ray

which is absorbed into the blood and carried round with it loses its distinctive color in just the same way.

The atoms when thus emptied of their charge of vitality either enter into some of the combinations which are constantly being made in the body, or pass out of it through the pores, or through the ordinary channels. The emptied atoms of the green ray, which is connected chiefly with digestive processes, seem to form part of the ordinary waste material of the body, and to pass out along with it, and that is also the fate of the atoms of the red-orange ray in the case of the ordinary man. The atoms belonging to the blue rays, which are used in connexion with the throat-centre, generally leave the body in the exhalations of the breath; and those which compose the dark blue and violet rays usually pass out from the centre at the top of the head.

When the student has learnt to deflect the orange-red rays so that they also rush up through the spine, the empty atoms of both these rays and the violet-blue pass out from the top of the head in a fiery cascade, which is frequently imaged as a flame in ancient statues of the Buddha and other great Saints. When empty of the vital force the atoms are once more precisely like any other atoms; the body absorbs such of them as it needs, so that they form part of the various combinations which are constantly being made, while others which are not required for such purposes are cast out through any channel that happens to be convenient.

We must here guard ourselves against a possible misunderstanding. The flow of vitality into or through any centre, or even its intensification, must not be confused with the entirely different development of the centre which is brought about by the awakening of the serpent-fire at a later stage in man's evolution. We all of us draw in vitality and specialise it, but many of us do not utilise it to the full, because in various ways our lives are not as pure and healthy and reasonable as they should be. One who coarsens his body by

the use of meat, alcohol or tobacco can never employ his vitality to the full in the same way as can a man of purer living. A man of impure life may be and often is stronger in the physical body than a pure man; that is a matter of their respective karmas; but other things being equal, the man of pure life has an immense advantage.

The vitality coursing along the nerves must not be confused with what we usually call the magnetism of the man. There is a constant circulation of etheric matter along the nerves, just as there is a circulation of blood through the veins; and as oxygen is conveyed by the blood to all parts of the body, so vitality is conveyed along the nerves by this etheric current. The particles of the etheric part of man's body are constantly changing, just as are those of the denser part; along with the food which we eat and the air which we breathe we take in etheric matter, and this is assimilated by the etheric part of the body. Etheric matter is constantly being thrown off from the pores, just as is gaseous matter, so that when two persons are close together each absorbs much of the physical emanations of the other. When one person mesmerises another, the operator gathers together a great deal of this magnetism and throws it into the subject, so that when he is pouring strength into the man he inevitably gives along with the vitality much of his own emanations. It is obvious that any disease which the mesmeriser happens to have may readily be conveyed to the subject in this way, but it is sometimes forgotten that there are mental and moral diseases as well as physical, and that as astral and mental matter is thrown into the subject by the mesmerist along with the physical current, these also are very frequently conveyed.

All these colors are etheric, yet it will be seen that their action presents certain correspondences with the signification attached to similar hues in the astral body. Clearly right thought and right feeling re-act upon the physical body, and increase its power to assimilate the

vitality which is necessary for its well-being. It is reported that the Lord Buddha once said that the first step on the road to Nirvāṇa is perfect physical health; and assuredly the way to attain that is to follow the Noble Eightfold Path which He has indicated. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you"—yes, even physical health as well.

C. W. LEADBEATER

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### A SONG OF PRAISE

Father, whose Face I dimly see  
 Veiled in this fair creation,  
 I dream—these eyes beholding Thee  
 In Nature's contemplation,  
 Whose Breath is as the morning's breath,  
 Whose Throne is Night and Day,  
 Who sowest Life to grow by Death,  
 New Birth beside Decay—  
 If Thou art glorious to my darkened sight,  
 How great Thy Beauty in the Perfect Light!

The shadowed paths of human Life  
 Are Thy divine unfolding,  
 Love born of Woe, and Hope of Strife,  
 Our future Godhead moulding,  
 Until in every brother's face,  
 Locked in our human Unity,  
 The shadow of Thine own we trace—  
 For Thou art they, and they are Thee.

Within the chalice of the Soul  
 The Holy Nectar guarding,  
 The sweetness of Thy Wisdom-Bowl  
 I sip, mine eyes regarding  
 The beauty of Thy Feet, that stand  
 On Truth's resplendent shore,  
 And sometimes dream I see Thy Hand  
 Holding the Perfect Law.  
 Father, I love Thy beautiful works and ways,  
 To say I love Thee is to presume in praise.

D. M. C.





MRS. S. MAUD SHARPE,  
Gen. Sec., British Theosophical Society.

## THEOSOPHICAL WORKING

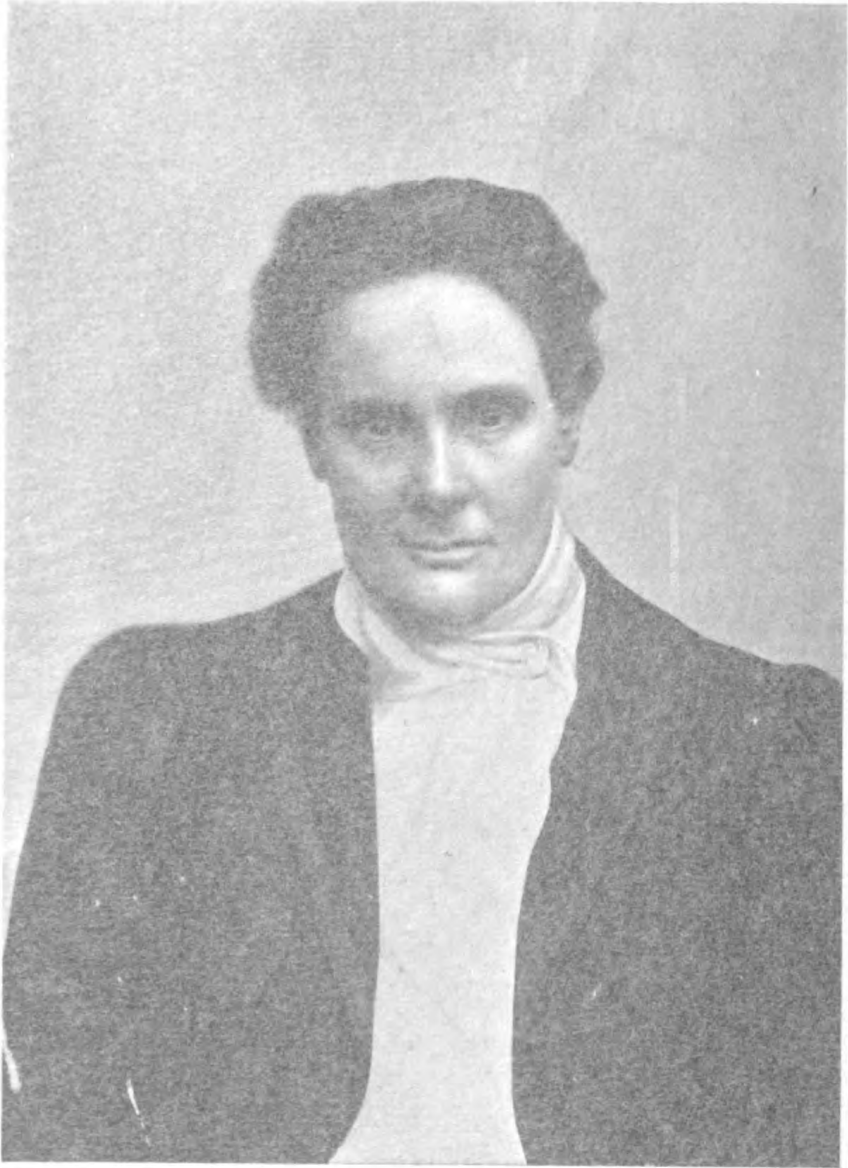
MAUD S. SHARPE

**T**HERE is no more entirely devoted worker in the Theosophical field than the noble-hearted woman who is the General Secretary for England and Wales. She unites great independence of intellect and opinion with the most perfect and unswerving loyalty to the Theosophical organisation which she serves—a rare and precious combination—and through troublous times she has served as a rock, a steady centre in the midst of the world's confusion.

Mrs. Sharpe is a member of the well-known and distinguished family, and shows out the family characteristics of a strong will and determination. Her 'play' side is a passion for gardening, and she is never happier than when busy about with earth and plants and water-pots. When we first met her, she was vigorously following her favorite pursuit amid fruit-trees and vegetables in Essex.

She became known among us as an untiring worker in the Girls' Club, founded by Mme. H. P. Blavatsky and guided for many years by the late Mrs. Catherine Lloyd. She was Mrs. Lloyd's most capable and effective helper, and regardless of weather, of cold, of heat, she toiled day after day in the Club, striving to brighten the life of the dwellers in the sordid neighborhood which surrounded the Club. She was the helper of every sorrowful distress, the cheerer of the sad, the gentle controller of the turbulent, and the friend of all.

Then she became an equally untiring worker at the Avenue Road Headquarters, ever ready to do the work which others disliked, and never hesitating to do it, no matter how dullness, or trouble. One grew to rely on her, for she was always at hand when needed, and she was ever



MRS. S. MAUD SHARPE,  
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## THEOSOPHICAL WORTHIES

MAUD S. SHARPE

**T**HERE is no more entirely devoted worker in the Theosophical field than the noble-hearted gentlewoman who is the General Secretary for England and Wales. She unites great independence of intellect and opinion with the most perfect and unswerving loyalty to the Chiefs of the organisation which she serves—a rare and priceless combination—and through troublous times she has stood like a rock, a steady centre in the midst of the whirl.

Mrs. Sharpe is a member of the well-known Courtauld family, and shows out the family characteristics of strong will and determination. Her 'play' side is a passion for gardening, and she is never happier than when messing about with earth and plants and water-pots. When I met her first, she was vigorously following her favorite pursuit amid fruit-trees and vegetables in Essex.

She became known among us as an untiring worker in the Girls' Club, founded by Mme. H. P. Blavatsky and guided for many years by the late Mrs. Catherine Lloyd. She was Mrs. Lloyd's most capable and effective helper, and regardless of weather, of cold, of heat, she toiled day after day in the Club, striving to brighten the lot of the dwellers in the sordid neighborhood which surrounded the Club. She was the helper of every one in distress, the cheerer of the sad, the gentle controller of the turbulent, and the friend of all.

Then she became an equally untiring worker at the Avenue Road Headquarters, ever ready to do any work which others disliked, and never hesitating before drudgery, dullness, or trouble. One grew to rely on her as one who was always at hand when needed, as one who never

counted, much less grudged, the cost of rendering service. One learned to feel that at a pinch she would never fail, in a struggle would always be near, unobtrusive, steadfast, faithful.

Gradually work came more and more into her hands, as it ever comes to the willing worker. She took off my shoulders much of the labor connected with the E. S., and came to be widely known among the English members as one whose gentle wisdom was ever at the disposal of the troubled. These years of willing self-sacrificing service bore due fruit in the stormy period of 1906 onwards. Despite an almost fierce purity in sexual matters, which must have made the whole discussion an agony to her, she stood firmly through the hail of cruel aspersions and reproaches freely showered on all who took the unpopular side. She went with me to America in 1907, when I was pelted with mud of every kind, facing everything cheerfully and undauntedly. In such times growth is rapid for the brave and true, and her strength was so fully recognised in England, that she was elected as General Secretary for the T. S. in Great Britain in the Convention of 1908.

In that responsible office, Mrs. Sharpe has proved an unqualified success. She possesses the genius of leadership—of finding the right person for any given task, of inspiring those around her with enthusiasm for the work and trust in her person, of welcoming every volunteer, and of encouraging initiative in all who approach her with new plans and new ideas. She has been unanimously re-elected in 1909 and 1910, and the T. S. Headquarters in 106, New Bond Street, have become a centre of peace and of inspiration under her strong and gentle rule. She is eminently an harmonising influence, and one can only hope that when she resigns office—as she wishes to do ere long—English Theosophists may find a successor as strong and as wise as Maud S. Sharpe.

A. B.

## ELEMENTARY THEOSOPHY

### MAN AND HIS WORLDS

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

**M**AN is a spiritual Intelligence, who has taken flesh with the object of gaining experience in worlds below the spiritual, in order that he may be able to master and to rule them, and in later ages take his place in the creative and directing Hierarchies of the universe.

There is a universal law that a Consciousness can only know that which it can reproduce; one Consciousness can know another in proportion as it is able to reproduce within itself the changes in that other. If a man feels pain when another man feels it, happiness when the other feels it, anxiety, confidence, etc., with the other, at once reproducing his moods, that man *knows* the other; sympathy—feeling together—is the condition of knowledge. But Consciousness works in bodies; we are clothed not naked; and these bodies are composed of matter. Consciousness may affect Consciousness, but how can Consciousness affect these bodies?

There is another law, that a change in Consciousness is at once accompanied with a vibration in the matter near it, and each change has its own answering vibration, as a musical sound and a particular length and thickness of string invariably go together. In a Solar System, all the separated Consciousnesses are part of the Consciousness of the divine LORD of the system, and all the matter of the system is His Body—"in Him we live and move and have our being". He has formed this matter and

related it to Himself, so that it answers everywhere by innumerable kinds of vibrations to the innumerable changes in His Consciousness, each to each. Over His whole vast kingdom, His Consciousness and His matter answer each other in perfect and perpetual harmony and inviolable relation.

Man shares with the divine LORD this relation, but in an elementary and feeble way; to the changes in his Consciousness answer vibrations in the matter around him, but this is only perfect and complete, at first, in the super-spiritual worlds, where he exists as an emanation from the LORD; there—every vibration of matter is answered by a change in his Consciousness, and he knows that world, his birth-place and his home. But in worlds of matter denser than that lofty region, he is as yet a stranger; the vibrations of that denser matter, though all around him, do not affect him, are to him non-existent, as the waves which carry messages by wireless telegraphy do not affect us in this world, and are to our senses non-existent. How then can he grow to the likeness of his divine Parent, to whom every vibration has a message, who can set up any willed vibration in matter by a change in Consciousness, who is conscious and active at every point of His system?

The answer comes in the words: Involution and Evolution. He must involve himself in matter, attract to himself an encasement of matter, draw round himself materials from all the worlds, spiritual, intellectual, emotional, and physical; this is the involving of Spirit in matter—Involution—sometimes called the descent of Spirit into matter, sometimes the fall of Man. Then, having acquired this encasement, he must slowly try to understand the changes in himself—in his own Consciousness—the surging, confusing, bewildering changes that come and go without any will of his, due to the vibrations set up in this material encasement of his by vibrations in the larger world around him, and that force upon his Consciousness unsought changes and moods. He has to

disentangle these, to refer them to their proper origins, to learn through these the existence and the details of the surrounding worlds, to organise his own appropriated matter—his bodies—into more and more complex, receptive and discriminative agents, to admit to or shut out from these bodies at will the vibrations that hurtle round them outside, and at last, through them, to impress the changes in his Consciousness on external Nature, and thus to become its Ruler instead of its slave. This is Evolution, the ascent of the Spirit through matter, his unfolding within a material encasement, drawn from the various worlds which form his environment, the permeation with his own life of the matter he appropriates, thus rendering it the docile servant of Spirit, and redeeming it from its cruder uses to the service of the liberated Sons of God.

This material encasement of his, drawn from the different worlds, must be gradually organised, by impacts from without and answers from within, into a 'body,' or a vehicle of Consciousness. It is organised from below upwards—or from denser to finer—the materials from each world being organised separately, as a means of receiving communications from, and acting upon, its own world. The physical material is first drawn into a fairly compact mass, and the organs which carry on life-processes, and those of the senses, are first slowly evolved; the wonderful and complicated physical body is evolved through millions of years, and is still evolving; it puts man into touch with the physical world around him, which he can see, hear, touch, taste and smell, and in which he can bring about changes by the use of his brain and nerves, directing and controlling his muscles, hands, and feet. This body is not perfect, for there is still much in the physical world around it to which it cannot answer—forms, like atoms, which it cannot see, sounds which it cannot hear, and forces which it cannot perceive, till they have brought about effects by moving large masses of matter, big enough for it to see. He has made delicate instruments to help his senses, and to

increase their perceptive range—telescopes and microscopes to help the eye, microphones to help the ear, galvanometers to find out forces which escape his senses. But presently, the evolution of his own body will bring all his physical world within his ken.

Now that the physical body is highly organised, the next finer material, the astral, is being similarly evolved, and is bringing man gradually into touch with the astral—the emotional, passion, desire—world around him. Most of the people of the advanced races are becoming slightly conscious of astral impacts, while some are distinguishing them clearly. Premonitions, warnings, conscious touch with the 'dead,' etc., all are affections of the astral body from the astral world. They are vague and dim, because of the poor organisation possessed by this body at present, but those who have forced its evolution are free of the astral world, as everyone is of the physical.

The third state of matter, the mental, is also in course of organisation, and is putting man into touch with the intellectual world around him. As the mental body evolves, the man comes into conscious relation with mental currents, with the minds of others near and distant, 'living' and 'dead'.

The spiritual worlds still remain after this for man to conquer, and they have their appropriate body, the 'spiritual body' of which S. Paul speaks. This organisation of matter to be the servant of Spirit is the part assigned to man in the great workshop of the worlds, and when the human stage is over, there is nothing in the Solar System which he is incapable of knowing and affecting. He came forth from the divine LORD pure, indeed, but ignorant and useless outside the subtle region of his birth; he returns, after his long pilgrimage, a wise and strong Son of God, ready to bear his part throughout the ages of the future, as a minister of the divine Will in ever-widening fields of service.

ANNIE BESANT

## THE FORMATION OF THE ATOM

This is the title of an important lecture delivered recently at a meeting of the Italian Chemical Society in Milan by Dr. Ubaldo Antony, Professor of Chemistry at the Polytechnic of Milan, which to a very great extent was prompted by the contents of *Occult Chemistry*, a recent publication by Annie Besant and C. W. Leadbeater.

The learned professor began by dealing with the early conceptions of the 'atom' from the days of Leucippus, Democritus, Epicurus, and Lucretius, through the period of the Aristotelian influence, up to the time of Dalton, who first made it the fundamental basis of a scientific system on which the scientific study of Chemistry rested. This brief summary, in my opinion, is extremely interesting as showing that the fundamental conceptions of the positivist schools are, after all, in Chemistry as in Physics, descended in origin from philosophic or metaphysical schools, as they are called, and are once more an evident proof of the justice of that eminent French mathematician Poincaré's assertion that there is no science which is not essentially based upon exclusively metaphysical conceptions, or, to be more precise, on postulates which are only sensed by the genius of the most eminent men of science, but which nevertheless evade, for the most part, the control of experimental investigation.

It is superfluous to repeat once more that this consideration cannot and should not in any way lessen the importance in which the positive school should be held; whether it be for the services rendered in the daily contest against vague aberrations of metaphysical thought, or in gathering together certain and indiscutible facts in every place and at all times, on which our thought bases itself in its search for the workings of the Laws of

Nature. So too all the conquests in the realms of Chemistry have come about and exist in their integrity quite apart from the discussions as to the ultimate divisibility of the atom or, as Dumas has it, the conception that the atom is not the ultimate particle on which the integration of matter depends. This problem, which the nineteenth century has left for the twentieth to solve, has had valiant exponents in Thomson, Garbasso, Palladino, whose theories the lecturer had occasion to deal with in the most lucid manner.

Professor Antony next went on to deal with what I would call a matter of method, owing to the lack of definite boundaries in the field of positive research. In fact are there phenomena, ideas, facts, which the really scrupulous investigator can afford to neglect? Do we, at our present state of evolution, presume to know that final and definite conception of nature which will authorise us to discard from our studies each novel phenomenal factor, or to put on one side any conception which either is too distant from the ordinary scientific knowledge, or opens out more widely the average point of view? It would seem not, and we have the confirmation of this in the fact that Prof. Antony has brought forward "from another, a not-scientific field" of research, new subjects for study, new factors in the investigation, those namely set forth by the two authors of *Occult Chemistry*, in which "they forthwith give a solution to the arduous problem. The particles of which the atom is built up, the way in which those particles are aggregated to constitute the several elements, the various degrees of this association, all, in short, which can be termed the *desiderata* or requirements of the chemist, all is revealed to us, with precision, with almost mathematical exactitude." And it is on this truly marvellous whole in its complexity that the lecturer entertained his large and cultured audience.

Naturally Prof. Antony took care to inform his audience that these enquiries had been conducted by the authors



of the book with their clairvoyant powers: "by means of which, disturbing the physical atom in the equilibrium of its component parts" the authors say they have "been able to determine its disintegration, and from this to trace it right back to its last manifestation, as matter". The lecturer does not intend to deny nor to affirm the powers claimed by the authors, but limits himself "to calling attention merely to the fact that they translate into signs their impressions whether real or fantastic," and adds:

For my part I only see those signs, by means of which is presented to me schematically and figuratively the constitution of the atoms, the representation, that is, of a solution of some kind of the problem which is beginning to exhaust the resources of modern scientists, and that for a long time yet must weary them; and for this representative side alone, however imaginative or fantastic, the presentation of these figures of the atoms would by themselves arouse a certain interest, were it not also that the conceptions unfolded by the authors agreeing as they do with the most recent scientific views on the constitution of matter, give distinctly to the work a sort of actuality which renders it still more interesting, whatever be the reservations with which it should nevertheless be surrounded.

He then succinctly outlined the philosophic ideas on which the authors base themselves, bringing into light the remarkable analogy that exists between them and the most modern scientific theories, and requesting that on this account the affirmations at which the authors arrive should be considered in a benignant light. For instance, as regards the chemical atom on the one hand, identical with the ideas of Dalton and Cannizzaro on the subject, by means of which the authors determine the smallest quantity of an element that can enter to form part of a molecule; and on the other hand as regards the physical atom, which is made to represent that intuitive conception of our senses by which we designate matter, making the diversity of the chemical atoms depend upon the different arrangement and number of the physical atoms, and the various ways in which they are turned and associated with each other within the circumscribed space of the chemical atom.

By means of some excellent lantern-slide illustrations taken from the book, the learned professor illustrated his

exposition as he went along, giving in clear outlines the fundamental atomic forms, not omitting too to point out the latest theories of Crookes and of Lodge, concerning the conceptions of empty space and of densest ether.

It is very difficult to outline in a few brief notes this important communication, and all the points of contact which Prof. Antony revealed between the ideas of the authors of *Occult Chemistry* and the conclusions to which orthodox chemists have arrived, but he laid stress on the following words, and gave it as his opinion that:

The general lines on which the ideas are unfolded in this *Occult Chemistry* fit perfectly the present views deduced from experimental methods or from natural phenomena, whether spontaneous or artificially produced, and that also in details, that is, in the configuration of the atoms themselves, agreement undoubtedly exists.

All this agreement however is not sufficient, according to Prof. Antony, to get admitted in the *Corpus Doctrinarum* of orthodox science the contribution offered by the authors, since their means of observation are not within the reach of all. But he finds it is sufficiently of interest to science that it should take cognisance of the graphic illustrations which the authors say they can see, and he would further insist upon this:

That quite apart from *how* these forms, in their fundamental type or in their modifications of this type, were seen, the fact remains that it is the *first* time that we are presented with a graphic representation of the chemical atom, which both agrees with the actual theories as to its constitution, as also it conforms with all that is now within the domain of science as regards the various chemism of the elements.

The learned scientist was greatly applauded; and it is noteworthy that perhaps it is the first time that at the Federation of the Scientific and Technical Societies a communication of so interesting a nature has been made, though it may appear that it concerns investigations which to our usual western ideas seem devoid of all elements of positive research.

SULLI RAO





RĀGINĪ TORĪ

## RĀGINĪ TORĪ

**B**LAKE has somewhere said that "Everything is a man": *i.e.*, everything may be apprehended or symbolised in human form. Elsewhere he lays down as his first principle: *That the Poetic Genius (Self or Ātman) is the true Man, and that the body or outward form of Man is derived from the Poetic Genius. Likewise that the forms (rūpa) of all things are derived from their Genius, which by the Ancients was called an Angel, Spirit and Demon.* The conception of *ḍevas* (angels, genii, demons) is common to the whole of humanity. But it is, perhaps, to some extent a peculiarity of the Indian imagination that verbal formulæ, words of power (manṭrams), or 'prayers,' as well as musical modes, have been conceived as actual beings, more or less divine or human in character. In other words, ideas themselves are regarded as centres of consciousness.

On this theory the efficacy of prayer depends upon securing the control or co-operation of the *ḍevaṭā* whose 'body' is a particular manṭram. In the same way the musical modes are regarded as the manifestation or perceptible forms of certain musical beings. To succeed in using a particular mode to advantage would involve an intimate spiritual relation with the spirit of the mode. The actual modes and their angels are called *Rāgas* (masculine) and *Rāgiṇīs* (feminine). The modes are held to express and awaken definite particular emotions, and to have definite effects upon external nature. Each has particular hours of the day or night when it may be appropriately used. The visualised conceptions of the *Rāgas* and *Rāgiṇīs* have naturally such characteristics as express the same qualities. Definite colors which should correspond to those colors which some sensitives still perceive in association with music, and costumes, as well as actions or attitudes, are associated with each. Thus the *Rāgiṇī Malār*,

a mode which belongs to, and is supposed to cause, rain and cloudy weather, is represented by a woman-fowler seated under a tree by a lake-side, under a cloudy sky with signs of rain; the Rāga Bhairava is a form of Shiva. Some appear rather to illustrate a subject suitable to the mode, than to portray the mode itself in human form. There are many collections of pictures of Rāgas and Rāgiṇīs, with corresponding descriptive verses; these collections or books are called Rāga Mālā, Garland of Modes. Artistically they are of very various merit; the best are rare, but even inferior examples have a high seriousness and great charm. They constitute, with the Kṛṣṇa subjects, the lyrical phase of Rājput painting in the Mughal period.

The example reproduced here is from a Rāga Mālā belonging to Mr. Gogonendro Nāth Tagore. It illustrates the Rāgiṇī Torī, who is thus described: *Having a shining snow-white form, white as the kunda-flower, scented with Kāshmirī camphor, Torī, embowered in the woods, charmeth the deer with the honeyed sweetness of her vīṇā's sound.* The introduction of animals attracted by the music is characteristic of many pictures of Rāgiṇīs, and recalls the stories related of Orpheus. This particular example has especial charm. Its purity and tenderness, the sense of rhythm, and the delightful convention of landscape recall the work of the early Italians, and at the same time the whole conception is peculiarly expressive of Indian sentiment, so sympathetic to animals.

The painting probably dates from the seventeenth century, and belongs to the Rājput schools of painting—perhaps Jaipur—which represent indigenous traditions unaffected by Persian or other foreign influence.

A. K. COOMĀRASVĀMI



## REVIEWS

### T. S. LODGE WORK

*Transactions of the Adyar Lodge of the T. S., No. I.* Three papers mainly about Lao-Tsz and Herakleitos. (Adyar Lodge, T. S. Headquarters, Adyar, Madras. T. P. S., London and Benares. Price 1/6 or Re. 1, pp. 92.)

The first *Transactions of the Adyar Lodge* is an extremely creditable production. It consists of three papers; by C. Spurgeon Medhurst on 'Chinese Esotericism,' by Johan van Manen on 'Lao-Tsz and Herakleitos,' and by Dr. Otto Schröder on 'On the Relation of Herakleitos the Dark to some Contemporaries and Predecessors'. The two first named were given as lectures to the Lodge at its weekly meetings, and the third is an expansion of a similar lecture. The papers are reprinted from our own pages, and quite deserve separate existence, for they are thoroughly scholarly productions of lasting interest. The 'get-up' is very creditable to the Vasantā Press.

A. B.

### ON H. P. B.

*The Physics of the Secret Doctrine*, by William Kingsland. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 3/6.)

We welcome Mr. Kingsland's latest work as a very valuable addition to Theosophical literature. For various reasons we warmly applaud the outcome of his labors. First of all we may appreciate the book as a worthy tribute to Madame Blavatsky's genius and life-work. Secondly we may value it for the fact that it sets an example and makes a beginning in a direction where many should follow him, and follow him soon. What we want very urgently just now is exactly a great series of similar commentaries on, digests of, and introductions to H. P. B.'s doctrines on various subjects. It is a wonder to speculate upon the problem how it comes that in our Society there seems so little initiative in this direction, that next to nothing of a systematic nature has seen the light in the nearly twenty years that have elapsed since our great Founder's death in 1891. In short we want works designed

to elucidate H. P. B.'s teachings in the different fields of science, religion and philosophy touched by her in her monumental books. Lastly the task which Mr. Kingsland set out to fulfil has been aptly and well performed.

The title of the book is perhaps a trifle misleading. We have not before us a scientific discussion concerning Madame Blavatsky's 'physics' and its underlying principles, but rather a carefully arranged exposition of these physics. What Mr. Kingsland has done is to cull from various places—not only *The Secret Doctrine*, but also such works as *Isis Unveiled*, the early *Transactions of the Blavatsky Lodge* and *Five Years of Theosophy*, yet most abundantly from *The Secret Doctrine*—a copious array of quotations and to present them in ordered sequence with clearly stated, logically reasoned connecting passages of his own, wherein he paraphrases, explains, compares and here and there speculates on his own responsibility. This has been done in a highly appreciative manner for which the author deserves our thanks and our praise. In thus bringing various fragments together and connecting them logically, the author often enables us to realise familiar conceptions more clearly than before and as often to awaken totally fresh ideas. In its essence the book is, however, not one so much for 'outsiders' as for those who are already students of *The Secret Doctrine* or at least in touch with modern Theosophical or mystical teachings. The main business of the book lies with H. P. B.'s basic ideas as to matter and motion, primordial substance, the substantial nature of force, the cosmic elements, the one root-substance, its unity and duality, the spiritual, conscious basis of existence, and similar subjects. Two chapters on the sun and the solar system, and on fohat, electricity, vitality and cognate forces follow up the main theses in a harmonious and logical way. The portions we like least are the two chapters (6 and 7) on the evolution of humanity and the evolution of the elements and our physical plane matter. In these we move amongst less grandiose and also less essential conceptions than in the rest of the work. We think that for a next edition these portions might well be revised. Perhaps this is due to the fact that the author here deals more with concrete things than with general principles as in the rest of the work. Besides, to speak the truth, he moves slightly away from his subject in dealing with the recent *Occult Chemistry* results. Be this, however, as it may, it does not detract from the merits of the book, which is a useful, a valuable and a much needed one, and which we hope to see widely spread and read. Students must not expect to find in this work so much a demonstration of the H. P. B.-ian world-scheme as only a clear exposition of it, which at the most facilitates an understanding of it. Special praise is due to the author in his various hints for a correct grasping of H. P. B.'s bewilderingly loose terminology. A witty and characteristic description is given of it in the words applied to the whole of *The Secret Doctrine*, when he speaks of its "apparently methodless method". Yet, after it has been clearly defined what is the difference between *ether*



and *æther*, we find several quotations where *æther* must be *ether* or *vice versa* according to these definitions. So also the whole theory of the one root-substance; there it stands in all its grandeur and also in all its difficulty—the book does not prove nor disprove, but merely describes it faithfully. We have found some minor flaws here and there throughout the book on which we will not insist, but which might easily be remedied (e. g., p. 51 “*Ḍhyān Chohans*, a Samskr̥t term meaning literally ‘The Lords of Light’”; p. 124, “a reference to our diagram will show that this must be *Prāṇic* in its nature” [with due permission: a mere diagram cannot show anything of the kind, the diagram being the picture, not the original]). A defect which is of more practical nature is that a glossary of Theosophical terms with short definitions is missing, making the book much more difficult to understand than is necessary for non-Theosophical readers. Let us record on the contrary as a *trouvaille* the suggestive theory—true or not—about the planetary chain on pp. 127, 128. There is an excellent index to the book.

J. v. M.

### OUR GREAT LAWGIVER

*The Science of Social Organisation*, or the Laws of Manu in the Light of Theosophy, by Bhagavān Ḍās, M. A. (T. P. S., London and Benares. *Theosophist* Office, Adyar, Madras, S. Price Cloth 2/8. Boards 1/8.)

This book consists of four lectures, given at the Convention of the Theosophical Society, held at Benares in December, 1909; the lectures have been expanded to double their original size, and we have presented to us a fine exposition of the principles on which the Manu framed the organisation of early-Āryan society, and a mass of suggestions for their application to modern society, so as to transform it into a cosmos from the chaos which it now is.

The first lecture sketches the foundation of Manu's Code of Life, the Science of the Self, and gives the main outlines of the ancient Theory of Life, with its two great divisions of forthgoing and returning, their characteristics and objects, the incurring and the paying of debts. In the second lecture the World-process is described, a mass of most interesting and often suggestive matter being gathered from the Purāṇas, and the problems to be dealt with are carefully defined. The solution of these occupies Lectures III and IV, Lecture III being wholly devoted to the vital question of education. The fourth deals with the problems of family life and economics, of government and of religion. Into this come marriage and parentage, population and sanitation, all gathering round the home. Co-operation and the four great types of vocation, the duties of the Brāhmaṇa, the Kṣhāṭṭriya, the Vaishya, the Shuḍra, in modern days, and the present-day forest-dweller and ascetic, come under the economic, governmental and religious problems. The lecture concludes with a fine review

of the relative work of the later religious Teachers, leading up to the new sub-race and Root-Race.

The lecturer says in his Foreword, that he had been following H. P. Blavatsky's advice to study Manu, and was trying to lay the results before his audience. The work has been admirably done, and many of the suggestions are most luminous and interesting, the volume forming a very valuable addition to our Theosophical literature.

A. B.

#### A DYING PEOPLE

*The Choctaw of Bayou Lacomb, St. Tammany Parish, Louisiana,* by David I. Bushnell. (Smithsonian Institution; Bureau of American Ethnology; Bulletin 48. Government Printing Office, Washington.)

The Choctaw is an obscure Red Indian tribe that interested the author, who carried on investigation on the spot where the remnant of the tribe exists *viz.*, at Bayou Lacomb on the northern shore of Lake Pontchartrain, not far from New Orleans, in St. Tammany parish. All the information that could be gathered is collected in this volume, which is profusely illustrated. The portion of the Choctaw tribe under examination belongs to the Chota family, lives at Bayou Lacomb in circular and rectangular habitations of a primitive type, eats (in scientific language) *smilax laurifolia*, *phaseolus diversifolius*, etc., wear, long hair; they paint and tattoo themselves, and are on the whole a very primitive people; they begin their year in December and divided it into twelve moons—this is not in use now—*e.g.*, cold moon, moon of snow, etc.; they call the sun in eclipse dark or dirty, and say that it has to take a bath as it gets dirty and smoked from the great fire within; they have queer games and pastimes and seven dances, *e.g.*, duck dance, snake dance, etc., and use quite a number of plants as herbs; their code of morality is high compared to their stage and it is said: "Although they are wild and ferocious, you must gain their confidence, and be very careful to keep your word after having promised them anything, otherwise they treat you with the greatest contempt;" their explanation of dreams and witchcraft shows their knowledge of the existence of the astral plane and is in advance of the general belief of our materialistic age; here is an extract:

The Choctaw hold that it is possible for the 'spirit' to leave the body even during life, and by that belief explain dreams thus: At night when a person is resting and all is quiet the 'spirit' steals away from the body and wanders about the country, seeing many people and things, which are known to the individual when he awakes. If, during its wanderings, the 'spirit' meets large animals of any sort, the person will surely suffer misfortune before many days have passed.

Some dozen legend stories close this volume.

B. P. W.

## AN ANCIENT WAY

*Kami-no-Michi, The Way of the Gods in Japan.* By Hope Huntly. (Rebman Ltd., 129, Shaftesbury Avenue, London, W. C. Price 6/- With 13 Photogravures.)

The setting of this story is purely Japanese, and the author has made good use of her experiences in the Far East, giving some charming pictures of Japanese life and scenery. The character of the heroine also, Zuri, the Lily, is an admirable type of Japanese womanhood, tender, devoted, courteous, and very strong, parting from her lover without an instant's hesitation when he is renegade to his faith, dying joyously from the blow from which she shields her Prince. Her conversations with a well-drawn very aggressive English missionary, a girl like herself, are very good, and end in the widening out of the missionary. The teaching of the High Priest is not convincingly Japanese, and one wonders whether "the Way of the Gods" is indeed so entirely Theosophic, and whether it would be thus delineated by one of the Japanese themselves. If so, it is indeed a fact to rejoice in. The book may be safely recommended as both interesting and instructive, and its pages have much charm.

A. B.

## THE LARGER UNIVERSE.

*Spirit and Matter before the Bur of Modern Science,* by Isaac W. Heysinger, M. A., M. D. (T. Werner Laurie, Clifford's Inn, London, n. d. 15/- net.)

In this work, which is divided into four parts, the author attempts to give in a single volume a succinct, complete and comprehensive compendium of the basis and the facts of Spiritualism. In the first part the author shows how religion is practically inseparable from the existence of man, showing itself both in time and space co-equal with the human race. Further he shows its spiritualistic qualities ever present in a more or less marked degree but always as an essential characteristic. In the second part the author attempts an analysis of why science has always fought shy of the spiritualistic phenomena. How in these matters it nearly always holds *a priori* opinions mostly in a negative sense. The third part is devoted to a demonstration of the untenability of materialism, and the last part tackles the positive side of the subject and deals with the phenomena of Spiritualism: relating testimonies, experiments, and other evidence.

The book is on the whole a useful and readable compilation, a trifle verbose in parts, due to the enthusiasm and strong convictions of the author, yet reasonable and moderate enough to be taken in right earnest. To outsiders it will be most useful as an introduction to the subject and to many Spiritualists it should be welcome on account of the general principles dealt with in it, which widen such an outlook as takes

only the facts into account without an underlying philosophy of some sort.

There is a very extensive table of contents to the book and a very full index. The authorities quoted alone number some 300. As a matter of fact there is somewhat too much quotation in the book. Sometimes we have found three times on one page: "As so and so says." On p. 81, Du Prel should be mentioned under Germany, not under France. The material execution is very good. In conclusion: a book in which much good and useful material is to be found.

J. v. M.

### PATHS TO PERFECTION

*The Seven Rays of Development*, by A. H. Ward. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1/-)

This little book is very well worth reading and thinking over, for it contains much interesting and suggestive thought, and that is always useful and valuable. The reader may often disagree, but his mind will be stimulated. The 'Rays' are named and arranged differently from the way we are more accustomed to in Theosophical books; they are here the Rays of Power (Vitality), Healing, Love (or Desire), Devotion, Knowledge, Imagination; the seventh is the blending of the six into spiritual perfection. The thesis is well worked out in detail.

A. B.

### KARMA AND REINCARNATION

*Exposition of the Doctrine of Karma*, by 'Brother Atisha'. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 1/-)

*Reincarnation applied to the Problems of Life*, by the Hon. Henrietta Windsor-Clive. (Theosophical Publishing Society, 161, New Bond Street, London, W. Price 6d.)

The subject of karma is always of interest and the first booklet endeavors to throw some further light on this subject, so clear in outlines but so intricate in details. Karma in its various aspects is examined and the value of the book consists in the many different classifications and divisions it gives, such as reproductive karma, supportive karma, counteractive karma, etc. We think however that a clearer and better exposition could have been given if a little more care and study had been bestowed. We hope some students will work at the various karmas, and give a more interesting and a more useful explanation.

The second is a very good essay printed in an excellent bold type and is an admirable thing for enquirers, as it is written in simple but convincing style. It proposes to answer the question: "Of what practical use is it? As long as we cannot recollect our former lives, and know for what we are suffering, in what way can reincarnation help us in solving the

problems of life, or enable us to make a better use of it?" The essay is divided into five parts: National Life, Public Life, Social Life, Family Life, and Individual Life, and contains some good ideas. The same writer has written *An Essay on the Decalogue* giving some thoughts on the esoteric meaning of the Ten Commandments.

B. P. W.

### SPIRITUAL LIGHT ON CHRISTIAN TEXTS

*Thoughts for Meditation*, by Louie Stacey. (S. Clarke, 41, Granby Row, Manchester, England. Price 3/6.)

The book consists of familiar Scripture quotations, and each quotation is made the subject for a chapter in form of questions and answers pertaining to every-day life. They are natural, simple and practical, especially for those who have accepted the letter rather than the spirit of the law. The selections are well made and adapted for meditation, leading the querist step by step towards the truth contained in the great law of cause and effect. The assumption that all we can understand of it is natural, and all that eludes our comprehension is supernatural, is a common fallacy that may be overcome by faith, trust, study, obedience and love. The principal reason of failure to understand things spiritual is lack of faith in, and obedience to, the Divine Law. The Immanence of God and His perfect provision for all beings, though they fail to realise it, is the theme of the book. The free-will He has given to all manifests as self-will, self-seeking, absence of humility, and therefore leads to the inevitable by-paths of selfishness and ignorance, which result in evil, pain, sickness, misery and death. When we learn to use our will in accordance with His, results follow which are normal, natural and profitable. The author gives the intelligent and higher interpretation to all the passages and thus furnishes welcome light to the less understanding and eager aspirant for truth. The writer says: "We judge ourselves. We tell our own tale. We make our own joys and our own sorrows, most times ignorantly. When we get peace and happiness it is because we are working consciously or unconsciously with the law of our being. When we suffer it is because we are going against this law, and so we hurt ourselves."

G. G.

### FOR CHRISTIAN SYMBOLOGISTS

*The Magical Message according to Ióannês*, commonly called: The Gospel according to [St.] John, James M. Pryse. Second Impression. (The Theosophical Publishing Company, New York. Price \$2.)

This work will be only of interest, though of great interest, to one class of students: the symbologists. Their number however, is by no means insignificant, we think, and so the book should have a wide and warm welcome. Though there are a

few introductory chapters which in some fifty pages treat of the general principles on which the work is based, the real contents of the book are formed by a translation of the *Gospel of S. John* with a running symbolical commentary in footnotes (p. 71-215). This translation purports to correct previous mistakes, to give the arcane and mystical sense of the Greek words, and to present an accurate and meritorious rendering as opposed to a colorless and mechanical one. As to this part of the work, few readers will be much concerned, though perhaps often startled. Those who know Greek will know what to think, those who don't won't. The notes however form the really important kernel. They are many and ingenious. Occult astrology, occult physiology and occult psychology are all pressed into service to furnish meanings. Outer happenings often symbolise inner processes. Geographical descriptions hide anatomical divisions, and so on *ad infinitum*. This part of the work is cleverly done and might even be expanded. In it lies the chief interest of the book. As to the ultimate value, in our opinion, of work of this kind we will not speak; this would raise great questions of great subtlety. Anyhow the present volume offers a rather good example of such work and as such has a place to fill. To students along these lines, we can recommend it cordially.

J. v. M.

#### AN APOTHEOSIS

*The Singularity of Buddhism*, by J. Wettha Sinha. With Introduction and Notes, by S. L. Woodward, M. A. (Printed at, and obtainable from, the Sihala Samaya Press, Colombo.)

The first impression of this book is a repellent one.

"Buddhism is the only religion—1. That stands in opposition to theism, deism, pantheism, spiritualism, materialism (implying the materialistic creed denying a future existence), agnosticism, eternalism, nihilism, fatalism, and all theories that ignore the Laws of Causation and Mutation;—2. That discards as idle speculations the god-theory, creation-theory, soul-theory, sin-theory, . . . —3. That rejects the efficacy of prayers, penances, hymns, . . . . . 4. That discards the observance of lucky hours, mysticism, occultism, . . . . .

Thus it opens and thus it goes on for one hundred long pages, some of the paragraphs covering but a few lines, others two and more pages, until at last with a sigh of relief we reach No. 221:

That teaches a *summum bonum* attainable only by moral and intellectual development, in this life and in this world, or in the future, in this or in any other world.

No scheme of arrangement, no index, no indication whatever as to which of the teachings are for the layman, which for the *bhikkhu* only! And yet the book embraces the whole field of Buddhism including even such petty 'singularities' as No. 46.

That teaches that its votaries can partake of fish or flesh that is free from the following triple conditions: (1) that he has not seen that the animal was killed for him, etc.

Whatever esteem one may have for the Buddha, one cannot help asking whether Buddhism is really 'singular' in all these two hundred and twenty-one points enumerated, and the answer must be in the negative. There are dozens among these so-called singularities, that Buddhism has in common with other religions, especially with the religion of the Jains (which seems to be unknown to our author, for he never mentions it in spite of his instancing all sorts of religious creeds). It is not true that Buddhism alone "avoids murmur against the unequal distribution of good and bad in the world, by teaching that the organic world represents countless forms of karmic results" (13); that Buddhism alone "condemns suicide as a grave demeritorious deed" (43); that Buddhism alone "suppresses carnal appetite by teaching that this physical body which each individual prizes as beautiful and beloved, is a mass of impurity covered with a beautiful skin . . . ." (81), etc.; and still more would the number of singularities shrink up, were we to subtract those many passages which show peculiarities of Buddhism only as long as we do not substitute the words 'Buddha,' 'four Noble Paths,' etc., by 'Jina,' 'Christ,' 'Siddhānta,' and so forth. Thus to No. 22 (which, by the way, is in this form surely not a doctrine of the Buddha, but one of the Abhidhammikas, in spite of its occurring in one or two Nikāyas) it would be easy to find an equivalent in the Advaitic doctrine of the two *vidyās*, lower and higher. Or, turning to No. 31, is it not the *common* Indian belief that the followers of other religions also reap the result of their karman until they enter the path of the only perfect religion? By calling the latter Buddhism, no singularity of Buddhism results. Again, it is quite illusory to tell us a long story, for instance, about *taṇhā* that "creates the thirst for gold, position, honor, and fame; drives one in pursuit of transient pleasures . . . ; makes one selfish," etc., etc., and then call this a singularity of Buddhism. Of course, in this very form and composition the doctrine occurs in Buddhism only. But how far is it from being singular if you examine its portions one after the other!

Another unpleasant feature of the book is its relying far too much on the Abhidhamma-Piṭaka. The latter is *not* an authority like the dialogues of the Buddha, as is already sufficiently clear by the fact of its containing discussions on the sects that arose after the death of the Buddha. It should be used with the utmost caution and never be applied where there is not the additional authority of the Nikāyas, and that, apart from certain cases, of the Nikāyas *as a whole*. For in the Nikāyas too there is a good deal of unsafe tradition. Our author assures us that the Buddhist conception of the Nirvāṇa is infinitely higher than that of the Vedānta, but what would the Buddha say were He to see the degradation of Nirvāṇa in article 208 of this work enumerating seven 'elements' (dhātus), *viz.*, the solid-element (earth), fluid-element, flame-element, gaseous-element, space-element, consciousness-element, and—Nibbāna-element! Surely no Vedāntin would ever think of putting the Brahman, the 'One-without-a-second,' on a line with any other conceptions.

However, *Singularity of Buddhism* has also its pleasant side, and this is fortunately big enough to make the book, on the whole, a useful one. The author has no doubt made a long and earnest study of Buddhism and spared no effort to understand its intricacies. His teacher, to whom he dedicates his book, is the Venerable H. Çri Sumangala, the well-known 'High-Priest' of the Ceylonese Church, who is perhaps the greatest living authority on Pāli Buddhism as understood according to tradition. One may therefore expect that most of the contents of the book are a reflexion of the venerable gentleman's teaching, which is no small recommendation. We had also great pleasure in reading in the Preface that two other well-known Pāli scholars, viz., The Siri Nanissara Thera and Mr. Dharmaratna have been consulted by the author. The articles on the Jhānas (Nos. 130-147 and 150) are very instructive, and also No. 184 at least (pages 81 to 96), dealing with the process of rebirth ('how Viññāna begets Nāmarūpa'), should be read by those who do not want to go through the whole book. Also the introduction and conclusion of the book (26 pages) are most interesting and contain some remarkably clever statements; but in rejecting over and again any connexion between Buddhism and Hinduism our author is neither impartial nor convincing. The points of contact between Buddhism and Sāmkhya are of course not the Mahat, Ahankāra, Tanmātras, etc., (nor does their absence in Buddhism prove anything) but the *vipariṇāmi-nityatva*, or eternal flux of the world, as opposed to the *kūṣastha-nityatva*, or eternal freedom from change; further the *anattā* formula and other things; while the absence in Buddhism of such Vedāntic ideas as the five Koshas, three Çariras, and Sat, Chit, and Ānanda is quite irrelevant to him who knows that the central idea of Buddhism, namely the doctrine of 'thirst' and its cessation through dispassion, was a Brāhmanic teaching long before the Buddha raised His voice.

We cannot go into further details, but it must still be said that the appendix containing notes by Mr. F. L. Woodward, M. A., is decidedly worth reading. It has an article on 'Weissmann and *sankhāra*,' 'Schopenhauer and Buddhism,' 'Anicca and Modern Science,' and many other interesting things. One little remark about note 17: the derivation of *gandhabbo* from *gantabba* (Sanskrit *gantavya*) proposed by the Ven. H. Sri Sumangala, which would so nicely solve a difficult problem (discussed by Hillebrand, Pischel, Oldenberg and others), is unfortunately not possible, because even in Pāli you cannot well say 'who must be gone' for 'who must go,' and because the form *gandharva* goes back to the Indo-Iranian time, it being noticeable that in the Rgveda the plural is rare, while the Avesta knows actually only the singular *gandarewa* which of course (in both cases) means something quite different from the later celestial musician who is still unknown in the Vedas.<sup>1</sup>

<sup>1</sup> I would rather suggest, though with diffidence, a blending, by popular etymology, of an older *gandharva*, *gandhabbo*, with a later *gandhabbo* or similar word derived somehow from the root *granth* 'to fasten, tie, connect'; cf. *gandho* 'book,' Samskr̥t *grantha*; further *niganthi-gabbho* 'production by grafting,' and *paṭisaandhi* 'rebirth,' literally 're-union'.



*Singularity of Buddhism* is a singular book which will be read with advantage by many people. We recommend it especially as a damper for haughty Hindū Swāmis. Should it come to a second edition, this will, let us hope, look a little different. For it is really not a merit of a book to consist of one long sentence.

F. O. S.

### SACRED BOOKS OF THE EAST

No. 12 of this valuable series was issued in June. It consists of part of the *Chhāṇḍogyaopaniṣhat*, translated by Bābū Srisa Chandra Vāsu, the well-known scholar. For English readers much of the translation, following Maḍhava's commentary, will be a surprise, as when the famous logion, "Thou art That," appears as: "Not That thou art". The value of the Shruti will be questioned, if the same words, on a matter of supreme importance, may be translated in two diametrically opposite ways.

A. B.

### PAMPHLETS.

*The Porch* (The Scriptorium, 21, Cecil Court, Charney Cross Road, London, W. C.) is a reprint of Ralph Waldo Emerson's essay on 'The Oversoul'. It is the first of a series. For particulars see our advertisement columns.

*Bābā Bharuṣi in Madras* consists of some notes of lectures and conversations of the Bābā during his stay in Madras in February and March 1910. It is published by Messrs. G. C. Loganadham Brothers, Madras.

### TRANSLATIONS.

*Thought-Power, Its Culture and Control* is rendered into Gujarati by a "Student" at Bhavanagar. The translation is good but we wish the book was printed and brought out in a better fashion.

*Catechism for Children's Classes and Beginners in Theosophy* is translated from English into Spanish, and published by the Lodge Humility of Maffo, Or., Cuba.

'A Lodge of the T. S.' by Annie Besant; 'The Hidden Side of Lodge Meetings,' by C. W. Leadbeater; 'Extracts of three Lectures' by Annie Besant, given in Paris in 1909. (The future that awaits us; the second coming of the Christ; the end of a cycle and the beginning of a new era.) Published by the Lodge 'Annie Besant' of Havana, Cuba, for Lodges and members speaking the Spanish language.

## OUR CONTEMPORARIES

### MODERN ASTROLOGY—(July 1910)<sup>1</sup>

This is called 'A Royal Number' as the whole of it is made up of horoscopes of Royal Personages. The one that interests us most at the moment is of course that of our own new Emperor, George V. We will summarise: Disposition of the new Emperor is enthusiastic, courageous, frank and enterprising, and inclined to impulsive action, but his is "the sign of the pioneer or hero"; he is a hater of secrecy and restrictions, original in methods and self-confident, capable of taking great responsibility, sure of victory in the event of war or invasion. He is very intuitive and well able to read the thoughts of those around him; he is fond of mystical subjects and has a peculiar fascination over others by his sensitive magnetism. He will "reveal a character quite unexpected, and go far to upset the calculations of those who think they know how he will act under given circumstances, for he will be more inclined to act upon his own initiative than upon the advice or desires of others". He is a gentleman of refined tastes and will be popular and will have the powerful co-operation of his wife. "He will be a kingly ruler . . . . . He will do all in his power to aid true reform, and will show philanthropic tendencies in all his dealings with national affairs. He will do more than any other ruler has ever done towards breaking up the materialistic tendency of our age, and will lend his support to all spiritual, moral, and mental advancement." His coming to the throne will make him a changed man but his "one defect will be his lack of the diplomatic element; he loves the straight and direct road," but his wife will supply this lack. There will be "a levelling up of public interests, and the balancing of accounts between the extreme classes; new and important reform laws; the aid of powerful friends, the unification of party interests, and a better parliamentary system with wiser legislation than England has ever known before. The British Empire has now come to the Sign of the Balance, the turning-point in its career, and much will depend upon the patriotism of her people . . . . . The King's birth favors a peaceful reign, and he will do all that lies in his power to avert war; but he will hardly escape a grave and serious *probability* of war during his reign." His ascension foreshadows a complete revolution in national politics, and the consequent rapid improvement in national affairs.

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<sup>1</sup> Imperial Buildings, Ludgate Circus, London, E. C.

We cannot pass without mentioning the forecast of the horoscope of Prince Albert (the second son of our King). "Of all the royal horoscopes this one is the most marvellous and the most strange . . . . No less than seven planets rising! Surely when he comes to the throne, King Albert will be a unique King and without doubt a mighty Emperor."

*Other Contents:* 'The Editor's Observatory'; 23 royal horoscopes; 'The Primary Directions of King George V. from 1910 to 1920'; 'Summary of the Royal Horoscopes'.

#### ORPHEUS—(April 1910)<sup>1</sup>

This quarterly number is full of interesting illustrations, articles and poems. An eight-page supplement gives six very good pictures of scenes from the *Elektra*, produced by Mrs. Bishop and her company in the poorest districts of London. The frontispiece to the number is "Dives and Lazarus" of Ronald H. Creig. "The Garment of Truth," by Diana Read is a good article; Cepion reviews contemporary music, trying to demolish "the delusion that the English are an unmusical people"; "The Dream-Flower" by Mrs. Bishop was dreamed on 26th October 1909; Clifford Bax and Edgar W. Davies examine the horoscope of Dante Gabriel Rossetti. There are some excellent poems.

#### REVIEW OF REVIEWS—(June 1910)<sup>2</sup>

The Editorial Notes, as also the Character Sketch, are devoted to the passing away of Edward VII. and the accession of George V. and they form very admirable reading. Many interesting points are examined by Mr. Stead and a very fair ground is covered. We have no space to deal at length with them. We will content by giving three quotations:

"There is no disposition on the part of our new King to undervalue the importance of the Kingship; nor is it to be wondered at. He knows that in the eyes of his subjects beyond the Seas, Lords may come and Commons may go, but the Crown goes on for ever."

"He had just returned from travelling over 9,000 miles of British territory in India and in Burma. His cousin, the Tsar, had made a portion of the same tour some years before, and had been painfully impressed by the utter lack of sympathy between the Anglo-Indians and the Indian population. 'There is a great gulf fixed,' he told me, as he recounted his impressions. 'It is not right to regard your fellow-men as if they were not human.' The King in his travels had evidently had it forced upon him that many an Anglo-Indian, with his insolent, arrogant air of superiority, is the worst enemy of the British Empire in India."

<sup>1</sup> Strathleven, Oakleigh Park, London, N.

<sup>2</sup> Bank Buildings, Kingsway, London, W. C.

"Before the beginning of the late reign the Duke of York had not learned to appreciate the supreme importance of peace among the nations. But this has grown with the years and the example of his father, and the world-wide recognition of the services of his father in the rôle of Peace-maker have done much to brighten and ripen his views on this matter . . . . But over and above all he is anxious to maintain international peace. When he uncovered the Champlain monument at Quebec last July he said: 'We recognise that the presence of representatives of France and the United States among us testifies to the growth of the spirit of friendliness between the nations. On that spirit the progress of humanity largely depends; in it, I hope and believe, true progress will express itself more and more during the years to come. The high ideal of universal peace and brotherhood may be far from realisation, but every act that promotes harmony among the nations points the way towards its attainment.'"

*Other Contents:* 'Leading Articles in the Reviews', containing long extracts from Mr. Polak's article in our May issue; 'Random Readings from the Reviews'; 'The Reviews Reviewed'; 'The Review's Bookshop'; etc.

B. P. W

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## THEOSOPHICAL MAGAZINES

### ASIATIC

*The Adyar Bulletin*, Adyar, July, 1910. The 'Headquarters' Notes' fill four pages. Mrs. Besant contributes an important 'Note on our Solar System as given in *The Secret Doctrine*,' and Mr. Leadbeater an article on 'The Mental Body,' supplementing his description of it as given in *Man Visible and Invisible* with new and instructive data. B. P. W. writes a very sensible explanation as to misunderstandings arising out of the recent information concerning the forthcoming advent of the great Teacher. 'Some Other-World Lovers,' by Eveline Lauder, contains some weird and interesting fragments. 'The Apparent Exclusiveness of Christianity' is the first half of a thoughtful paper read to an audience of Theosophists by G. E. Phillips, who describes himself as 'an average orthodox Christian'.

*Theosophy in India*, Benares, May, June, 1910. The numbers open with the usual characteristic 'Monthly Message'. Amongst the further contributions we remark: 'The Great Philosophical Disputation' by L. P. Pârekh; 'A Conference of the Birds' by Baij Nâth; 'Hindû Marriage within the Prohibited Degrees,' by K. Nârâyan Swâmi; 'Western Stepping-Stones

to Theosophy' by Dr. W. A. English; 'Theosophy and Modern Science' by Sañjīva Rāo; 'Purity, a Meditation' by H. L. S. Wilkinson; 'Letter from the President'; 'Shrī Kṛṣṇa' by K. Kṛṣṇa Swāmi Iyer; 'A Sannyāsīn's Autobiography'; 'Notes on the Fourth Dimension' by S. C. Kanagasabai Pillai; 'Sṛiputrā or Vālmiki'; 'The Prashnopaniṣat' and many smaller notes and news items.

*Central Hindū College Magazine*, Benares, June, July, 1910. The June issue is a special memorial number and the greater part is devoted to articles on the late Emperor Edward and on the Queen Mother, the new Emperor and the new Empress. Then there is the text of the proposed scheme for the University of India, a short article on 'Astrology' by Alan Leo; a story from the *Mahābhārata* and the usual departments. The July number brings further Mrs. Besant's Madras lecture on 'Cruelty to Animals'; an account of the method of daily prayer in the Shrī Praṭap Hindū College at Srinagar; a short outline on 'Hindūism'; a long appeal—in Hindī—by Pañḍit Chandrabhūṣhaṇa Chaṭurveḍi for financial help towards Samskr̥t instruction; Miss Willson's interesting 'Science Jottings,' and several short paragraphs.

*Jigniasu* (Gujrāṭi), Bombay, May, 1910. This paper, published by the Gujrāṭi Theosophical Federation, opens with a translation of Mr. C. W. Leadbeater's article on 'The Influence of our Surroundings'. Then Mr. Pāndya quotes passages from the Hindū Scriptures, with explanatory notes, on the 'Value of Devotion'. Mr. K. J. B. Wadia's article on 'Theosophy and Science' is well written. Mrs. Besant's lecture on 'The Work of the T. S. in India' is also translated in brief.

*Pūrṇachandrodaya* (Tamil), Madura, May, June, 1910. This is a new Tamil Magazine issued by the Southern District's Theosophical Federation of the Madras Presidency. It is very well gotten up and ably edited. In the first numbers we find articles on 'Temples'; 'The Life of Shrī Shaṅkarāchārya'; 'Gaṇapaṭi and its Allegory'; 'News'; 'The Use of the Theosophical Society'; 'A Lecture by Mrs. Besant'; 'Appeal to Priests'; 'Ekādasi Vratam'; 'How to avert poisonous Diseases'; and 'The Message of the King to the Indians'. We extend our most hearty welcome to this interesting paper as well as to its energetic editor, our good friend Mr. P. Nārāyaṇa Iyer, and we wish the undertaking all success.

*Cherāg* (Gujrāṭi), Bombay, July, 1910. In the July issue Mr. Dabu continues his review of *Zoroaster and His Message*. Mr. K. J. B. Wadia's article, 'Is meat eating justifiable from the standpoint of Zoroastrianism?' is worth perusing. An attempt is made by Mr. Fredoon to make clear the fundamental basis of emotion after Bābū Bhagavān Dās' *Science of Emotions*. A very encouraging report is printed about the observance of the Anniversary of Lord Zoroaster all throughout India, and especially in Bombay. It was an

outcome of a Jashan Committee formed by Pārsi Theosophists of Bombay. A very large and influential gathering was held in the evening, when speeches were made and sermons delivered. A children's meeting took place in the morning.

*The Message of Theosophy*, Rangoon, May, 1910. A 'Requiescat in Pace' to the late King opens the number. Nasarvanji M. Desāi concludes his essay on 'H. P. B. on Initiation'. 'Karma' by A. B. is reprinted from our pages. 'Education in Ceylon' is a lecture by Mrs. Besant. Notes and news conclude the number.

*Theosophisch Maandblad voor Nederlandsch-Indië* (Dutch), Surabaya, April, May, 1910. Except for the notes and news items there are only two original articles in these numbers. The first is a lecture on 'Symbols, what are they?' by Mrs. M. van Gelder van Motman, a readable little production. 'The Frisian Flag' by W. J. D. van Andel deals again with that notorious falsification, the *Oera Linda* Book. A pity, when Theosophists persist in seeking mysteries, even behind a most palpable fraud.

*Pewartā Théosophie* (Malay and Javanese), Buitenzorg, May, 1910. *Light on the Path* (in Javanese) is continued as well as the other four serial articles.

*De Gulden Keten* (Dutch), Buitenzorg, May, 1910. A nice little verse opens the number, which further contains six little stories, amongst which that one of the invisible helpers and the would-be suicide on the steamer, which was recently published in 'The Twilight' series in our pages.

#### EUROPEAN

*The Vāhan*, London, June, 1910. Mrs. Besant's 'Presidential Letter' opens the number, after which from the same writer an article in *The Times of India* is reprinted on 'The Spread of Theosophy, and its Influence in America'. Then we find an article on 'Vivisection' by Edgar W. Davies, and a note on 'The Value of Correspondence Classes' by F. Hallet. The remainder of the number is filled up with official matter, news and short notes.

*Theosophy in Scotland*, Edinburgh, June, 1910. This second number is as good as the first. It is again mainly filled with notes, news and small paragraphs. Two short contributions on 'The Ideal Priesthood' and on 'Thoughts of Whitman' may be specially mentioned. The 'Questions and Answers' and the 'Book Reviews' are carefully dealt with.

*The Lotus Journal*, London, June, 1910. Two small contributions from Adyar open the number, the one by M. Ruspoli, on 'The Seventeenth of February at Adyar' and the other, by 'Chitra' on the great annual Hindū festival at Mylapore. H. W. treats of 'The Astral Body' in the series 'The Bodies we wear,' and Japonica writes a nice story on

'Old Thomas and His Thoughts', 'The Round Table,' 'Theosophy and Modern Fiction,' and the 'Golden Chain Pages' complete the number. As a supplement the picture of the astral body of an angry man is given.

*Revue Théosophique Française* (French), Paris, May, 1910. The only original matter in this number is Commandant Courmes' usual notes on the movement in France and elsewhere.

*Bulletin Théosophique* (French), Paris, June, 1910. Besides news and official matter we find the 'Presidential Letter,' and Mr. Leadbeater's 'Force-Centres and the Serpent-Fire'.

*La Revue Théosophique Belge* (French), Brussels, June, 1910. News and translations fill the greater part of the number. 'The Sociology of Mr. Roosevelt and Theosophical Conceptions' by 'An old Theosophist' is reprinted from *Le Théosophe*. 'Hâtha and Râja Yoga' by Anna Firmin is continued.

*Le Théosophe* (French), Paris, June, 1910. The usual variety of interesting paragraphs and short articles on all and sundry topics.

*Theosophie* (German), Leipzig, April, 1910. This new journal, to which we bid a most cordial welcome, is the successor of *Isis*, which has changed its name and publisher. It opens with a fragment on 'Ainyahita and the Spirit of the Earth,' from Dr. O. Zar-Adusht Hanish. Then come 'What is Occultism?' by T. Subba Rao (with a picture of T. S. R., H. P. B. and Bâbâji); 'Madame Blavatsky' by Belle Olcott Mitchell; translations of two recent lectures by Mrs. Besant; a short original article on 'Doing and Thinking'; Mr. Leadbeater's 'Sixth Root-Race' article.

*Sophia* (Spanish), Madrid, June, 1910. This is an unusually fat number containing twice as many pages (eighty) as the ordinary numbers. Its contents are interesting and varied and besides translations we may cite the following articles: 'White Lotus Day,' by José Granés; 'Tlaloc, the God of Rain,' by Francisco de B. Echeverria; 'Religion and Nature' by Julio Femand; the 'Presidential Letter' by Mrs. Besant; notes and similar smaller matter conclude number.

*Bolletino della Società Teosofica Italiana* (Italian), Genoa, May, 1910. Besides several translations G. G. Porro contributes an interesting little note on 'The Conquest of the Heavens,' and T. F. one on 'Relics of the Buddha'. Then there are notes and news.

*Ultra* (Italian), Rome, June, 1910. Prof. G. Buonamici writes on 'Paracelsus' and Ernesto Senàrega on 'The Survival of the fittest according to Henry Drummond'. A short article follows on 'Fröbel as a Mystic' by G. Lattes, after which B. Bonacelli continues his 'Unity of Matter both in Science and in Spiritualism'; and G. M. Perrone his 'The Religious Conceptions of the

Incas'. The translation of *On the Threshold* by the Dreamer is brought to a conclusion. Minusculus contributes some reflexions on 'Between Animism and Spiritualism'. Then come the constitution and rules of 'The Independent Theosophical League' with some introductory remarks, and lastly an interesting note on the reincarnation theory by E. M. Dodsworth.

*Theosophia* (Dutch), Amsterdam, June, 1910. Col. Olcott's *Old Diary Leaves* are continued and A. Terwiel translates Dr. Steiner's 'The Education of Children from the standpoint of Occult Science'. Bhagavân Dâs' *Science of Peace* is also continued, as is Mr. Van der Waals' clever *Hitopadesha*-translation. 'The Monastery of Devotion' is a vision by Co; 'A Master's Advice' is a reprint of a letter published in our own pages; 'A Dream' is signed J. H. François, and some minor matter completes the number.

*De Theosofische Beweging* (Dutch), Amsterdam, June, 1910. Contains official matter, reports, correspondence and other matter pertaining to the life of the Dutch Section, as well as Mrs. Besant's Presidential letter.

*Teosofisk Tidskrift* (Danish and Swedish), Stockholm, May, 1910. Three articles fill up the number. First comes G. Ljungquist's opening address at the occasion of the Fifteenth Sectional Convention. Secondly there is the translation of Mrs. Besant's 'The Communication between the Different Worlds'. Lastly there is a translation from the German of Dr. Carl Unger's 'A Way towards a Theosophical Conception of Life'.

*Tietäjü* (Finnish), Helsingfors, May, June, 1910. There are translations from C. W. Leadbeater and the Countess Wachtmeister, and further the usual columns 'From the Editor,' 'Reviews,' 'Notes,' 'Questions and Answers,' etc. In addition there are articles by Aate on 'The Power of Blood'; by Pekka Ervast 'A Hymn to Love'; 'Who am I?' by —E; 'A Story from the Talmud'; 'A Story from the Chinese Buddhist Scriptures'; and a 'Correspondence between a Doctor of Theology and a Theosophist'.

*Viestnik Teosofi* (Russian), S. Petersburg, May, June, 1910. Translations from H. P. B., Dr. Steiner, Dr. Th. Pascal and *The Bhagavad Gîtâ*. Mme. N. Jelikhowsky's 'Biographical Sketch of H. P. B.' is reprinted and then we find original articles on 'The Scientific and Pedagogical Ideas of P. F. Leshaft' by N. T. Erassi; 'The Theosophical Movement,' and 'Review of Theosophical Literature,' both by Alba; lastly 'Review of Life,' 'Reviews and Magazines' and a final short study 'On the Search of Spirit: Ave Maria,' by N. Guernett.

#### AMERICAN

*Revista Teosofica* (Spanish), Havana, April, May, 1910. News, notes and official matter fill up part of the space and there is a translation of a short article by Weller van Hook. In addition we find short articles on 'Notes on Theosophy'; 'Grieve not'; 'Mysteries and Mystics of the Christian Era';



'Signs of the Times,' by Phayra; and 'The Causes of Certain Illnesses,' by Consuelo Alvarez.

*La Verdad* (Spanish), Buenos Aires, May, 1910. The 'Character of the Month' is Dr. Steiner this time. Then come three articles translated from Annie Besant and C. W. Leadbeater. R. Seidl gives an enthusiastic report on Dr. Roso de Luna's work in Rio de Janeiro and the consequent formation of a Lodge in that place. Then there are a number of short articles on 'The Discovery of an Important Buddhistic Library in Turkestan'; on 'Annie Besant and National Education in India'; on 'A Ship steered by a Blindfolded Man'; on 'The Order of Service of the T. S.'; on 'The South American Circle for Mental Union *Fraternidad*, founded in Buenos Aires'; and on 'Raja and Hatha Yoga'.

*Virya* (Spanish), San José, Costa Rica, May, 1910. On account of an appalling earthquake in Costa Rica this number appeared somewhat out of date, but its contents and execution are as good as ever. A fine portrait of Doña Josefa de Berthean (by that accomplished artist T. Povedano) fronts the number. She was an active and much appreciated member of the Virya Lodge and an obituary notice accompanies the portrait. A short account of the earthquake is given and two very realistic photographs of the calamity are reproduced. Another article, by Fabio Baudrit is on 'The Coming Messiah'. Finally Dr. Roso de Luna's fourth lecture is given, on 'Man and the Earth'. News and notes and a supplement, containing the instalment of an occult novel, conclude the number.

*Luz Astral* (Spanish), Casablanca, Chili, numbers for March, 1910. The usual varied and well-chosen collection of paragraphs and short articles on Theosophy and allied topics.

*Destellos* (Spanish), Autofagasta, Chili, April, May, 1910. This is a new monthly of modest size, published by the Destellos Lodge. Señor Carlos M. Parrau is the Editor. The first two numbers contain small paragraphs on 'Towards the Ideal,' 'The Meaning of Theosophy,' 'The Objects of the T. S.,' 'Free Thought,' 'The Necessity for Reincarnation,' 'Why we forget our Past Lives' and 'Tolerance'. The little paper is admirably put together and will doubtless prove very useful.

#### AUSTRALIAN

*Theosophy in Australasia*, Sydney, June, 1910. The general contents are 'The Outlook,' 'Questions and Answers,' 'What our Branches are Doing,' 'The Magazines,' 'Reviews' and 'At Home and Abroad'. In addition we find contributions on 'Do Plants Think?' by C. V.; 'Adyar from another Aspect,' by W. H. Kirby; 'White Lotus Day,' by E. Hill; 'Penny-in-the-slot karma (a reply),' by Edgar Williams; 'The Power of Personal Influence,' by Katie Cornell; 'The Changing World,' by O. Jay Farmer; 'The Critical Faculty,' by Mabel McConkey; 'The Gold of the Gods,' by F. F.; Mr. Leadbeater's article on 'Force-Centres and the Serpent-Fire' is reprinted.

*Theosophy in New Zealand*, Auckland, June, 1910. 'From Far and Near'; 'Questions and Answers'; 'The Round Table'; 'For the Children' (Chitra); 'Activities' and the 'Lecture Record' are the more general contents. Separate articles are 'The Centre of my Circle,' by C. W. Leadbeater; 'A Scripture of Yoga,' by Maitra; 'First Principles of Theosophy,' by C. Jinarajadasa; 'The Sixth Root-Race and the Law of Analogy,' by W. Melville Newton; 'Studies in Astrology,' by Gamma; and 'How we change Environment,' by James Allen.

#### AFRICAN

*The Seeker*, Pietermaritzburg, June, 1910. The number opens with a few paragraphs from the Editor and then gives an instalment on 'Astrology'. Next comes a detailed report of the Second Annual Convention of the South African Theosophical Society. Four small articles on 'For Our Studies,' 'Three Simple Truths,' 'Solitude' and 'The Noble Eightfold Path' conclude the number.

*Le Chercheur* (French and English), Port Louis, Mauritius, April, 1910. This is a new three monthly journal, issued by the Mauritius Lodge as its official organ. It is well executed and ably edited, half in English, half in French. The French part contains short articles on 'To our Readers' and 'The Theosophical Society' besides some minor matter. The English part has similar contents. We bid this new paper a hearty welcome in our midst and wish it long life and a useful existence.

J. v. M.

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#### VEGETARIAN VICTORY

Mr. Lābhshankar Laxmidās of Junagad sends us the following:

For six months during 1908, 10,000 children in London were provided with a vegetarian meal by Miss F. I. Nicholson, Secretary of the London Vegetarian Association, and at another kitchen provided by the London County Council a meat diet was provided for the same number of children; at the end of six months the children of both parties were examined by medical men, and it was proved that the vegetarian children were better in health, heavier in weight, firmer in muscle, and clearer of skin than the children fed on meat diet.

Many thousands of the poorest children of London are now fed on the vegetarian diet by the London Vegetarian Association under the superintendence of the London County Council, and at their request.

## THEOSOPHY IN MANY LANDS

### GREAT BRITAIN

By the time these lines are printed our Convention will be over and the workers scattered for the holidays; owing to the very early date at which this letter must leave to reach India in time for publication, I cannot this month speak of that important function in our Section, but I can, happily, say that the General Secretary's Report contains some very satisfactory features.

First and foremost four hundred new members have joined our National Society, a number which has not been exceeded since 1894, when four hundred and nineteen members joined. The net gain of membership is not so great, as over one hundred members were transferred to the new Scotch Section. Ten new Lodges have been formed and eleven new Centres; if one wanted to look for good omens one might remark on these thrice seven new centres of Theosophical Life. Our President bade us look for a move forward in 1910, and her words are already justified by the six months now almost completed. It is felt that the work of the travelling-lecturer, Miss Codd, has materially assisted in the formation of some of these new centres.

In London the Sunday evening meetings, carried on for nine months with hardly a break, have secured an exceedingly good average attendance; up till the end our lecture-room has been filled. Many new members have come in through them.

The Art Group has achieved since May good work. The circulation of *Orpheus*, the Art Journal edited by Clifford Bax, has been doubled. The People's Free Theatre Company, of which Mrs. Bishop is the moving spirit, has met with such an encouraging response in its work of presenting fine drama to working class audiences that it hopes to continue its activities.

In the Order of Service, the most active Leagues have been the Braille League—for printing Theosophical and mystical writings in Braille for the blind—and the Anti-Vivisection League. The Librarian of the Central Braille Library says: "There is a growing demand for philosophical and Theosophical books, and this is more marked than in an ordinary Library, as the blind are more inclined to be thoughtful and studious than are ordinary sighted people." The Anti-Vivisection League now holds fortnightly meetings which are well attended and arouse much interest. This is all to the good, for strong and

powerfully supported movements are exerting themselves to convince the public that Vivisection is of immense medical value and involves an infinitesimal amount of suffering, and it behoves all lovers of mercy and truth to unite in making a stand against the attempts to pervert the conscience of the public and to throw dust in its eyes. A temporary office has been taken in Bond Street by one of the Anti-Vivisection Societies and here, in one of the busiest thoroughfares in the Empire, a few doors away from the T. P. S., posters are exhibited and literature is given away to passers-by.

Another of the Order of Service Leagues, the Round Table, has carried on fortnightly meetings for young people, and completed its session by going for a day into the country, taking with it, as guests, some very poor children. The Round Table has doubled its membership in the past year.

The Section has returned Mrs. Sharpe unopposed to the office of General Secretary; she has won the love and the trust of our National Society, and has shown herself a Leader for shadow and for sunshine; we are privileged to have her in the most responsible post in the Section. Mr. Arnold Banks is also returned unopposed as Treasurer, a most fitting recognition of the devoted work he has given to the Society at its London Headquarters. Many readers will be glad to learn that the Rev. C. W. Scott-Moncrieff is among those returned for the Executive Committee.

H. W.

#### FRANCE

The lectures given at Chamont by Dr. Calmette and at Nimes by M. Marcault, professors of the Faculty, and at the College at Clermont have had very marked success. An important centre has been formed at Chamont and meetings organised for work. At Nimes, where a few nervous members begged the lecturer to expound the ideas without mentioning the name of Theosophy, the audiences by their questions exhibited considerable knowledge of and interest in these teachings, and it has been possible even to lecture from the Theosophical standpoint. Other centres have also shown signs of growth; in fact these ideas are spreading more and more, and those whom they attract no longer fear to admit their interest as in early days—a great step forward; on all sides similar ideas are 'in the air'. Meetings of groups of Spiritualists, Occultists, and Theosophists are forming; as for instance the Spiritualistic Alliance founded by Albert Jounet, the Spiritualistic Union founded by Albin Valabiegue; the Higher Thought Group (known as New Thought in America) has also started a small centre in Paris. There is much talk of Brāhmaṇas or Paṇḍits who have come to teach in our Capital the Wisdom of the East. All these organisations and federations and also these visitors indicate the time is ripe for the sowing in the fields of mental activity in France. The prophecies regarding the comet have been forgotten, but for many of the more sensitive the men-

tal atmosphere was felt as particularly depressing and trying for several days before its appearance. Probably the amount of apprehension excited reacted unfavorably in this way.

A.

#### ITALY

The Ninth Annual Convention of the Italian Theosophical Society was held, as already announced, on the 24th and 25th of March 1910, at Florence, in the charming rooms of the "Besant Lodge," where Mr. and Mrs. Cavallini did the honors as hosts. The Convention was well attended and the proceedings went smoothly and harmoniously.

A letter was read from Mrs. Cooper-Oakley, who leaves the Italian Section to take up work in the Hungarian Section, and in recognition of her many years of devoted work in Italy it was proposed and unanimously carried to elect her as an Honorary Member of this Section.

The General Secretary's report shows a slight increase in members as in Lodges, but the Section is not numerically strong, and there is room for much improvement in this direction. The address of the General Secretary was much appreciated for its wide-minded and high-toned character.

The election of the Executive Officers followed, the same as last year being re-elected: viz: Prof. O. Penzig, Genoa, General Secretary, P. Bocca, Genoa, Treasurer, Contessa Reghini, Signor Ferraris, W. H. Kirby, all of Genoa; Major O. Boggiani, Stresa, C. Pilla, Bologna (since substituted by Lieut. G. Calleri, Venice), R. G. Macbean, Palermo, Count A. de Magny, Turin.

Don Fabrizio Ruspoli's proposed League for the diffusion of Theosophical Literature, in connexion with the Order of Service, was discussed and duly approved. It is hoped that this League by encouraging and enforcing propaganda by the individual will tend to spread more widely Theosophical literature and ideas throughout Italy and Italian-speaking countries.

This terminated the business meeting; and next day papers were read and lectures delivered, among which may be mentioned Prof. O. Penzig's paper on 'Suggestion and Auto-Suggestion in Theosophy'; Mlle. Sonia Guerrier's 'Thoughts on the Sacrifice of Judas and of the Hebrew People'; W. H. Kirby's paper on 'Theosophy in Italy: Some Suggestions'; and Prof. E. Pavia's 'Analogy Between Artists and Mystics,' all of which received their tribute of applause. A short speech by the Chairman, Major Boggiani, brought a pleasant Convention to a conclusion, the members separating once more to their various towns after thanking their kind Florentine hosts.

Our sectional organ, the *Bollettino della Società Teosofica Italiana*, has in the past months been steadily increasing in size and in value, as well as in variety of contents. This is a good sign; and if the support of members continues in proportion to value received, we may well hope for a full-fledged Review

before many more months. There is surely no better bond of unity than a good monthly Sectional Review. Many members in other Sections than the Italian already subscribe; it would help if those who read Italian or have Italian friends in other countries interested in Theosophy were to avail themselves, at the cost of three shillings per annum, of this Italian Theosophical Periodical.

Two Theosophical books have recently appeared in Italian; *Teosofia*, an introduction to the knowledge of superphysical worlds and the destiny of man, by R. Steiner—translated by Prof. O. Penzig—published by Alberto Reber, Palermo, 1910 (Lire 3), and *Teosofia e Vita Umana*, by Annie Besant, translated by T. Ferraris—published at the "Ars Regia," Milano, 1910 (Lire 1, 50).

W. H. K.

#### AUSTRALIA

The Australian Delegates to our last Convention at Benares have been passing on their inspiration to their countrymen. Mr. Wishart gave two illustrated lectures in Perth, Adelaide, Melbourne, Sydney and Brisbane. The first of the lectures in each place was "The Theosophical Society and its Work in India," dealing not only with its usual work but with the Sons of India Movement as well. Mr. and Mrs. Hunt also have been busy, and they lectured four times in Melbourne with lantern views on India.

The Annual Convention of the T. S. in Australia was held this time in Brisbane. Here we have a Branch of about one hundred and twenty members; of course it is active in many ways as a T. S. Branch should be. Of late the lectures are not on Theosophical subjects, but we get people to go to them who never heard of Theosophy and it advertises our Society; another rather unusual feature is our Sunday morning members' meeting of a devotional character, various members conducting and those not the most prominent. The Report of the Convention appears in June *Theosophy in Australia*. One of the things we did was to appoint Miss Nevill to go as lecturer and organiser first on a tour to North Queensland; she is now at Cairns. When she comes back from the north, she is to go to Perth and then work back to Adelaide and through Victoria to Melbourne, and home *via* Sydney; in all a seven months tour. Miss Nevill is an accomplished lecturer and has a fine manner and presence. Mr. W. G. John, the General Secretary, was taken ill at Brisbane when attending the Convention, and went to New Zealand to recruit. He had a serious break-down, and has only returned to Sydney this week.

R. W.

#### SOUTH AMERICA

We have just had the help of the Theosophical lecturing tour, undertaken by M. Mario Roso de Luna.

Mr. Roso de Luna is a true orator, and, being endowed with genuine intuition, has been able to store in his mind

both positive science and a goodly part of the Ancient Wisdom. Besides being a Doctor in Law and Doctor of Science, he is also an accomplished astronomer and knows something of medicine. Of great personal modesty and kindness, he has succeeded in winning the sympathies of all who approached him.

He gave at Buenos Aires two series of lectures (six in all), one at a State School, another at the Geographical Institute of Argentina, and the other four in a fine hall belonging to an Italian Philanthropic Society. All these lectures were listened to and applauded by the intellectual section of the public.

At the town of Rosario de Santa Fé (Argentina), the enthusiasm awakened by the orator was greater than at Buenos Aires, and his lectures were given at the National School of Commerce, a State Institution. Six hundred persons attended the first, one thousand the second. Leaving Rosario, M. Roso de Luna journeyed to the city of Mendoza (Argentina), where the enthusiasm was quite as great as at Rosario. He gave two lectures, one to the Spanish Club before five hundred persons, and the other at the Municipal Theatre before one thousand eight hundred. From Mendoza M. Roso de Luna went to Valparaiso (Chili), where he was eagerly awaited. In this city the number of public and private lectures, as well as the numerous consultations upon Theosophy, showed the interest which our philosophy has aroused in the Chilian public. M. Roso de Luna gave no lectures at the capital of Chili, since the greater part of its population had betaken itself to the country, this being the hot season.

The reception given to M. Roso de Luna by the Theosophists of Monte Video (Uruguay) was also very warm and friendly. He gave two lectures at Monte Video, one for Theosophists only and another open to the public. From the capital of Uruguay M. Roso de Luna went, at my suggestion, to the capital of Brazil, where he remained for six days, during which he gave four public lectures. The Brazilian public, with their natural inclination towards the occult, gave a very enthusiastic greeting to the lecturer. M. Ragmondo P. Seidl, Captain of Artillery in the Brazilian Army, to whom I had given M. Roso de Luna an introduction, accompanied by twenty Theosophical students, loaded him with kindnesses and presents. Brazil by its climate, its natural wealth, and the spirit of its people, is a country well prepared for the diffusion of Theosophy. The triumph obtained at Rio de Janeiro exceeded all that had been expected. The audiences were always composed of the highest representatives of science in Brazil.

On the 14th of March last, M. Roso de Luna left Rio de Janeiro *en route* for Madrid.

The results of this lecturing tour have been the founding of two Branches of the T. S. at Buenos Aires, an increase in

the subscribers to the Magazine *La Verdad*, and the starting of a Branch at Rio de Janeiro on the initiative of twenty students of Theosophy.

I ought to mention here the generosity of M. Alexandro Sorondo, the pioneer of the Theosophical movement in Argentina, who offered to pay the greater part of M. Roso de Luna's expenses at Buenos Aires.

Convinced of the importance which the continued sojourn of M. Roso de Luna would have for the progress of Theosophy in S. America, I am, with M. Sorondo, endeavoring to procure two chairs for the Spanish orator from the Argentine Government, in order that he may be able to spread throughout our continent the teachings of the Ancient Wisdom.

F. F.

#### SOUTH AFRICA

The Second Annual Convention of the T. S. in South Africa took place on the 21st and 22nd of May. In addition to local members, there were present Delegates from the Lodges at Germiston, Pretoria, Pietermaritzburg and Durban. The Convention was inaugurated by an At Home given by Mrs. Wilfrid Wybergh, the wife of the President of the Johannesburg Lodge, at the White House, Athol, on the afternoon of the 21st of May. Most of those attending the Convention put in an appearance, and a very enjoyable time was spent up to the hour when it became necessary for the guests to return to town. In the evening the delegates and members met at the Headquarters of the Johannesburg Lodge, United Buildings, Fox Street. Mr. C. E. Nelson, as General Secretary and Presiding Officer, having formally declared the Convention open, Mr. W. J. Wybergh, M. L. A., began the proceedings with a short speech, in the course of which, after extending a hearty welcome to the delegates and visiting members, he proceeded to sketch the history of the Theosophical movement in South Africa, describing how the South Africa Lodge had been founded in 1899 by Messrs. Ritch, Playford and Kitchin. An interruption was caused by the War, but immediately afterwards the Society was re-formed by Mr. Playford. A small room in Ginsberg's Buildings was secured, and it was not long ere several notable accessions to the ranks of membership were obtained. Mr. Wybergh referred to the fact that he was now the oldest existing member of the Johannesburg Lodge, and he wound up by a brief mention of what had been achieved in the past, and of the bright promise that the future seemed to hold within it.

The Report of the General Secretary for the year ending February 28th, 1910, was then read. It began with a cordial reference to the good work done by the late General Secretary, Mr. Henri Dijkman of Pretoria, up to the date of his resignation early in this year. Statistics relating to the various Lodges throughout the country followed.



During the year under review, South Africa had been favored by a visit from Mr. W. B. Fricke, the former Recording Secretary of the Theosophical Society, who is now engaged in active propaganda work throughout the world. This visit had put new life into the movement here, and Mr. Fricke's influence had been especially felt in Natal and Cape Colony, resulting in very satisfactory accessions to the ranks of membership.

The Report having been formally adopted, Mr. Wybergh proposed a vote of thanks to the General Secretary, following this up by a brief discourse on Theosophy in its relation to the Churches. He pointed out that Theosophy was not antagonistic to Christianity, and that the Society fully appreciated all that had been done by the latter during the past centuries in the amelioration of social conditions and the assisting of the spiritual evolution of humanity. He expressed an earnest desire for a *rapprochement* between the Theosophical Society and the Churches, and urged members to do all in their power towards this much-to-be-desired end. He pointed out that a better spirit was already beginning to exist between Theosophists and the various Christian bodies, and asserted his conviction that the sincere efforts which were being made in this direction would eventually win their proper reward.

Mr. Nelson was proposed as General Secretary by Mr. Wybergh, Mr. H. Robins seconding, and upon the motion being put to the vote he was unanimously elected.

In accepting the appointment, Mr. Nelson spoke in enthusiastic terms of all that Theosophy had been to him, and how vastly it had enlarged his views of those great questions which should, after all, be our chief concern in this life. By joining the Society he had debarred himself from taking part in the religious work which had always been a source of the greatest pleasure to him; but he had been prepared to face the inevitable, and soon realized that his energies were but being turned into a new channel. He had become more and more convinced that in the Theosophical movement his life's work lay, and he welcomed the opportunities his election promised to afford him of proving the zeal and earnestness with which the cause inspired him. He exhorted Theosophists not to be hide-bound, and warned them that they ought not to rely upon any other person's dictum or opinion, but that it was their duty to search for and follow that Inner Guide, which was the only reliable Teacher and Director of the Spirit of man. He urged his hearers, also, not to seek to confine themselves in their studies to purely Theosophical works so-called, but to preserve an open mind upon all subjects, and to keep abreast of the advance of knowledge in the various departments of learning and research. He pointed out the great work so far done by Theosophy, which was by no means to be measured merely by the actual achievements of the Society in itself, but by the subtle change that had been effected and was still going on in the general body of human

thought; and he wound up by a fearless prediction that Theosophy was destined to bring about by quiet and almost imperceptible means that glorious spiritual revolution for which all the world—or, at least, its better part—was eagerly waiting.

The several offices in connexion with the Section were filled by election; a resolution was passed ordering the Headquarters of the T. S. in South Africa to be removed from Pretoria to Johannesburg; and various other business was attended to.

At a subsequent meeting on Sunday morning the business to be settled by the Convention was finally concluded. In the evening a social gathering took place in the Lodge Room, when there was a large attendance, and the proceedings were marked by much gaiety and pleasant social intercourse. This brought to the close a Convention which was an unqualified success and a bright augury for the future, and which was undisturbed by a single jarring note or unpleasant moment.

W. G. M.

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### WOMEN IN MASONRY

This interesting narration, which we found in the *History of Signboards* (1866), proves that there were Lodges of Freemasons in England that admitted women as long ago as 1759.

In the *Public Advertiser*, March 7th, 1759, there is the following amusing paragraph:

“FOR FEMALE SATISFACTION”

“Whereas the mystery of Freemasonry has been kept a profound secret for several Ages, till at length some men assembled themselves at the Dover Castle in the parish of Lambeth, under pretence of knowing the secret, and likewise in opposition to some gentlemen that are real Freemasons, and hold a Lodge at the same house; therefore, to prove that they are no more than pretenders, and as the ladies have sometimes been desirous of gaining knowledge of the noble *art* (sic), several regular-made Masons (both ancient and modern), members of constituted Lodges in this Metropolis, have thought proper to unite into a select Body at Beau Silvester's, the sign of the *Angel*, Bull Stairs, Southwark, and style themselves Unions, think it highly expedient, and in justice to the fair sex, to initiate them therein, provided they are women of undeniable character; for though no Lodge as yet (except the Free Union Masons) have thought proper to admit women into the Fraternity, we, well knowing that they have as much no Lodge as yet (except the Free Union Masons) have thought proper to do so, not doubting but they will prove an honor to the Craft; and as we have had the honor to inculcate several worthy Sisters therein, those that are desirous, and think themselves capable of having the secret conferred on them, by proper Application, will be admitted, and the charges will not exceed the Expenses of our Lodge.”—*The Co-Mason*, July 1910.