

THE THEOSOPHIST

ON THE WATCH-TOWER

IT is very good to receive from South Africa news that the appeal to South African Theosophists, made in my Presidential Address at the last Convention, is bearing fruit, and that Mr. Polak's strictures in his article in our present issue are already becoming out of date. Mr. Cordes, our good brother in Phoenix, Natal, writes that at a banquet given in honor of the Rev. Mr. Doke, the Champion of the Indians, the new General Secretary of the T. S. in South Africa, Mr. Nelson, and the Vice-President of the Johannesburg Lodge both spoke out strongly against the action of the Transvaal Government; the Secretary of the Lodge followed suit, and about a dozen Theosophists were present. Three other officials of the Lodge, Mr. Kallenbach, Mr. Isaac, and Mr. McIntyre, and also Mr. Kitchen and Mr. Ritch are working for Mr. Gandhi, the last-named now in England; Mr. Cordes is active in Phoenix, and Miss Knudsen has shown much friendliness to the persecuted Indian leader. Henry Gaskell—the *nom de plume* of a leading Theosophist—is writing in a Maritzburg paper against the Indenture system, now condemned by the Indian Government, and Mr. A. Hersoll is working in Natal. Mr. Cordes says that practically all the workers for the oppressed Indians have drawn their inspiration from Theosophy. That is as it should be.

* * *

It is satisfactory to see that, in Europe, some of the doctors are raising their voices against inoculation and its train of evils. At a public meeting held by the Medical League for the Abolition of Vivisection, Inoculation and Vaccination, Dr. Stenson Hooker in the chair, Dr. Appel read letters of sympathy from Dr. Hadwen, Sir James Thornton, Dr. Hartmann, Dr. Bilfinger and Dr. Kleinschrod. Dr. Valentine Knaggs reported that in his own practice the diphtheria serum was useless, and that the best results were obtained by attention to diet and hygienic conditions. Dr. Houghton urged vigorous action against the Acts which authorised some of the evils against which the League was arrayed; a resolution was passed: "That the widespread and increasing practice of inoculation in Hospitals and other Public Institutions is disastrous to the public health and a bar to the progress of medical science." "Science falsely so called" is the worst foe of true science.

* * *

Mr. Graham Pole, the General Secretary of the T. S. in Scotland, writes very hopefully of the prospects of Theosophy in Northern Britain. He sends lists of the lectures to be delivered by the eight lecturers who have started on a propagandist tour; eight lectures are to be given in each of the four cities—Kirkcaldy, Dunfermline, Aberdeen, and Dundee. Evidently the fields in Scotland are whitening to the harvest.

* * *

A very large and influential meeting was held in the Town Hall, Calcutta, on March 25th, under the presidency of Mahārāja Sir Prodyot Kumar Tagore, to consider the proposal to found an Imperial League for the Protection of Animals in India. The proposal was carried unanimously, the Chairman being charged with the duty of selecting a Committee to draw up the necessary constitution. The Imperial League will be incorporated, and the first step will thus be taken in the great work due to the

enthusiasm and self-sacrifice of the Hon. Mrs. Charlton. In years to come, when the League is a power in the land, it will not be forgotten that the Theosophical Society, and the two great meetings in Madras and Calcutta, presided over respectively by H. E. Sir Arthur Lawley, the Governor of Madras, and Mahārāja Sir Prodyot Kumar Tagore, were the foundation stones of the building. Mrs. Charlton made a brief, but interesting and eloquent speech proposing the foundation of the League, showing its necessity and explaining its scope. I had the pleasant duty of delivering an address on the general subject.

* * *

It is very good to hear that the Municipality of Trichinopoly has passed a resolution assigning to the local T. S. a large vacant site, to be converted into a park attached to the Lodge. The T. S. is being more and more recognised in India as a body devoted to the interests of the public, and rendering ungrudging and unselfish service.

* * *

The idea that I have put forward from time to time, during many years, of an Imperial Council, which should be composed of picked men from all parts of the Empire, seems to be slowly making its way into men's minds. Sir Pieter Bam has a good article on it in *The Daily Mail* of March 10th; he proposes as a first step that a Convention of one hundred members should be held, fifty from the British Parliament, eight each from Canada, Australia, New Zealand and South Africa, and eight from the Crown Colonies and India—forty in all; the remaining ten to be chosen by the King. These should discuss and settle some permanent scheme. The plan is eminently practicable, and though some objection might be raised to details, the main idea should be welcomed on all hands.

* * *

A mistake, which I regret, has been made in the title of Shramana Ekai Kawaguchi's book on Tibet. I named it *Three Years in Tibet and Nepāl*, and did not know that the last two words of the title had been dropped till I read Mr. Waddell's ill-tempered review of it in the *Asiatic Society's Journal*. Mr. Waddell is the only critic who reminds one of Disraeli's definition of a critic; his two reviews—the one just named and one in *Nature*—are the only discordant notes in the chorus of praise in the English press, which has had but cordial welcome for the narrative of the adventurous monk. As the *Daily Chronicle* remarked, the writer has "given us an insight into the religion, character and political ideals of the Tibetans which is, in many respects, unique," and "tells a story of quite absorbing interest". It is a pity that a journal of such repute as that of the Asiatic Society should open its pages to a review so malicious and unjust as that of Mr. Waddell.

* * *

A League for the Protection of Animals is being formed in England, under the title: 'The Knights of the Empire League for the Protection of Animals.' 'The Knights of the Empire,' I understand, is an Order in which the old ideals of courage, self-control, courtesy, protection of the weak, which in old days won the golden spurs, are adopted as a rule of life in modern times, with adaptation to modern needs. Leagues for specific objects may be formed under it, and it has been suggested that the Sons and Daughters of India Order might be linked up with it. The Secretary for the Protection of Animals is Mr. Oscar Greig, Pensile House, Nailsworth, Gloucestershire, England.

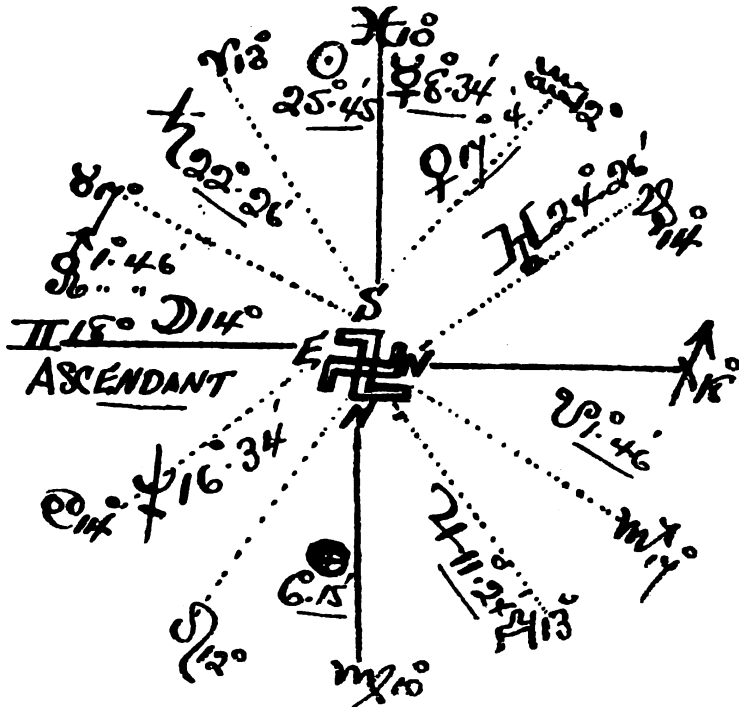
* * *

I have been visiting a few towns, accompanied by the Hon. Secretary of the C. H. C., Bābū Bhagavān Dās Sāhab, with a view to strengthening the educational movement fostered by the Theosophical Society in India. At Allahabād, Paṇḍit Motī Lal Nehru, a well-known Kashmiri

gentleman, generously assumed the responsibility of raising a necessary additional Rs. 2,400 for the current year, and is forming a Committee of Kashmiris in the United Provinces, to raise further funds for the Shri Praṭāp Hindū College, Shrinagar. At Gwalior, H. H. the Mahārāja Scindhia, a very capable and energetic Ruler, became a Patron of the C. H. C., as did his mother, the Dowager Mahārāṇi. He also gave a definite promise of financial aid, and as H. H. has just given Rs. 100,000 to Aligarh College, and another Rs. 100,000 to Sir John Hewett for Allahabād University, we may reasonably hope that he will not do less for his co-religionists in the C. H. C. H. H. the Mahārāja of Bikanir has also become a Patron of the College, and has given me a cordial invitation to visit his State. From Gwalior, after four Theosophical lectures, very largely attended, we went on to Alwar, where the young Mahārāja is devoting himself to the duties of his high office with great diligence and capacity. He is arranging a scheme for primary education in his State, and H. H. of Gwalior is also devoting much time and thought to the elaboration of a scheme which shall leave no child in his State uneducated. This spreading interest in education among Indian Chiefs is of fairest augury for the future.

Below we give the horoscope (cast by Mr. Alan Leo) of the new student's quarters, the Foundation Stone of which was well and truly laid according to Masonic rites by Mrs. Annie Besant on the 17th March. The formal opening of the Masonic Lodge took place at ten and the brethren then gathered in the hall and formed in procession. The long line was a very striking sight, as Masons of all grades from the 33° to the E. A. fell into their places. The officers carried the necessary objects; a Pārsī brother bore the sacred fire. A halt was made at the new *Theosophist* Office, which was formally declared open by the President; then on to the site of the new building, where at the stone stood Mrs. Besant our President, the

Deputy of the Supreme Council of Universal Co-Masonry, with her two chief officers. The sun shone bright and clear, and into the silence accompanied by the solemn Masonic knocks came the words: "Except the Lord build the house, their labor is but lost that build it." After a stirring invocation, a box containing the *Madras Times* of the day, a coin and some precious stones, was placed in the cavity made ready to receive it, and then mortar was spread for the stone, which was slowly lowered. Corn and salt were scattered, oil was poured, and lastly the fire was laid on the stone, and each time the Very Illustrious Sister uttered the appropriate invocation. Then the procession returned in the reverse order and the long line marched home and closed the Lodge.



Date 11 A.M. 17th March 1910. Rising Sign Gemini. Ruling Planet Mercury. Mercury, accidentally dignified. Moon rising separating Square Mercury; trine Venus; trine Jupiter. Sun culminating Sextile Uranus. Saturn Sextile Venus. Proceeding Commenced with ascendant trine Jupiter, and ended with above influences. Moon rising in *Second* decanate of Gemini separating from the trine aspect to the benefic Jupiter, and *applying* to trine Venus.

B. P. W.

MYSTERIOUS TRIBES¹

THREE MONTHS IN THE BLUE MOUNTAINS NEAR MADRAS

BY

RĀDHĀ BĀI (H. P. B.)

(Continued from p. 828)

CHAPTER V

ON the barren summit of Peak Raṅgasvāmi stands deserted their only temple. The whole of their religion consists of ceremonies, the meaning of which they have lost long ago. This peak is their Mecca; twice or thrice a year they make a pilgrimage to it in order to propitiate the major part of their own Brāhmaṇical gods. According to Colonel Ochterley, the Commander of the Blue Mountains district, the Baḍagas are one of the most timid and superstitious tribes in India. . . . They live in continual dread of evil spirits, by which they believe themselves to be always surrounded; the same abject fear assails them at the mere thought of a Kurumba. The terror which the Ṭoḍas inspire in the dwarfs these, in their turn, inspire in the Baḍagas.

Let us now listen to what the experienced Colonel has to say about the poor Baḍagas in his learned work on *Superstitions*.

All diseases of men and cattle, all vexations, all accidents and family troubles, but specially all failure of crops, which undermines their wealth, are ascribed by the Baḍagas to the vile

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

Kurumbas; and they have recourse to the Ṭoḍas in order to make them stop these wicked spells by some counter-conjuration of their own. This silly superstition is widely spread, not only amongst the Baḍagas but also amongst the other Nilgiri tribes. In consequence of it Baḍagas have often been summoned before the law-courts on the charge of murdering Kurumbas wholesale as well as on that of burning their villages. In any such cases it is well-nigh impossible to induce other tribes to give evidence against the Baḍagas. As soon as the Kurumba is the victim and the Baḍaga the guilty person the prosecutor has to face the reluctance of the witnesses to speak out, and the murderer must be hanged with great precautions and without much publicity in order not to excite the people unnecessarily. The terror of the Baḍagas and of the other Nilgiri tribes is comprehensible to some extent, as their religion teaches them that the gods become angry if men, cattle and crops are damaged by the spells of a Kurumba or of some other sorcerer, and that in order to appease them the culprit must be sacrificed to the god of revenge. But how explain the terror which the Ṭoḍas inspire in some of the natives, not hill-men in this case, but inhabitants of the plains? Perhaps we may surmise that it is the logical consequence of the superstitious worship with which the Baḍagas regard them.

Despite all this the Baḍagas do not hesitate to call in the aid of the Kurumbas if they want some unclean and lawless business done. In such cases they address themselves, through the mediation of the dwarfs, to imaginary evil spirits which are said to stand at the beck and call of the Kurumbas."

The facts mentioned by Ochterley are correct, though he does not give any details about the sorcery, in which he energetically disbelieves. Be that as it may; there is one fact at least which the British are compelled to admit—the fact that no Ṭoḍa has ever been involved in any "unclean" business. The help which the Baḍagas could not hope to get in such cases from the chivalrous and high-principled Ṭoḍas, they demand from the Kurumbas, who willingly grant it if sufficiently remunerated for their trouble.

Abnormal and contradictory as the feelings of the Baḍagas for the Kurumbas prove to be, they are highly interesting from the psychological view-point. The Baḍaga hates the Kurumba; he is terror-stricken in his presence; and yet he continually requests his services; for greed and covetousness overcome his innate fear, and make him transgress

the command of the *Ṭoḍas* not to have recourse to the sorcerers for unclean purposes. No sowing takes place, no business of any importance is undertaken by the *Badagas* without the help of a "black conjurer;" this being their designation for a *Mala-Kurumba*.

In spring, at the time of sowing, the *Kurumba* must sacrifice a kid or a cock (invariably of black color) in the field; he has to sow the first handful of corn, while muttering certain mantrams, to consecrate the work. In order to secure a good crop the *Kurumba* must be the first to harrow the field; he must cut the first sheaf at harvest time or pick the first fruit.¹

Further on the author endeavors to show in a kind of learned dissertation the reason of so strange a superstition. Thus we read on pp. 65 and 66:

"The *Kurumba* is ridiculously small in size. His lean figure looks like a skeleton. His thick hair is uncombed and tied together in a knot on the top of the head. His whole appearance is loathsome, and fully accounts for the silly fear he inspires in the timid *Badaga*. If the latter meets a dwarf unawares he bolts as if he saw a wild animal.² If he does not succeed in escaping the viper's glance of the sorcerer he returns home immediately and submits to the inevitable with the helpless resignation of one condemned to death. He has all the ceremonies prescribed for moribunds performed over his person, divides the small possessions he may have amongst his relatives, and lies down awaiting death. And then (the mere thought makes one's blood boil!) between the third and the thirteenth day after the fatal encounter he really dies."

The author proceeds to say:

The power of his superstitious imagination is so strong that it infallibly kills the poor devil within the given space of time. . . . I have still to mention another widely-spread superstition with regard to the *Ṭoḍas*. They possess, in the opinion of the other tribes, greater magic power than the *Mala-Kurumbas*, but they are recognised as good sorcerers, who will never hurt anyone.

Between these two tribes the *Badagas* fare as badly as an ass standing in the stable between two horses. They have to pay

¹ *Statistics of the Nilgiri tribes of 1886* pp. 62 and 63.

² The author should have added that the *Badaga* only bolts from such *Kurumbas* as are inimical to him. He has no reason to fly from any others. But if a *Kurumba* has a spite against someone he is really dangerous, as will presently be shown.

tribute to the Todas as a sign of homage, and also to the Kurumbas, if they will not see their crops destroyed. Besides this the Kurumbas have acquired considerable knowledge of the properties of roots and plants during the centuries they have lived in the Nilgiri woods. Government has ascertained this fact, as far as it was possible to investigate their lives. They also treat such patients as the Todas decline to deal with,¹ though, in this case it often happens that they kill them: not by sorcery or ill-will, but simply by vegetable poisons and wrong treatment.

By this learned exposition every "superstition" becomes as dead as mutton. We have read in the preceding chapter the account given by Mrs. Morgan, as well as the case of Mr. Betten. In the following pages an incident will be related which is very similar to the Betten affair, only that it has a different issue. If a superstitious imagination alone has the power to kill a poor frightened devil in the course of a given space of time, how will Colonel Marshall explain the following case, which happened quite recently and is widely known all through the Nilgiri?

The Anglo-Indian Barā-Sāhab only meets the dirty and semi-savage Mala-Kurumba in the jungle, nine times out of ten while hunting. Therefore in this second case also the collision between the British and the Kurumba arose about an elephant.

The hero of this story was a man fairly high in Government Office. He was considered a lion in society, and I believe that his family is still in Calcutta, where his young widow lives in the house of his elder brother. Mrs. Morgan was particularly fond of her, and for this reason I shall not this time give real names as I did in the Betten case. I have promised not to do so, although everyone who lived in Madras when the incident happened will know whom I mean if he hears the story.

Mr. K. (as we will call him) had gone out hunting in the company of some friends, several Shikāris and a large retinue of servants. Only after an elephant had been killed was it noticed

¹ Drunkards with poisoned and impure blood. See Chapter III of this book.

that the knife with which to cut out the animal's tusks had been forgotten. The elephant was therefore left under the charge of four Baḍaga hunters, to protect it from the attacks of wild beasts, while the rest of the party went for lunch to a neighboring settlement. After two hours the hunters intended to return with the knife.

This programme seemed simple and easy enough. Yet on his return Mr. K. found some difficulty in connexion with it. Seated on the elephant were about a dozen Mala-Kurumbas busying themselves with the tusks. Without deigning even to look at the high official they declared off-handedly to him that the animal had been killed on their ground and that they therefore considered it as their property. It was indeed true that their huts were only at a distance of a few paces.

The wrath of the haughty Englishman is easily imagined. They must go quickly, he told them, else he would have them whipped by his servants. The Kurumbas laughed impudently and continued to cut round the elephant's tusks.

Now Mr. K. called on his servants to chase the dwarfs. But vain was his command, none of them stirred.

They all stood with their eyes to the ground, shaking with fear and pale as death. Several, the Baḍagas amongst them, took to flight and disappeared in the jungle.

The Mala-Kurumbas were still seated like insects on the back of the elephant. At this juncture they looked impertinently at the Englishman, gnashing their teeth and apparently inviting him to make good his threat.

Mr. K. lost his self-control. "Will you drive away these fiends, you vile cowards?" he shouted.

"It is impossible, Sāhab," said a grey-haired Shikāri. "It is impossible It would mean our certain death They are on their own grounds."

With a yell of rage Mr. K. jumped from his horse, while the chief of the Kurumbas—the very incarnation of sin—leaped on the elephant's head, where he began to dance about, making faces, gnashing his teeth and barking like a jackal, shaking his fists and waving his deformed head to and fro, and finally, stretching his dwarfish body to its full height, he stared with basilisk glances at all those present, and screamed :

“He who first touches our elephant will think of us soon, on the day of his death, and will not live to see the new moon. ”

The moon was then in its first quarter. The threat was apparently useless, for Mr. K.'s servants stood motionless like stone figures.

Mr. K. had enough of it. He now began to lash innocents and culprits alike. He made for the Kurumba, caught him by the hair and threw him on to the ground at some distance. He then began to whip the other Kurumbas, who were sticking like vampires to the ears and tusks of the dead animal. They quickly bolted, but stopped at about ten paces distance from Mr. K., and did not withdraw their eyes from him while he was cutting out the tusks. This is what Mr. K.'s servants reported later.

Having finished his work, Mr. K. ordered his servants to carry home the tusks, whereupon he was about to remount his horse, when his eyes again met those of the Kurumba chief.

“The look of this monster reminded me of a disgusting toad It made me feel quite sick” Thus he told his friends at dinner on that same evening “I could not constrain myself,” he added in a voice shaking with repulsion, “and gave him a further thrashing . . . The dwarf, who till then had lain motionless on the spot where he fell when I hurled him on the ground, now quickly

jumped up, but to my surprise he did not run away. He only withdrew a little and continued to stare at me."

"You should have controlled yourself, K." one of the guests said. "These fiends avenge themselves if offended."

Mr. K. roared with laughter.—"My Shikāris told me the same gruesome tale," he said. "They slunk home like people who carry their death-sentence in their pocket. . . . They fear the look of the Kurumbas. . . . stupid, superstitious people that they are! We should long ago have enlightened them as to the impotency of those looks. As for myself, this famous basilisk-glance has only improved my appetite."

And so he went on the whole evening ridiculing the superstitions of the Hindūs.

The next day Mr. K., who was an early riser—like every one in India—slept until noon under pretext of having over-exerted himself the previous day. At night he began to feel violent pains in his right arm.

"That's my old rheumatism taking hold of me again," he said. "In a few days it will be gone."

The second morning he felt so weak that he could hardly move, and on the third day remained in bed altogether. The doctors could not diagnose any illness. He had not even any fever; he suffered only from an inexplicable weakness and a strange feeling of lassitude in all his limbs.

"It is as if I had lead instead of blood in my veins," he complained to a friend.

The appetite aroused (according to him) by the basilisk-glance had disappeared all of a sudden, and he suffered greatly from insomnia. No soporific drug had any effect on him. Within four days the hale and athletic Mr. K. changed into a skeleton. The fifth night—which he spent sleepless like all the previous ones since that fatal

hunting day—the residents of the house and the doctor sleeping in a room next to his were suddenly awakened by the screams of the patient.

“Drive this dirty monster away!” he yelled. “Who allowed the beast to enter? What does he want? Why does he stare at me like this?”

Pulling together his last strength he seized a heavy candle-stick and threw it at the apparition, visible to him alone. The candle-stick smashed a looking-glass.

The doctor said it was all raving. Mr. K. screamed and moaned until the dawn, assuring every one that the Kurumba he had thrashed was standing at the foot of his bed. Towards morning the apparition vanished, but Mr. K. maintained his assertions.

“That was no raving,” he stammered in a feeble voice. “The dwarf did come in somehow or other. . . . I saw him distinctly, it was no hallucination.”

On the following night he saw no one, though his condition had become worse and he rambled a good deal. The doctors were at their wit’s end, and finally came to the conclusion that it was one of the many inexplicable cases of Indian jungle fever.

On the ninth day Mr. K. lost his speech; on the thirteenth he died.

If “a superstitious imagination has the power to kill a poor illiterate devil within a given time” what power killed the well-bred and unprejudiced gentleman?—“A strange coincidence!”—“A mere chance!” people make answer. Well, everything is possible; only there are so many such cases of “strange coincidence” and “mere chance” recorded in the Nilgiri chronicles that their number is even more striking than the facts themselves. Before coming to any conclusion our sceptics would therefore do well to consult people like General Morgan, who have lived

many years in these mountains and have witnessed such cases more than once.

It is said that the fear which the Kurumbas inspire in all the neighboring tribes opens wide the door to all kinds of superstitions. So far so good. But it is wholly unsatisfactory to explain this fear as being solely caused by their dirty and repellent physique, for many of the Kotas and the Irulas and, for the matter of that, even of the Badagas are as dirty and sometimes more repellent than the dreaded dwarfs. True, it has happened that men have died of fear and of the power of their imagination, but it would scarcely be fair to consider such exceptions as the rule. The problem lies rather in the fact, supported by the unanimous testimony of many British people, that no native and specially no Badaga ever remained hale and sound when once he had encountered the basilisk-like glance of an angered Kurumba. All natives agree that in such cases there is but one hope—to ask the Toḍas for assistance within the first three hours after the incident has occurred. Provided their Teralli gives permission, it is an easy thing for any Toḍa to draw the poison out of the victim's body. But woe to him who is at too great a distance from the Toḍas to reach them within three hours! woe to him also whom, after due examination, they decline to treat. Such are doomed to die.

The fact that if the Toḍas undertake the treatment the bewitched person is always cured, whereas he dies if they refuse to assist him, proves that the sorcery of the Kurumbas is something very real.

But how to explain it?

The men of science and the sceptic do not find it difficult to deal with the matter. They either say that the facts, which we have given, are not proved, or else they deny them altogether. It is thus that they meet every discovery which they have not made themselves. In this way they deal with hypnotic and mesmeric phenomena. They prefer

any hypothesis, however improbable, coming from a scientific source to a truth not sanctioned by one of the craft. It matters not to them if their hypotheses will only do in theory and split on the horn of the first dilemma if applied to bare facts. They tell us: "These things are as mythical as the legends of antiquity; all that you say about the witchcraft and the sorcery of the Mala-Kurumbas is pure nonsense."

"But we can prove what we advance."

"Oh, don't bother! we should in no case believe it, as modern science does not, and the general public sides with the latter."

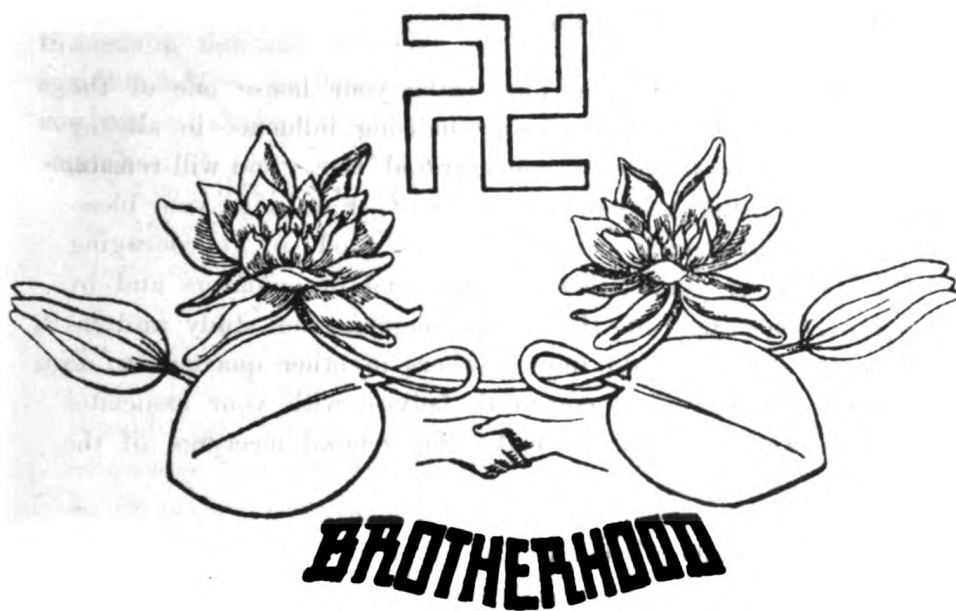
(To be continued)

DEATH DEFIED

There dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the house of life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?"
But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on through the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

T. B. ALDRICH



ADVICE FROM A MASTER

[*The following letter was written by the Master K. H. to a member of the T. S., by whose permission it is now published for the first time. We print it with the hope that the advice so graciously offered will be taken to heart with gratitude and that our members will endeavor to live more and more in the spirit of the earlier days of H. P. B., a spirit which, indeed, is already so much leavening the Society.—ED.*]

THE day of the separation is close at hand and I would say to you a few words. You are an officer of the London Lodge, and as such have an especial duty and opportunity. It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness and for Chelaship will never do. You should even as a simple member, much more as an *officer*, learn that you may teach, acquire spiritual knowledge and

strength that the work may lean upon you, and the surrounding victims of ignorance learn from you the cause and remedy of their pain.

If you choose, you may make your house one of the most important centres of spiritualising influence in all the world. The power is now concentrated there and will remain, if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow-members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting.

New members should be taken in hand at once from the first by older members especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings.

There is a strong disposition to slur over the ceremony of Initiation in such a way as to make no serious impression upon the mind of the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of Initiation are a standing insult to every regular Chela and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise for you?

If every Fellow took for his motto the wise word of a young boy, but one who is a fervent Theosophist, and repeated with "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught and old members always recollect that this is a serious affair the Society is engaged

in, and that they should begin the work as seriously by making their own lives Theosophical.

The Journal is well begun and should be continued. It should be the natural complement of that of the S. P. R. which is a bag of nuts uncracked.

Your Branch should keep in correspondence with all the others in Europe; the Germans can help you, the others need your help. This is a movement for all Europe, not for London only, remember. The American members are under great disadvantages and have had until now, since the Founders left, no competent leaders. Your Branch can and should help them, for they are your neighbors, and the Headquarters have already too much to do in other quarters. A Chela will be detailed to answer general questions, if the Branch deserves assistance. But remember we are not public scribes or clerks with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit these private notes to be forwarded as freely as hitherto.

Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out and mastered his most palpable vices and weaknesses. The present is for the Branch, addressed to you as its officer. You have accepted an important service, the financial agency, and done wisely. Such aid was very much needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications and to have them translated into other languages, when worthy of it. Intentions, you may tell your fellow-members, and kind words count for little with us. Deeds are what we want and demand. The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and

the tendency towards spiritual suicide can be checked. The theory of vicarious atonement has brought about its inevitable reaction—only the knowledge of karma can offset it. The pendulum has swung from the extreme of blind faith towards extreme materialistic scepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your karma have drawn each and all of you into this Society as to a common focus, that you may each help to work out the results of your interrupted beginnings in your last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realise that this would be the same as to say that effects come without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of your present associates and greatly helped by the mutual sympathy and aspiration.

Blessings to all—deserving them.

It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. Try to realise that progress is made step by step, and each step gained by heroic effort. Withdrawal means despair or timidity. Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you; *one who does his best does all that can be asked*. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood.

THE MISSION OF THE THEOSOPHICAL SOCIETY

A LECTURE BY THE REV. C. W. SCOTT-MONCRIEFF, M. A.

(Late Warden of S. John's College, Auckland, N. Z.)

WE are living in the midst of a changing world, and just because we are in the very midst of the changes that are taking place we do not appreciate their significance as easily as will our successors of a generation or two hence. It may perhaps be useful to consider some of the changes separately. The world is changing, first of all, in this—that it is becoming one. It is becoming physically one in an entirely new way. Telegraphs and telephones, railways, steamships and airships of various kinds are making a new world before our eyes. Travel becomes daily easier, safer, and cheaper. A great message, a great idea, any important piece of news can be presented, within a few hours at most, by thousands of journals before the eyes of millions of readers. Why dwell on such obvious truths? Because such facts, being so obvious, fail to impress on us their full significance. Let us compare with this world of to-day the world of even eighty years ago. It is safe to say that no change so great, taking place within so short a period, has ever been witnessed in the history of this planet.

Coinciding with, to some extent helping forward, to some extent springing from, this physical oneness, we find a growing oneness in thought.

Science knows no limitations of race and nationality. Its votaries, in so far as they are truly scientists, inhabit an atmosphere far above the dust-storms of national animosities and the fogs of theological prejudice. Or again, consider a movement such as the Esperanto movement. This particular movement may succeed or fail. But its significance is not

to be judged by its success. It is important for this reason, that all those who identify themselves with it and devote to it their time and energy show, by the very fact that they have done so, that they have caught a vision of what human brotherhood, realised, might mean for the world, and that they have begun to think and to care and to plan for the world as a whole, as one State, one city, one family. There is now in our midst an ever-increasing number of people who have transcended the limits of race and religious prejudice, and in their persons, in their lives and thinking and endeavors, the world may be said to be becoming conscious of itself as one. Through such people a new 'world-consciousness' is manifesting itself. If now we consider special departments of thought we shall see there how we are living in a changing world.

Consider first the religious thought of the world. Travel, study, the discoveries of archæologists, the labors of scholars, have made available for the man of education a vast mass of information with regard to the past histories and the present teachings and practices of the world's great religions. Religious exclusiveness, religious bigotry, are now for ever impossible to all intelligent men. I do not say to all clever men.

Although few can be scholars or archæologists, the result of the researches of such men is co-operating from the outside with the inner impulses of the upward-striving Spirit in humanity, to produce a new sense of Brotherhood in the great religions of the world. Christianity, Hindūism, Buddhism, Muhammaḍanism, are showing signs of reform, of new life and vigor. The new spirit of Brotherhood is shown by instances such as these. The authorities of a Hindū State in India provide Christian and Muhammaḍan instruction for the Christian and Muhammaḍan pupils in their schools. Similarly Muhammaḍan authorities in another place have given facilities for Christian and Hindū teaching. Let us turn to Christianity, the religion of the world's most progressive races. A new spirit is moving and striving in the Christian Church,

too long marked by a peculiarly bitter intolerance of and contempt for the other great religions. We can see signs of this in two great movements of the day, that movement in the Roman Catholic Church which is called Modernism, and that movement in some of the Protestant bodies which has received the name of the New Theology. Take up *The Christian Commonwealth*, a journal representing the New Theology movement in England, and you will find there a new spirit, a new breadth of view. You will find articles written by men who dream dreams and see visions, men who aspire after a world-religion, a spiritual unity of mankind, men who recognise in all the world's great religions expressions of the one underlying Ancient Wisdom. Christianity is now in a state of upheaval and unsettlement. It is now beginning to make that readjustment of its doctrines, that enlargement of its vision, required by that vaster conception of the universe which modern science has compelled the West to accept. The old teaching of a world 6,000 years old, of Jehovah as the bigoted and blood-thirsty tribal deity first of the Jews and then of the Christians, the nightmare nonsense of eternal punishment as the penalty for unbelief or as the consequence of one poor life on earth, doctrines such as these are being relegated to their proper place, a museum of theological curiosities.

Before the eyes of the theologian, as of the scientist, of to-day there spreads a vision awful in its magnificence. Boundless fields of space, endless ages of time, infinite vistas of spiritual evolution, countless Hierarchies of spiritual Beings, unerring Justice, perfect Harmony, irresistible Law: it is by framing and meditating upon conceptions such as these that he offers truest adoration to the ineffable One, the Mystery behind all Manifestation.

And, as in these last sentences I have already suggested, not only are we in presence of a changing Religion: we witness also the spectacle of a changing Science. Thirty or forty years ago Religion and Science were at war with one another. There were faults on both sides. There was a

'scientific' orthodoxy, as unreasoning and as prejudiced as any theological orthodoxy. And, just as Religion lost its hold over many of the best minds of the day by its refusal to 'face the facts,' so Science failed to supply the place left vacant by Religion by refusing, in the persons of most of its representatives, to face and to study the facts. The facts of religious experience, the higher consciousness in man, those facts commonly called psychic phenomena, these the 'orthodox science' either ignored or met with materialistic explanations that would not explain. But now a great change is accomplishing itself. In what is called 'Psychic Research' Science, penetrating the veil of the seen, is beginning to recognise and to study the vast unseen world that lies everywhere about us. Which of us dare set bounds to the change in the world's thought that this research must bring about? Science at present, as Sir Oliver Lodge has said, is like a player seated at the key-board of some great organ, almost afraid to pull the stops and touch the keys, in awe of the mighty music that may burst forth.

Now, what do all these changes mean? Weigh them well. The growing oneness of the world, physically and in thought, as if in preparation for the reception of some great and universal message, the new spirit of unity, of brotherhood among the great religions, the new scientific conceptions of law and order permeating Religion (especially the religion of the West, for to the eastern religions they are not new), this wonderful, slow, but irresistible spiritualising of scientific thought—what do these things suggest? May we not believe that we do indeed stand at the dawning of a new day, that a new civilisation, a new race is coming to the birth? The 'cranks,' the 'faddists,' the 'heretics' of to-day will be recognised to-morrow as the pioneers of that better age. What matter if here or there, in this thing or that, they are extravagant or one-sided? No man, yet chained by the fetters of personality, can mount to the heights which give the universal vision. Let us look not at their errors but at the truths for which they stand. They are preparing the

way for that new civilisation which we may not describe in detail, but of which we can surely say, judging by the signs already visible, that it will be a civilisation purer, more self-controlled, more spiritual, more humane, more tolerant and brotherly than our civilisations of to-day.

The eating of flesh-meat, the drinking of alcohol, will become, for intelligent men, more and more things of the past. There will be a new medicine; fewer drugs and fewer operations will be resorted to. Increasing employment will be made of the finer forces latent in our nature. Our treatment of children and of criminals alike will be altered. Education will replace 'cramming,' reformation 'punishment'.

And now how is that civilisation to be inaugurated? If we study the records of the past, among the great laws which emerge clear, this is one: that every new civilisation, every social and political movement, has been preceded by a spiritual movement of some kind. And further we can see that all the greater civilisations have at their origin a definite spiritual impulse, a Sage, a Founder, a Teacher. And so now there are many who look for that spiritual impulse to be soon given which will, after centuries of toil and struggle, result in the establishing on earth of this new civilisation.

There are many throughout the world, men of different races and religions, men looking from different points of view, who look for the coming of a Great Teacher. So to-day in India wandering preachers foretell the near coming of the Jagat-Guru, the World-Teacher. The thoughtful Buddhist, if you press him, admits that the coming of Maitreya Bodhisattva may not be far off. The Muhammadan looks for the appearance of a great Prophet who shall reconcile the religions of the world. Different Christian preachers and sects proclaim the near coming of the Christ and the end of the age. And then again, from the standpoint of a thoughtful man of science, a writer like Sir Oliver Lodge hails the near advent of a great Teacher, the sound of whose approaching footsteps some ears are already quick to catch.

Can so universal an expectation remain long without fulfilment? And what if all are right? what if the Lord Maitreya the Bodhisattva, the World-Teacher, the expected Prophet, the Christ, of whose Second Advent some Christians yet cherish the hope, be one and the same Teacher, Guide, Inspirer of the whole world's spiritual life, Wisdom-Truth, Lord of Love and Compassion, He whose name is Kindness?

And now if you have followed me so far in the survey I have attempted to give of the world's changing thought, scientific and religious, I think you will agree with me that, if there be indeed such a Teacher, such a Great One, one who is not the private possession of any separate religion, but the Light of the World, and if in very truth He be coming soon, the nature of His work, when He comes, may be summed up in these words: "The reconciliation of the great religions with one another, and the reconciliation of religious and scientific thought".

The great religions must be led to see their essential unity, their common origin and common aim, by being led to see and to study those facts of spiritual science on which all their doctrines are based; and by being brought to acknowledge and reverence that great Brotherhood of Teachers, the Guardians of Mankind, from which have come forth at different times the Founders whom they respectively worship.

And, further, Religion, Science and Philosophy must again become, as they were in the past, One.

Men want, and especially men in the western world want, not dreams, not vague aspirations, not apologetics, however clever or spirited, not a faintly trusted "Larger Hope". They want the definite, orderly statement of those great laws of the spiritual life which are as inevitable, as irresistible, as any laws of the physical world. What the world needs and what men here and there, inside and outside this Theosophical Society, have found, to the unending comfort of their souls, was the clear realisation of that

.... Law which moves to righteousness,
Which none at last can turn aside or stay ;
The Heart of it is Love, the end of it
Is Peace and consummation sweet. Obey !

Men want the great teachings of Reincarnation and Karma, the possibility and the eventual certainty for every human soul of Christhood, the Beatific Vision, Mokṣha, Nirvāṇa—the name matters not, the thing is the same.

And now, if this is to be the essence of the Teacher's message, the reconciling of religions with one another, the reconciling of Religion and Science, the establishment of righteousness by a fresh proclamation of the Good Law ; now do you not see, now do you not understand, what is the mission of the Theosophical Society ? It is to prepare His way, to make His paths straight. For His message is the message of the Society. His work is its work, the work it began thirty-five years ago, the work in which it has already achieved so much, the work of reconciling the religions with one another and Religion with Science. That work it has carried on by the proclamation to modern ears of that ancient science, that supreme science, the Science of the Spirit and its vestures, the science whose goal is the knowledge of the Eternal, and which for many centuries past has been known in the West by the name of Theosophy. Theosophy is not Christianity ; it is not Buddhism, nor Hindūism, nor Zoroastrianism nor Muhammaḍanism : and yet it *is* all these, for it justifies, and explains, and reconciles them all.

Theosophy is the friend of all religions and far, far more than the friend. It is the mother of them all, the Ancient Wisdom, the One Religion, Religion itself, Science of Sciences, the one all-embracing and all-satisfying Philosophy.

And so (do you not see it ?) badly no doubt, ignorant-ly, fitfully, but yet with an ever-growing enthusiasm and fidelity, with an ever-clearer realisation of the nature of our task, we of the Theosophical Society have been helping to prepare the Way of the Teacher, by proclaiming to the

world the glories of the Ancient Wisdom. And best of all shall we have done it whenever we have pointed men, not to a ready-made bundle of truths, however convincing to the reason, but to the one Way by which Truth may be found and known, and possessed for ever—the Way of the purified Heart, the disciplined Will, the mind that is concentrated and controlled.

For this is the crowning Message of Theosophy, and this, we may believe, will also be the crowning Message of the Teacher, when He comes, that, while civilisations rise and fall, race after race comes into existence and passes away, religions come and go, philosophies and sciences change their forms, that Spirit, that Life, that Self, which called them all into being, remains for ever, eternal, unshakable, unchangeable :

Never the Spirit was born; the Spirit shall cease to be never;
 Never was time it was not; end and beginning are dreams!
 Birthless and deathless and changeless remaineth the Spirit for
 [ever;
 Death hath not touched it at all, dead though the house of it
 [seems.

That Self, that Spirit, are you. That Self, that Spirit, am I. The night is far spent, the day is at hand. Let us arise and live worthily of that Divine Self within us.

LET US FORGET

Let us forget the things that vexed and tried us,
 The worrying things that caused our souls to fret;
 The hopes that, cherished long, were still denied us
 Let us forget.

Let us forget the little slights that pained us,
 The greater wrongs that rankle sometimes yet,
 The pride with which some lofty one disdained us,
 Let us forget.

BROTHERHOOD : AS UNDERSTOOD IN SOUTH AFRICA

Ex Africa semper aliquid novi. Whilst Theosophists in Australia are busy proclaiming the Brotherhood of Man, and are in the van of the movement whose object is the overcoming of racial feeling and color prejudice, the mitigation of the fate of the Asiatic peoples dwelling in that vast Island-Continent, and the removal of the slur imposed upon the proudest nations that the world has known, nations that have given birth to the Great Teachers, the Elder Brethren of mankind, it cannot truthfully be said of the Theosophists of South Africa that they have, as a body, placed themselves on the side of the weak and striven to protect them from shame and defend them from ruin. The principal member of one Theosophical Lodge, for instance, is an ardent protagonist of the doctrine of race-segregation, believing that the spirit of Brotherhood more readily reveals itself in the atmosphere of a ghetto-ridden country, that fraternity will be achieved by the keeping of the European and non-European races of South Africa asunder. The theory is, indeed, a remarkable one—that the surest way to create friendship amongst men is to keep them as strangers to each other; that the speediest way to induce men to love one another, to appreciate each other's good points and to make allowance for mutual weaknesses, is to emphasise differences and dissimilarities, and to place the men in such a situation as to make it impossible for the good points to be observed and appreciated, and for the weak ones to be understood and tolerated. Another South African Lodge will not permit the admission of non-Europeans to membership, a decision that has resulted in the resignation, by way of protest, of at least one European member, whose apprehension of the elements of Theosophy did not include racial differentiation. And if Theosophists are

not agreed upon the treatment that should be accorded to non-European races in South Africa, it is not to be wondered at if the general body of Colonists fail to realise the teaching of the Sermon on the Mount, and to arrive at a fair and reasonable understanding of the race question. Let us examine briefly the treatment that is being meted out to the Indian community resident in the sub-continent. Its history and phenomena should furnish room for comment upon what is, perhaps, one of the strangest experiments in the evolution of the spirit of Brotherhood that it is possible to imagine.

There are, in South Africa, at the utmost, a lakh and a half (150,000) of Indians, men, women, and children. And this population, comprising less than one-sixtieth of the total South African population, is practically stationary, save for annual increase due to the introduction of Indians by means of a State-aided organisation contrary to the desires and interests of the already resident Indians. It will be remembered that, quite recently, an Act of South African Union was passed by the Imperial Parliament, based upon the considerations of racial distinctions, and, for the first time in the history of the Mother of Parliaments, the bar-sinister of color-disfranchisement and race-disinheritance was imposed by its direct legislative enactment. The South Africa Act provides for the union, not of South Africa, but of the two white races of South Africa. Whilst, for instance, a European may move freely from one part of South Africa to another, the Act of Union provides that all legislation of a restrictive character as regards non-Europeans, in force at the commencement of the Union in the various Provinces, shall so remain until removed by the Union Parliament. Thus, by reason of existing anti-Asiatic legislation in the Transvaal, a Natal-born Indian will be prohibited from entering and residing in the neighboring Province, though both territories are henceforth to be regarded as integral parts of a common union. Such is the fate, for example, of Mr. Joseph Royeppen, an Indian Christian, born in Natal, a barrister-at-law and a Cambridge graduate.

Each South African Colony has its own code of anti-Asiatic laws. Natal, which has, of its own volition, an Indian population of 118,000, exceeding in size the European community, has covered its Statute-Book with anti-Indian enactments. The Natal Indians may be divided into two classes, each coming under its own type of legislation. On the one hand, there are those who have gone to the Colony at their own expense, either in a commercial or a professional capacity; on the other, there are those who have been introduced into the Colony from India (and their descendants) to work under contract for European employers during a fixed period.

The first class enter South Africa subject to the provisions of the generally applicable Immigrants' Restriction Act, a measure that has been taken as the type of similar legislation in the Cape Colony, Australia, and British Columbia. In each of these territories, culture and not race is the legal test. As will be seen later, Orangia and the Transvaal alone have adopted an exactly contrary policy. If the immigrants are able to pass a severe test in a European language (if Yiddish be included as a European language), they are allowed to enter Natal. This provision excludes all the great Indian vernaculars, the classic languages of Asia, and the culture arising out of these. Thus, a learned Samskr̥t paṇḍit̥ or a revered Persian scholar would be refused entry into Natal because he could not pass a matriculate's test in English! The result of this legislation, in practice, is to deprive the resident Indians of the possibilities of vernacular teaching, which is a crying necessity, and of the permanent services of their spiritual guides who, according to the canons of South African culture, are uncivilised and illiterate. Natal and the Cape Colony would have excluded Moses of Asia, Jesus of Asia, Muhammad of Asia, Buddha of Asia, Shankara of Asia, Confucius of Asia, because they could not pass a South African culture test. Orangia and the Transvaal would have excluded them because of their race, because they are Asiatics!

An Indian trader in Natal is required, with all other traders, to apply for a trading licence to an official, known as a licensing-officer, who is the servant of the Municipal body or licensing-board, composed usually of the Indian's commercial rivals. Until recently the law permitted the licensing-officer to use his arbitrary authority, and in obedience to his employers' unwritten behest he not seldom deliberately refused to grant the licence, even though it were for an old-established business. The only appeal allowed by the law was to the official's employers, who generally upheld his pre-arranged decisions, with the result that numbers of honest Indian traders have been ruined by the stroke of a pen for the enrichment of their European trade-competitors. Recently, however, the right of appeal to the Supreme Court has been granted in cases of renewals, but refusals of new licences and transfers of existing ones are still unappealable. Thus, a Natal-born Indian, desirous of starting life as a trader, may find the road barred to him by a point-blank refusal to issue the necessary licence, and it is, accordingly, open to the European community to decide what occupation an Indian may or may not adopt; whilst the holder of an existing licence may be deprived of the fair market-value of his business because he may not be able to transfer to another Indian.

In the year 1896, in order to please the reactionary South African Republic, the Natal Indians not already on the voters' roll were excluded from the political franchise, and were assured that, in future, the European members of Parliament would be trustees of their interests, whilst their possession of the Municipal franchise would be preserved intact. Comment upon this is supplied by the fact that in 1908 two measures were passed by the Natal Parliament which, had they received the Royal Assent, would have ruined every Indian trader in the Colony within ten years; and, in 1906, another measure was passed contemplating the Municipal disfranchisement of the Indian community on the ground that its members did not possess

the political franchise, a result that would have been achieved but for the intervention of the Imperial authorities on another point.

Last year regulations were published denying to Indian children the possibility of education in any Government Institution, beyond the age of fourteen years. On the pretext of economy a blow has thus been struck at the intellectual development of an already badly-hampered section of the population. Indians are excluded from the Civil Service, and the highest Government post that they can occupy is that of a badly paid interpreter or teacher, and Indian teachers are deprived of the benefits of the recently created Pension Fund. Although Indian labor has redeemed Natal from becoming a desert and has turned it into a fruitful garden, the Unoccupied Lands Act confines "beneficial occupation" to lands in the occupation of a European owner, whilst Indian lands have to pay a four-fold tax. The Indians in the ceded districts of Utrecht and Vryhew are subject not only to the burden of Natal's anti-Asiatic Laws, but also those of the old South African Republic existing in 1899. Indian children, in Durban, whose parents are rate-payers, are not permitted to play in the Municipal paddling-pools. Indians have even been forbidden to cremate their dead in certain places. Thus, from the cradle to the grave, they are made to feel the burden of race-inferiority, of race-hatred, and color-prejudice.

The second class of immigrants come under the indentured labor laws of Natal, and are subject to infinite harassment. They come originally under a five years' contract, believing that their destination is an earthly paradise, a land flowing with milk and honey. So it may be, as a result of their labor, but the Natal Colonists have disobeyed the injunction against muzzling the ox that treadeth out the corn. The Indian Emigration Act of 1908, whilst providing that forty women shall emigrate with every hundred men, does not insist that these women shall be the female relatives of the men, and the resulting immorality is not quite an unexpected revelation to those who are at all acquainted with

the indenture system. Whilst, too, the Natal Protector of Indian immigrants is required, when allotting laborers to employers, not to separate families, nothing binds the employer to respect domestic ties, and sometimes unscrupulous employers, in order to punish or put pressure upon their employees, send husband and wife to different estates. A shocking case was recently reported, where husband and wife were allotted to a certain employer, on whose estate was a sirdar who made immoral overtures to the woman. She sought the aid of her husband, who complained to the employer, but without result. The sirdar thereupon brought various charges against the man, and when, a second time, the latter complained of the sirdar's lawless attentions to his wife, the employer had him flogged and removed to another estate, leaving the woman to the mercy of the sirdar, who took her to live with him. The employer then had a marriage registered between her and the sirdar. Time passed, children were born, and then the sirdar engaged his services and those of the woman to a new employer. Then, for the first time, the Protector became aware of the irregular marriage, and, apparently without inquiry, instituted criminal proceedings against the woman for bigamy! She was convicted and fined; her fine was paid by the sirdar, who took her away with him again. Her husband has thus lost his wife and she her honor.

Another aspect of the treatment of laborers by some employers (fortunately, such employers are exceptional, very many being humane, Christian gentlemen) is revealed by the following horrible case. An Indian employee assaulted the wife of his employer. The assault was not a serious one, though the punishment (a common one for Indians in Natal) included flogging. The employer applied for permission to witness the flogging, but his request was naturally refused. On the expiry of the sentence, the Indian was sent back to his employer, under escort. The latter, having secured him in a room alone, knocked him down and cut off the lobe of an ear with his pen-knife, in order, as he

afterwards explained, that he might mark the laborer, as the latter was no better than a sheep! Such acts of brutal cruelty are, of course, not common, but they occasionally happen, whilst minor assaults are most frequent, the numbers being so great, and the 'desertions' arising out of them so numerous, that one magistrate has declared that the lives of Indians would not be worth living if the law did not protect them (which it seldom does), whilst another remarked that these cases were becoming too frequent, and he must make an example. The indenture laws are so framed as to be generally in favor of the European employer and against the Indian employee. The result is found in the high suicide-rate and the number of convictions for 'desertions'. The suicide-rate amongst the Natal indentured Indians averages, for the last five years, fourteen times the rate for India, the figures being 551 and 37 per million respectively. On one occasion it rose as high as 661 per million, or 261 per million higher than it was recently for Paris, with its abnormal suicide-rate. The rate for indentured Indians in Natal varies from two to five times that among free Indians, who are burdened with unbearable taxation. Statements to this effect have been publicly made, but they have been systematically ignored. An independent criticism of the attitude of the employers towards their indentured servants is to be found in the recent report of the Natal Education Commission, which charged the employers, almost without exception, with grave dereliction of duty, in failing to provide elementary education for the children of their employees, and called upon the Government to secure this provision at the cost of the employers.

At the expiry of the indentures, three courses are open to the laborers. The first is to return to India. But in many cases, they were ne'er-do-wells in India, whilst in others, they have become demoralised in South Africa and do not care to go back. Then, too, outcasting must often be faced, or, at the best, strange faces, friends lost, and a new life to commence. In any event, it is only the most fortunate who

can afford to return to India, and official figures show that the average adult savings per returning immigrant do not exceed Rs. 130 after five years' severe physical strain—a mere nothing upon which to start life afresh, when the old vim and vigor are lost. The second alternative is to re-indenture, which means a return to semi-slavery. We are officially informed that Indians re-indenture, not because they desire to, but because they have no other option but to starve. Of 300 returned emigrants arriving at the port of Calcutta, in 1908, who re-indentured, as many as 220 came from Natal, but of these, only 47 were prepared to return to that Colony. The last alternative is to remain 'free' in Natal. But the Colonists have here supplied a deficiency of Nature, and require that all those Indians introduced into the Colony after 1895, if males of the age of sixteen years and upwards, and females of thirteen years and upwards, and their children of these ages, shall pay an annual tax to the State of £3 (Rs.45), out of an average monthly wage not exceeding Rs.18, in addition to a poll-tax of Rs.15 imposed upon every male of the age of sixteen years and upwards, rent, rates, food, clothing, licence-fees, and other dues. Thus is freedom taxed in Natal. Liberty must be paid for; equality is a vain dream; fraternity does not exist. The effect of this legislation, according to two unanswered petitions to the Natal Parliament, is that families have been desolated, husbands have deserted wives and have taken sometimes to dishonest practices, and some of the women have been tempted to barter their virtue. And as if this were not enough sin upon the public conscience, the Natal Indian Immigration Commission Report urges the continued introduction of Indian contract labor, as without it most of Natal's industries would stagnate or be ruined, but states that, at the expiry of the contracts, the laborers should be repatriated. Indian labor is demanded; the Indian is regarded as an undesirable. In this manner is a policy of pure greed and undisguised materialism advocated! An effort is, accordingly, to be made to reduce the Indian laborers to the position of machines, whose only use is to add to the worldly wealth of their owners.

The condition of the Indians in the Orange Free State, the neighboring Colony, is somewhat different. Orangia has the least proportion of the South African Indian population, for the following reason. About the year 1893, the then resident Indian community, chiefly traders, had managed to arouse the trade-jealousy of their European rivals, who made representations to the Government to the effect that the Indians came without their wives, that their religion taught them to regard women as soulless and Christians as natural prey, and that they brought with them loathsome diseases. Accordingly, it was urged that they should be got rid of. This was promptly done, and the whole Indian population was expelled, bag and baggage, without compensation, and Indians have never been permitted to return, despite Imperial pledges to the contrary, except in a menial capacity. There are, in Orangia, probably not more than 100 Indians, cooks, waiters, or body servants, who are classed, legislatively, with the aboriginal natives. The following incident eloquently testifies to the state of mind of some colonists on the Indian question. Last year, a certain Indian woman endeavored to enter this Colony, but was stopped by the authorities, who investigated the matter. Meanwhile, the Local Chamber of Commerce got wind of the arrest, and urged the woman's entry should be prohibited. But the Government had discovered that she was born in Orangia, was brought up there, had gone to the neighboring Colony of Natal to get married, and was now returning. Accordingly, there were no legal grounds for her further detention or exclusion. Nothing daunted, however, the Chamber thought that another attempt at exclusion should be made, and summoned a special meeting. One member (who is also a member of the Colonial Parliament), as evidence of the degree to which he was imbued with Christian feelings of Brotherhood, advanced the following remarkable argument against the admission of this unfortunate woman: "If we admit her, she may, in time, become the mother of a number of daughters, who, in their turn might give birth to children," and thus, in his opinion, the door would be opened to flooding the Colony with a horde

of undesirable Asiatics! As no practical suggestion for her exclusion was forthcoming, this Indian woman was eventually permitted to enter without further molestation.

The Cape Colony justly prides itself upon the liberality of its color policy. Europeans and non-Europeans alike, possessing the required qualifications, are eligible for Political and Municipal rights, and the Cape delegates fought hard to preserve these for their colored population at the recent South African Convention. But under the Act of Union, an Indian possessing the political franchise at the Cape, loses it if he goes to Natal. It may be of interest to learn that one of the leading South African Theosophists, to whom reference has already been made, considers it consistent with his Theosophical beliefs to start a campaign whose object is to deprive the non-European Cape voter of his franchise. Charity, it is said, covereth a multitude of sins. So, apparently, may Theosophy at times! There is no direct anti-Asiatic legislation at the Cape, if the anti-Indian Municipal regulation of East London, reducing the local Indian community to a status lower even than that of their own aboriginal native servants, be excepted. Nevertheless, two laws operate harshly against Indians in particular. The first is the Immigration Law, which, in addition to its education test, contains no definition of domicile, but requires Indians, who may have been resident in the Colony for years, have built up flourishing businesses, and even have their families there, to take out permits to return, if they desire to proceed to India, and these permits are limited to a period of three years. Thus a premium is placed upon fraud and dishonesty. The Licensing Law, too, has ruined hundreds of Indian hawkers and pedlars, who have even been refused permission to collect outstanding debts, whilst transfers of licences have become almost impossible, because of refusals being practically unappealable. One of the principal members of the Cape Ministry has condemned this legislation in unmeasured terms, declaring that it was the only instance of the creation, by virtue of the Statute Book of a civilised country (he evidently excluded Natal from

the ranks of civilised countries!), of a bench of biased judges, and that he would exert himself to the utmost to secure its repeal.

For years, the Transvaal has been the most reactionary of all the South African territories (if Orangia be excepted) in its Indian policy. In 1885, a law was passed, directed against the native races of Asia, including "the so-called coolies, Arabs, Malays, and Muhammadan subjects of the Turkish Dominion". Thus, a specific religious disability was imposed by the Republican Government State, which, it will be observed later, was re-enacted by the British authorities in 1906. The law provided that all Asiatics, without exception, should pay a special entrance fee for the privilege of entering and trading in the Republic; they might not acquire political or civic rights, they were forbidden to hold fixed property, such as land or business and residential premises, save in special locations or ghettos set apart for them, and they were liable to segregation in such locations, "for sanitary purposes". These provisions still hold good, except that the first has been changed for the worse, though the above discriminating and degrading legislation "formed part of the British case against the late South African Republics". After the Anglo-Boer War, it was thought that these disabilities would be removed. Instead, they were added to and intensified. Wholesale charges of fraud were levelled at the Indian community, who indignantly repudiated them, and demanded a public enquiry. Their petitions and protests were ignored and they were condemned unheard. The Registration Law of 1906 was passed as a punishment. Containing the old definition of Asiatic, it required compulsory registration, under conditions savoring of criminal associations, of the whole male Indian community. In the same year, General Botha, who is now Prime Minister of the Colony, declared, in an election address, that if his party were put into power, he undertook to drive the 'coolies' (Indians) out of the Colony in four years. This law was thereafter used as an Indians' Expulsion Law. In 1907, a further statute was added, the Immigrants' Restriction Act, which, together with

the earlier Act, completely excluded all further Indian immigration. Indian professional men and University graduates, priests, Indian members of the Viceroy's Executive and Legislative Councils and of His Majesty's Privy Council, Indian judges and noblemen, are excluded from the Transvaal, not because they could not pass a culture test, but because of their Asiatic birth. As Indians, they are branded as undesirables and become *ipso facto* 'prohibited immigrants,' being classed with illiterates, criminals, paupers, lepers, prostitutes, procurers and lunatics. Naturally, the resident Indian community declined to accept religious insult, personal degradation, communal indignity, and national dishonor, and took a solemn oath not to submit to this legislation, declaring their intention of submitting themselves to the law's penalties rather than accept the shame that it was sought to put upon them. They offered passive resistance. They accepted the rôle of martyrdom, preferring to suffer in their own persons, rather than bring suffering upon others. They opposed the spiritual force of their own self-sacrifice to the brute force of the Transvaal Government's methods of violence. The stand taken by the Transvaal Indians during the last three years is a magnificent vindication of the power of the highest in man's nature. These suffering people have fought almost unaided against a large surrounding hostile population. They have undergone 3,000 sentences of rigorous imprisonment, some having gone to gaol seven or eight times for conscience' sake. These prisoners have included boys under sixteen years and old men of nearly seventy. In prison they have been treated as though they were aboriginal native felons, being fed on Kaffir diet, resulting in partial starvation and severe illness. Ill-treatment in gaol has been common, and one young man died from its effects, combined with exposure and neglect. Many Indians have been deported to India without trial, their wives and families being left totally unprovided for. Half the Indian population has been driven from the Colony. Hundreds of businesses have been ruined and many families are destitute, the women being dependent upon communal charity. The

total expenditure on the campaign during the last three years has exceeded a lakh and a half of rupees, whilst the business loss far exceeds half a crore.

Three outstanding features may be remarked in this struggle. The first is the unity of creeds, castes, and races. Hindūs, Muhammaḍans, Christians, Pārsis, have united in a bond of real Brotherhood, and it is only because of this union that the community has not been crushed out of existence. To these have been added Jews, Buddhists, and Confucians. The followers of every great religion derived from Asia have been privileged to take part in this essentially religious struggle. The second is the magnificent self-restraint of the people. In spite of the enormous provocation that they have received, there has been no violence used by the Transvaal Indians. They have been *passive* resisters, opposing spirit to matter, faith to unbelief, and they have been prepared to lose all that a man holds dear in this world, rather than oppose brutality to brutality. Thirdly, the women have acted most heroically. Not knowing whether or not starvation awaited them, they have again and again sent their husbands, sons, brothers, and fathers to gaol or exile. It is they who have, in very truth, been the soul and inspiration of the struggle. The attitude of the Transvaal Indians has won the unstinted admiration of many broad-minded South Africans, and already there appear signs that the end is not to be very long delayed. Time was when the Transvaal Indians were called 'coolies'. To-day they are 'British Indians'. And the strength of their agitation has prevented this type of legislation from being copied by other Colonies, and has obliged the Transvaal authorities themselves to compromise on at least three occasions.

The general argument that has been brought forward by the protagonists of this anti-Indian legislation is that the Indian standard of living is lower than that of the European, and that the latter therefore cannot compete against the Indian. This is still an unproved assertion; but admitting its truth, one would have imagined

that the best policy would be to 'raise' the Indian standard of living. Instead of this, a stupid policy of segregation and extinction is pursued, and humiliation, shame, and insult are heaped upon an inoffensive people. It is forgotten that, if people are driven to live in pig-sties, they will tend to live like pigs. The Indian in South Africa has succeeded, not on account of his vices, but because of his virtues. Thrifty, sober, honest, and industrious, his canon of civilisation is the limitation of material desires. It has been urged against him that he is unfit for the privileges of citizenship. What unbiased observer can venture to assert this, after the splendid example of virtue, courage, and selflessness displayed by the Transvaal Indians, the practical spirit of Brotherhood that they have manifested, and the contrast of the material selfishness, the wanton brutality, the cruel ignorance of their European fellow-colonists? Judged by a Theosophical standard, it is the Transvaal Indians who understand the true meaning of Brotherhood, and not those in whose favor an unholy Act of Union has just been passed by the Imperial Parliament, amidst the crash and blare of Imperial brass-bands.

H. S. L. POLAK, F. T. S.

Theosophy is a *life*, not wonder-working, nor even a belief nor intellectual acquirement, but an entire regeneration of the whole man. . . . What we need most and first is tolerance, charity, and loving kindness, a *brotherhood* that is not a sham, and a life or an unceasing striving towards a life, that shall lift man from the animal towards the spiritual plane, and enable him to claim his birth-right. . . . Let the strong heal the weak, the rich assist the poor, the wise inform the ignorant, that, and no less, is *Universal Brotherhood*—the true Theosophy.



ISLĀM IN THE LIGHT OF THEOSOPHY

(Concluded from p. 868)

A LECTURE

MUHAMMAD the Prophet was an unlearned man, as the world counts learning. Over and over again He calls Himself the 'illiterate Prophet,' and His followers regard *Al Qurān* as a standing miracle, vindicating His claim as a divine Messenger, since it is written in the most perfect Arabic. Yet, unlearned Himself, He places learning in the first rank of the things to be desired; He says:

Acquire knowledge; for he who acquires it in the way of the Lord performs an act of piety; who speaks of knowledge, praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armor against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

So again, with a just discrimination of values, this Teacher, for whom so many died, declares:

The ink of the scholar is more precious than the blood of the martyr.

This sentence should be emblazoned in letters of gold on the wall of every school established by Musalmāns, for the children of Islām have ever rushed joyously to martyrdom, but in late centuries—things are rapidly changing now—they have honored scholars but little.

Ali, the beloved son-in-law of the Prophet, gave a noble definition of science:

The essence of science is the enlightenment of the heart: truth is its principal object; inspiration its guide; reason its acceptor; God its inspirer; the words of man its utterer.

It was these lofty views of the value of learning which led to the philosophy of the Saracens, the science of the Moors. When it is charged against Islām that it is not progressive, that its peoples lag behind other nations in the value set on learning and on science, its assailants, unless they ignore history, should surely seek for some other reason than the religion itself to account for the stagnation of the later days. For it was Ali, building on the foundation laid by the Prophet Himself, who began the definite teaching which, after a hundred years of quiet growth in Arabia, burst upon Europe as a splendid light and, brought by the Moors to Spain, made possible the rebirth of learning

in Christendom. It was Islām which, in Arabia and Egypt, in the colleges of Baghdad and Cairo, took up the Neoplatonic heritage, despised and rejected by Christendom as 'pagan,' after the slaying of Hypatia, and saved its priceless riches to hand them on for European use. It was the value set on knowledge, in obedience to the Prophet's teaching, which led one branch of His followers to devote themselves to study in Arabia, while the other set out to the East and the West with the conquering sword which made Islām's mighty Empire. The students labored unweariedly in philosophy and science while the warriors hewed their way to power, so that behind the victorious sword there ever followed the lamp of knowledge. Philosophy and science trod in the foot-prints left by the conqueror. First along the north of Africa the hosts of Islām fought their way and planted their banner; then from Africa into Spain, to found there the Moorish Empire. Universities arose, and students flocked to them from all parts of Europe, for in Christendom science was unknown, astronomy and mathematics had vanished, chemistry had not risen from its Egyptian tomb. Knowledge was brought by the conquering Moors, and Pope Sylvester II, in his youth, was a student in the University of Cordova, learning the elements of geometry and mathematics, which aroused later the horror of his ignorant priesthood. I have summed up elsewhere, in speaking on this subject, something of the science brought into Europe by the Moors :

They take up mathematics from the Hindū and the Greek ; they discover equations of the second degree ; then the quadratic ; then the binomial theorem ; they discover the sine and cosine in trigonometry ; they make the first telescope ; they study the stars ; they measure the size of the earth ; they make a new architecture ; they discover a new music ; they teach scientific agriculture ; they bring manufactures to the highest pitch of excellence.

Nor was all this brought to Europe only. India knows the splendid architecture of the Mughals, of whom it was justly said :

They built like giants, and finished like jewellers.

Some of the most wonderful architectural triumphs of India are the work of the Musalmāns, and India has been enriched by these treasures, poured into her lap by her Muhammaḍan children. Their influence may be traced also in Hindū architecture, for no art can be imprisoned within the limits of a creed or a race.

It is an interesting side-issue that much of the incurable suspicion with which official Christianity has regarded science is due to the fact that science returned to Europe under the banner of the Arabian Prophet, and was therefore regarded as a heresy; science to the orthodox was anti-Christian, and they looked on it with hatred and with horror; any one who cares to read the epithets hurled by the Christians against the Prophet of Islām will understand that anything brought to Christendom in His name would inevitably fall under the ban of the Church. During these early centuries of the life of Islām, the truths of science were spoken out at the risk of life, limb and liberty; the cruel expulsion of the Moors from Spain ended the long struggle and was one of the causes of the downfall of Spain from her place of pride. During these centuries also there were born to Islām some of the acutest metaphysicians and the profoundest philosophers that the world has known. They revived and carried further in Europe the philosophy which was the life of Greece, and is the Vedānta of the Hindū. In the writings of the great Doctors of Islām, the same splendid metaphysic is found which is the glory of the Vedānta, and here lies one of the reasons for union between Hindūs and Musalmāns in modern India. Islām and Hindūism can meet each other, and clasp hands in brotherly friendship on this high ground of philosophy and metaphysic, common to both, Musalmān Doctors and Hindū Āchāryas standing side by side. And here may I say a word of gentle reproach to my brothers of Islām? "This metaphysic is yours, but it is of value for the world; why do you not translate it for the benefit of India and of the West?" When I wanted to study it, I found it in Arabic,

or in the monkish Latin of the Middle Ages; finally I discovered some fragmentary translations in French—the French apparently valuing these treasures of Islām more than their legitimate owners—and found myself on familiar ground, so close was their philosophy to that of the Hindūs. By the translation of these works a point of union, then, would be found between Musalmāns and Hindūs, and they would find themselves at one in philosophy and metaphysic while differing in rites. And, secondly, such translations would vindicate Islām in the eyes of the world, as translations of the Āchāryas have vindicated Hindūism. Europe will recognise and honor the Muhammaḍan learning of the East, and we shall hear no more of the reproach that Islām favors ignorance.

Let us consider next the attitude of Islām towards women. One of the commonest sneers at Islām in the West is that it teaches that women have no souls. This is most certainly false. Hear *Al Qurān* :

Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whoso doeth good works, whether he be male or female, and is a true believer, they shall be admitted into paradise and shall not in the least be unjustly dealt with... True believers of either sex, and the devout men and the devout women, and the men of veracity and the women of veracity, and the patient men and patient women, and the humble men and the humble women, and the alms-givers of either sex and the men who fast and the women who fast, and the chaste men and the chaste women, and those of either sex who remember God frequently; for them hath God prepared forgiveness and a great reward... I will not suffer the work of him among you who worketh to be lost, whether he be male or female. The one of you is from the other.

Men and women are thus put on a perfectly equal footing in matters of religion.

But, it is said, Islām allows polygamy. That is so. But in justice to Islām two facts should be considered: first, the historical. The people for whose uplifting Islām was given were living, to a very large extent, in promiscuity; sex morality had no existence among them; to command them to observe monogamy would have been

useless; only gradual reform was possible. Hence the Prophet, being wise and far-seeing, first laid down, as a limitation of promiscuity, that a man might have four wives only; then, gradually to eliminate polygamy, that a husband might only take a second wife if he could treat her in all respects as the first. His teaching is working towards the result aimed at, and educated Musalmāns—at least in India, of other lands I cannot speak—are rising out of polygamy.

The second fact is the present relation between men and women in all 'civilised' countries. The true and righteous sex-relation between one man and one woman is preached as an ideal in some countries, but is generally practised in none. Islām permits polygamy; Christendom forbids but winks at it, provided that no *legal* tie exists with more than one. There is pretended monogamy in the West, but there is really polygamy without responsibility; the 'mistress' is cast off when the man is weary of her, and sinks gradually to be the 'woman of the streets,' for the first lover has no responsibility for her future, and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see the thousands of miserable women who crowd the streets of western towns during the night, we must surely feel that it does not lie in western mouth to reproach Islām for its polygamy. It is better for a woman, happier for a woman, more respectable for a woman, to live in Muhammadan polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out into the streets—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passer-by, night after night, rendered incapable of motherhood, despised of all. It is good for Society that monogamy should be held up as an ideal, for its public recognition as right, and the inner shame connected with resort to prostitution are purifying forces; but monogamy is not practised where there is one legal wife and hidden non-legalised sexual relations.

The recognised polygamy of the East degrades the social conscience more than the unrecognised polygamy of the West—"hypocrisy is a homage vice pays to virtue"—but the happiness and dignity of the woman suffer less under the first than under the second.

Apart from this, Musalmān women have been far better treated than western women by the law. Until lately English law, for instance, confiscated the married woman's property as though marriage were a felony, forfeited her earnings, gave her no claim to her own children. By the laws of Islām her property was carefully guarded. And it is noteworthy how great a part women have played in Muslim countries as rulers, and in statesmanship.

"But Islām is a persecuting faith, a religion of the sword." Alas! most faiths must confess to persecution and bloodshed. The followers of Islām have wrested the teachings of their Prophet as other faiths have done, and there are no teachings of persecution in *Al Qurān* so cruel as those in the Old Testament, still declared by Christian Churches to be the 'Word of God,' though no longer obeyed. The Prophet Muḥammad constantly declares that there is but one religion, Islām. But Islām in His mouth only means surrender to the Divine Will, and He calls all holy men of old, men who lived long before His time, followers of Islām. Surrender to the Divine Will is recognised by every religionist as a duty, and Islām, *as used by the Prophet*, has this inclusive meaning; in this sense every true faith is Islām, and every one who surrenders his will to God is a true follower of Islām. Once more listen to *Al Qurān*:

There is no distinction between Prophets Every one of the Prophets believed in God, His angels and His scriptures and His apostles. We make no distinction at all between his apostles . . . Say, we believe in God and that which hath been sent down unto us, and that which was sent down unto Abraham and Ismail and Isaac and Jacob and other tribes, and that which was delivered to Moses and Jesus and the Prophets from their Lord; we make no distinction between any of them . . . They who believe in God and His apostles and make no distinction between any of them, unto those will we give their reward, and God is gracious and merciful.

It is true that He commanded: "Slay the infidels." But He defines the infidels as those who do not follow righteousness. There are two sets of these commands: "Slay the infidels;" and: "Slay the infidel when he attacks you, and will not let you practise your religion." It has been authoritatively ruled by Muhammadan jurists that when there is an absolute and a conditioned command, the latter must be taken as defining and limiting the former. Moreover the Prophet lays down with regard to infidels:

If they desist from opposing thee, what is already past shall be forgiven them.

And He says:

Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the most condescending manner, for thy Lord well knoweth him who strayeth from His path, and He well knoweth those who are rightly directed. Let there be no violence in religion. If they embrace Islām they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only.

Nor should it be forgotten that some of the exhortations, now interpreted as universal, were really addressed by the Prophet, as a general, to troops just going into battle, often against overwhelming odds, and were intended to rouse them to courage in the impending fight. His practice may be taken, surely, as a commentary on His precepts; and we find that He stopped the universal practice of killing prisoners taken in battle, and taught His soldiers to treat their captured foes with the utmost kindness.

Further, we read that even controversy was not to be harsh and bitter:

Reville not the idols which they invoke beside God, lest they maliciously revile God without knowledge. Unto every one of you have we given a law and an open path; and if God had pleased He had surely made you one people. But He hath thought fit to give you different laws, that He might try you in that which He hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye all return, and then will He declare unto you that concerning which ye have disagreed.

In speaking thus I have had a purpose beyond that of amusing you for an hour, by repeating things that many of you must know as well as, or better than, I. And that purpose is the drawing together of Musalmāns and Hindūs, for India can never become a nation until Hindūs, Zoroastrians, Christians and Musalmāns understand each other. Shall we not all put aside theological hatreds and feel as brothers? Shall not the Musalmān cease to mutter "Gīaour," and the Hindū cease to whisper "Mleḥ-chha," and the Christian cease to say "Heathen"? Shall we not learn to respect each other's faith, and reverence each other's worship? There is no need for conversion from one religion to another; each is a Ray of the Sun of Truth. We must all return to the home whence we came, and we may well live with our minds at peace in the land in which we must physically dwell side by side. None need give up aught that is dear to him, that has been handed down by generations of his ancestors, that is the centre round which cluster the sanctities of home. Each should not only love his faith, but also live it, and realise that his neighbor's faith is as precious to his neighbor as his own is precious to himself. Let us learn from our neighbors instead of quarrelling with them, love them instead of hating, respect them instead of scorning. It is written: "All shall return to God." It is written: "All shall perish save His Face." Call Him Allah, call him Jehovah, call Him Ahura-Mazda, call Him Īshvara—names are many, but He is One. We see the Sun from different places, but he stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?

ANNIE BESANT

THE SOUL OF ASTRONOMY

IN a world of diverse minds, pursuing the various paths to knowledge, it is not strange to find that pursuits which to some contain priceless gems of wisdom appear to others but vain searchings after husks and empty shells. It may be that temperament or circumstance decides the taste or line of choice, but it is surely a very strong bias or prejudice that is responsible for the inclination to ridicule and despise any path which superficial minds have never made an attempt to understand.

These conditions are not confined to scientific men only; they extend in our present critical age to philosophies and to most religions. In none of the pursuits of knowledge to which men are attracted are differences of opinion more marked and pronounced than is the case in astronomical and astrological studies.

Astronomers who are, strictly speaking, scientific men and therefore should be truth-seekers, not only taboo the idea of astrology, but the mere mention of the word to them often bars the way to all intelligent discussion as to the merit or demerit of any enquiry coming under that especial heading. In justice to some, however, it must be said that this seeming intolerance is rapidly passing, and in recent years a few more enlightened students of astronomy, looking more deeply into the subject, have changed their attitude from one of indifference to that of honest and earnest enquiry.

It is a prevalent custom of superficial writers, especially when employed by the editors of popular journals, unjustly to criticise, and sometimes intentionally to distort or ridicule astrology as "the foolish daughter of a wise mother". The

inability of these writers to deal satisfactorily, or even seriously, with the subject has been notable whenever the matter has come under discussion, and the astrologer in reply has been forced either to publish the long list of revered and respected names of those who have upheld its truths in the past, or to set forth a series of arguments in its favor with the numerous verified predictions of famous astrologers, the whole of which is usually ignored by astronomers who do not appear to be able to take the subject into their consciousness.

Now there are those who are anxious to reconcile the astronomer and the student of astrology, thus separated in name when the habit of distinguishing between them is enforced, those who are certain that no such separation can be rigidly supported.

The astronomer as he now stands, divorced from the student of astrology, is from a materialistic standpoint, upon a rock of firm security strengthened by a Royal Society, government support, and conventional respect. He may be either an amateur student, or a professor competent to write or lecture; he may speculate upon the inhabitability of the planet Mars, upon the moon being the offspring of the earth, or even upon the return of comets and the existence of planets as yet unseen; in whatever capacity he chooses to pursue his vocation he is always honored in name, provided that his attention is engaged upon the heavenly bodies as physical objects; but he must *not* admit their influence upon any living thing without incurring the grave risk of losing his reputation, or disgracing his name by changing it to that of astrologer; therefore, as an astronomer, he elects to be quite independent of any philosophic or religious aspect of his strictly scientific study; should he desire to enquire into the subject he must do so secretly and in fear of his eccentricity becoming known. In support of this statement it may be remarked that Sir Richard Garnett, Keeper of the Books of the British Museum, and personally known to the writer, was a close student of astrology for

over forty years without his colleagues suspecting the fact. He wrote ably on astrology under the name of A. G. Trent (Garnett), and it is now generally known that he was the author of *The Soul and the Stars*.

In further support of this statement, the light in which astrology is regarded by the modern astronomer may be gathered from an article by Mr. F. W. Henkel, B. A., F.R.A.S., published in *Knowledge and Scientific News*, of December last, from which the following concluding paragraphs are extracted :

So long as the earth was regarded as the centre of the Universe, and the sun and stars merely secondary orbs of no great size moving round it, there seemed little to wonder at in men's faith in the teachings of astrology, though even then one might ask how the special influences assigned to the various heavenly bodies were ascertained to belong to them with such minuteness.

If a man's future career depended only on the position of the heavenly bodies at the time and place of his birth, how did it happen that of two persons both born at the same time and place, one became a beggar and the other a monarch? How different, for instance, the careers of the twin brothers Jacob and Esau, and how different their temperaments! When we consider the earth as it really is, a small planet moving round its central sun together with its fellows, some approaching it in size, others greatly surpassing it, and that there have since been discovered two great planets and a number of moons quite unknown to the early astrologers, it seems hard to conceive our planet to be of such importance that all these other bodies merely exist for its benefit or, rather, for that of its inhabitants. Our sun, too, though all important to us, is only a 'cadet' amongst the host of heaven, and there are stars probably as far surpassing it in magnitude as itself surpasses the earth.

Although these questions have been repeatedly answered, a further reply will be useful, and the opportunity may serve for a further elaboration of the subject under discussion.

It is a proper question to ask : "How were the special influences assigned to the various heavenly bodies ascertained to belong to them with such minuteness?" It is one that every astrologer would gladly have answered, although

the fact that it is not answerable by the scientific and concrete brain is one of the greatest testimonies to be found in favor of astrology. There are a number of equally difficult questions for the scientist to answer, that do not affect the astrological student; for instance: How does the North Pole come to have a special influence, so that the magnetic needle is always attracted to it? How does the Moon exercise her influence upon the tides? How does electricity come to have the strange powers assigned to it? etc., etc. One and all are resolvable into the one mighty question: What is Life?

Many attempts have been made to solve Mr. Henkel's singular problem, and the student who meditates upon the esoteric side of his study is safe in accepting the theory that in the beginning of our human cycle on this planet, known as the Golden Age, divine Men walked and talked with our infant humanity, teaching the children of this earth the immutable and indestructible Laws of God, written in the skies, that he who runs may read. These teachings, though concealed, have been preserved in traditions containing the records of the powers of the Angels, the Gods of the planetary spheres, whose administration and adjustment of the cyclic laws have been recorded and handed on through generation after generation in the Mythologies, Philosophies and Religions of all nations.

Astrologers affirm that in no way have these secrets been more wisely preserved than in the symbology of astrology, revealing a universal code of knowledge as simple as it is perfect. These symbols begin with the Circle, half Circle, and the Cross, out of which the planetary symbols are compounded, each conveying its own intelligible meaning according to its composition. This may appear fantastic to an inflexible mind, but it is the language of the Gods to men, and it has a sound and philosophical basis in the Masonic principle that God geometrises.

If the spiritual insight of man has been closed by his admiration of the forms without due recognition of the

animating life, it should not be assumed that these forms are as soulless as they are considered to be lifeless. Astronomy loses nothing by its expansion into the finer art of astrology; beautiful though the forms of the heavenly bodies may seem, their inner glory sheds a radiance that surpasses all external appearances.

Astrology has been rightly termed the Wisdom of the Stars. It is a Wisdom that is based upon the fundamental idea of the Immanence of God, whose outward glory, focussed through the Sun, permeates the whole of our Solar System, radiating throughout that system in every direction. The Sun, whose symbol is the circle, is, therefore, the beginning, the centre, and the end of all astrological calculations so far as our earth is concerned. This is a statement that astronomers would do well to remember, for it is in this faith that the esoteric astrologer affirms that "in Him we live and move and have our being". To deny the *influence* of the Solar rays upon all things 'animate' and 'inanimate' is to deny one's own existence; and to separate the interpretation of that influence from the science of astrology is not practicable, since it was the first and will probably be the last to proclaim it. Every human being born into this world depends upon the vitalising rays of the Sun for his vital principle, his temperament, strength or weakness, his sensations, feelings and mental tendencies, his success or failure, his magnetic force attractive or repellent, in fact everything he, as an entity, owns in his place within the Solar System.

Had it been left to mankind to assign the special influences to the planets, they would scarcely have chosen Mercury, *the smallest planet*, to represent the rationalising and reasoning faculties.

Experience, and experience *alone*, has satisfied every student of astrology that the influences *originally* assigned to the planets, which none have dared to change or alter, are unquestionably and undeniably true. The influence of Saturn, at all times cold, contracting, and solidifying, can never be

mistaken for that of Mars, the hot, expansive and disruptive planet; and as all atmospheric changes are due to planetary positions and their aspects to the luminaries, this can be tested at any time by noting the changes in temperature whenever Mars or Saturn is in aspect to the Sun and Mercury.

It is well-known to psychologists that some men and women are living barometers, who feel every change in the surrounding atmosphere; there are also those who are just as susceptible to emotional and mental changes in the social atmosphere; all are graded by astrologers according to the planetary influence to which they respond. Waves of religious, political, and national feeling are the result of response to influences outside one's self, and may be taken advantage of by those possessing a similar vibration within. National 'common sense' bows to no other Deity than the planetary Spirit ruling at the time, and until astrology is better understood the psychological laws governing mankind will never be fully revealed. Who can trace the origin of a fever, whether it be martial, inflammatory, or malignant, or of a chronic (Kronic) and lingering disease, better than the astrologer whose knowledge of therapeutics is not closely locked up in the hieroglyphics occasionally to be seen ornamenting the colored bottles in a chemist's shop window?

The recurrent question regarding the birth of two persons at the same time and place has been answered over and over again in the various astrological publications, which those who write against astrology apparently never read, and its repetition proves that hitherto the subject has received scant or only superficial attention from those who ask questions, but do not attempt to seek for the answers.

When the sceptic can find two persons born at the same time and *place*, he should give the data to any competent astrologer, whose remarks will certainly prevent a further repetition of this continuous question.

Jacob and Esau, although *twin* brothers, may have been born under extremely opposite influences, the one

under Mars, for instance, and the other under Saturn. As every astronomer knows, four minutes of time is equal to one degree in space; more often than not there are several degrees intervening between the birth of twins. In the course of twenty-four hours the earth, symbolised by the cross, revolving once upon her axis, causes a fresh degree of the zodiac to rise upon the horizon, at the latitude of birth-place, every four minutes. Now each degree of a zodiacal sign has a special value of its own known as a 'Trimsamsa'; the sixtieth degree of the zodiac is a Martial *female* degree whilst the sixty-first is a Martial *male* degree; or again, to take another illustration, the fifth degree of the sign Aries is a Martial degree, but the sixth degree of the same sign is a Saturnine one; thus four minutes is a very important time-factor. Every medical practitioner knowing these facts will understand why no two children are born under the same influence.

Heredity, environment, and national characteristic are factors that no true astrologer can afford to ignore. It is on record that George Hemmings, an ironmonger, was born at the same time as King George III. and it is said that the course of the two lives ran absolutely parallel, promotion, marriage, and death occurring on the same day to the two men. It is, therefore, clear that the horoscopical indications must needs be interpreted in terms of the social status of the individual.

Astronomers may be forgiven for conceiving the earth to be too small a planet, compared with the other planets, for them to exist merely for the benefit of earth's inhabitants; in that thought, however, they lose sight of the fact that the infinitely small is of as much importance as the infinitely great in the sight of God, in whom everything lives, moves, and has its being. There are without doubt many Solar Systems, but in only *one* of these do the inhabitants of this earth live.

The diurnal revolution of the earth and its annual path round the Sun, together with the passage of the Moon and

planets through the pathway of the ecliptic, produce all the phenomena requisite for the astrologer to cope with; it is a constantly changing kaleidoscope, and the recurrence of absolutely the same conditions does not take place for thousands of years.

The two planets alluded to by Mr. Henkel are well-known to astrologers. They represent the higher octaves of the human consciousness, and therefore only affect the few who respond to them; over the majority of earth's inhabitants they have but a minor influence—another fact that strengthens the science of astrology, though more effectually in its metaphysical aspect.

The inequalities of the human race are explained by this ability, or inability, to respond to planetary influences. A Martial temperament has a great difficulty in understanding a Saturnine temperament; in some undeveloped cases it is impossible for the one to understand the other, and it is often the cause of antipathy and hatred between these persons; on the other hand the Martial and Venusian temperaments understand each other instantly, and find in each an affinity that cannot be explained apart from this knowledge.

In all cases of genius the Uranian influences are most potent, as in all cases of lunacy it will be found that the lunatic was born under very adverse *lunar* influences. They are the extremes of the human octave and widely differ in their 'madness,' the nervous fluids in the one case being vapid and in the other very highly specialised.

As to the number of moons unknown to the early astrologers, they might as well have remained unknown to the present day astrologer, so far as their influence is concerned with regard to astrology.

Mr. Henkel's concluding sentence exposes the great gulf that now lies between the astronomers and the astrologers of the present day. Our Sun may be only a 'Cadet'

amongst the host of heaven, but we pay homage to that 'Cadet,' for He who sheds His glory through that Sun knows His path amidst the host of heaven, and we do well to strive to understand His laws and seek to know His will.

Here is the great difference between the metaphysical and the physical aspect of the one heavenly science. Astronomy is concerned with the size, distance, and motions of the heavenly bodies considered as mere globules of matter, soulless, senseless wanderers, floating in empty space, with no thought as to the probability of their being the vehicles of mighty spiritual intelligences.

It may be a question of temperament, or something very much deeper; there are, however, priceless gems of wisdom to be found in the Star Lore of astrology. Every day is a new beginning; the Sun rises in all his glory, darkness is dispelled, light is everywhere; it is a symbol of the darkness of ignorance and the light of wisdom. From sunrise to sunset every vibration of the solar breath is telling its wonderful, yet truly simple story—God lives, His laws are good, and all mankind may know them.

To the astrologer the Sun is the symbol of his individuality, the store-house of his higher mental and moral force. From sunset to sunrise the Moon, the lesser light, guides us through the darkness of our ignorance; it is the symbol of the lower changing mind, the waxing and waning moods comprising the limited notions of our personality; its application to many aspects denotes the fluctuating attractions toward the lighter or darker shades of life.

It is idle to ignore the influence of the stars; none can afford to do so who believes in a wise Ruler behind the remarkable manifestations of human life we see around us, with its extreme inequalities unexplained by any other philosophy so satisfactorily as by astrology combined with Theosophy.

Within itself astrology has ever contained the prophecy of its own revelation ; periodically it conceals its truths lest weaker generations should be converted and blinded by its light. Now, once again, the night is passing ; the Sun of astrology is rising, and Uranus with a new aquarian moon is fast approaching to unfold a new cycle, the sixth, in the mystic round of seven, on a minor scale, in which the wise men will again come forth to announce the birth-throes of a new era, and the advent of an old-world Teacher in a new form.

Coming events cast their shadows before them, and those who read the stars have recently seen some strange and unusual configurations in the heavens, culminating in the new moons of October and November, and the solar and lunar eclipses in those closing months of the present year in an ominous conjunction of planets in the zodiacal signs Libra—Scorpio, the sign of the Balance, or the Scales of Justice, and the sign of regeneration.

It is no thoughtless prophecy that inspires astrologers in all parts of the world to warn Nations that the age of warfare, competition, and greed is fast drawing to a climax, and those who would set their households in order will do well to scan the universal handwriting, written in plainly decipherable hieroglyphics, upon the wall of heaven.

Yea, he who runs may read.

The first New Moon of the present year was born on a very real Cross. At the apex or zenith of this significant Cross, the Sun, Moon, and Uranus culminated together in the sign Capricorn. The crocodile of time, the Satan of the world, will swallow the misdeeds of men in the devouring jaws of retribution, or readjustment.

At the base of the Cross, the triple-handed God, the trident Neptune, disturber of the kârmic ocean, forces the cancerous dregs in the lunar waters, the sign of the Crab, to ascend and sweep in fateful waves to the four cardinal points of the earth.

On the Eastern Angle, most potent horizon, wherein the Ram has rule, the malefic Mars and Saturn are conjoined for incalculable mischief, driving martial nations into war, ruin, and desolation.

It bodes ill for those who rule by the sword, afflicting all ruling powers who are burdened with a dissatisfied and discontented people. Great Britain and the Continental powers will be taxed with trials of unusual severity, and the populace, taking advantage of the disruptive and regenerative forces, will seek to turn the scales unduly in their favor; they will seek by some unusual methods to secure a new democracy.

Setting in the western sign Libra, the Balance, Jupiter, Guru, Lord of Compassion, is enthroned in the aquarian division of the bridge between night and day. His descent into the under-world, foreshadowed by the turning of the cyclic scales, announces the speedy birth of the Adjuster, who comes to correct the errors of the western hemisphere, and collect His people into the cycle of a new sphere. He will sound forth that higher octave for those attuned to the note of the coming Race. He will come to the West as the Master of Wisdom, and Jupiter in the aquarian division of Libra shall describe Him.

Lest anyone should imagine that astrology fosters fatalism, and a rigid destiny from which there can be no escape, the truth should be sought regarding those influences in which all beings are bathed to a greater or lesser degree. Without plunging too deeply into the depths of metaphysics, it may be surmised that the radiating beams of light, focussed through the Sun, are divided into seven Rays, and drawn into groups within the higher planetary spheres, each group to be colored by its Father Star, or planetary Ruler. These Rays, divided into innumerable units of consciousness, are attracted, or become attached, to one of the seven planets in our Solar System, who is a representative of these star groups, to become fully individualised in matter—the God made manifest in the flesh—and finally

perfected in higher states of consciousness through a series of special Initiations. These planets, as *representatives* of the Egos, send their rays in turn as *influences* through the Zodiac, and piercing the horoscope at a particular time in space, become the Ruling planets, though that planet is not always Lord of the horoscope, as is generally supposed.

Now the Ego, entering upon his earthly pilgrimage, identifies himself by that special planetary ray with his zodiacal coloring; "as above so below"; and while distinct and separate from all the other planets, he either clings blindly to the horoscopolical wheel and, turning with it, becomes compounded and commingled with all the other planetary colorings, or in other words, the Ego identifies itself with its environment as mirrored in the horoscope; or, awakening to a realisation of his personal attachments, he relaxes his hold upon the wheel of necessity by withdrawing his ray-self from his entanglements with other planets and their innumerable minor influences, and, instead of being wholly ruled by them, becomes a self-conscious Ruler, and thus more capable of understanding and mastering destiny.

It will be readily seen that the personal temperament is but a temporary coloring of the pure white light of the soul, or the real inner Self, and can never stain or injure the original unit of consciousness. It is by the attachment to, or identification of that consciousness with, the bodies through which it functions for the purpose of self-conscious manifestation, that all the limitations of fate are produced, for the substance and the matter of these bodies are permeated with planetary colorings and zodiacal arrangements; the personality is, therefore, drawn hither and thither by the attractive and repellent magnetic currents, through desires that entangle it blindly within the cosmic whirlpool of material life. It is the planetary influences that incline, and not compulsion that binds the soul to the repeated turning of the wheel of destiny, and until the aquarian spiral is reached the wheel turns within its unceasing circle.

There are millions of vibrations produced by one planet alone, with all its sub-influences seven times repeated in the seven cycles of the three hundred and sixty zodiacal degrees. A Nero or a Napoleon, a Cicero or a Gladstone, may begin with the faintest of personal colorings, and by repeated rebirths upon the wheel of time enrich those colorings by mingling and intermingling his own ray with other rays, until he sounds forth its notes in tones and overtones of perfect harmony. It is the power to *use* the planetary vibrations that makes the Man.

It should now be clear to all who think deeply that astrology, in all its deepest interpretations, cannot be separated from the idea of reincarnation. It is the Ego's repeated entanglement of his own thread of life with the lives of others that draw him life after life into rebirth, and should great cosmic configurations afford the opportunity for disentanglement by reaping the harvest of fruitful or unfruitful seed, he will manifest at the time when great changes are taking place on earth, either to rebuild and reform, or take part with the destructive elements in pulling down that which in the past he had shared in building. Astrology rightly understood, is knowledge of the laws of God, revealing all the separate threads of destiny as they become woven and interwoven in the great fabric of human life; and this, after all, is only a part of the great wonderful scheme of spiritual unfoldment, and, when studied in the bright and clear light of Theosophy, it becomes the most illuminative study that the mind of man can conceive.

This is but a poor presentation of a great and profound subject, but it may serve as an introduction to a study that the writer has proved to be most helpful and inspiring for those who were formerly perplexed and troubled concerning the inequalities of the human race. Astrology is useful for those who are seeking a solid and scientific foundation upon which to build a satisfying philosophy of life, and especially for those of an astronomical turn of mind, who will without doubt sooner or later discover that astrology is assuredly the Soul of Astronomy.

ALAN LEO

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

(Continued from p. 890)

PARMENIDES

Parmenides grew up in Elea, the same place in which Xenophanes passed his last years. He was about forty years old when Xenophanes and Herakleitos died (about 475), and there is ample evidence that he was acquainted with the systems of both of them.

Parmenides is called 'the Great' by Plato, and he deserves this name, because he made the greatest discovery which philosophy is able to make: the discovery of the Absolute, of the higher or impersonal Brahman of Çankara's Vedānta.

The agreement between the poem of Parmenides and the *Māṇḍūkya-Kārikā* of Gauḍapāda, a precursor of Çankarācārya, is so close that I cannot refuse myself the pleasure of introducing the great Greek along with his Indian mental relative by a small selection of similar passages from their works¹. This parallelism is instructive also in another respect, in that it shows how careful we must be in tracing the ideas of a philosopher to foreign influence. Had Gauḍapāda lived a millennium earlier, everybody would say that we have here a splendid example of the philosophical intercourse between Greece and India. But unfortunately he lived more than a thousand years after Parmenides, and his system fits perfectly into the history of Indian thought, being evidently a cross-breed of a certain

¹ Parmenides according to Fairbanks, loc. cit., pp. 93-97, with one or two corrections; *Māṇḍ-Kār.* iii, 19-22, 27, 48; iv. 4, 9, 22, 40, 57, 45.

branch of the Vedānta and the Mādhyamaka School of Mahāyāna Buddhism.

Parmenides.

There are many proofs that being is without beginning and indestructible; it is whole, existing alone, without motion and without effect¹; nor ever was it nor will it be, since it now *is*, all together, one, and continuous. For what generating of it wilt thou seek out? From what did it grow, and how? I will not permit thee to say or to think that it came from not-being; for it is impossible to think or to say that not-being is.

. So it is necessary that being either is absolutely or is not. Nor will the force of the argument permit that anything spring from being except being itself. How then should being suffer destruction? How come into existence? If it came into existence, it is not being, nor will it be if it ever is to come into existence. . . . So its generation is extinguished, and its destruction is proved incredible. Nor can constituents be discriminated in it, for it is all alike. Farther it is unmoved, in the hold of great chains, without beginning or end. It lies the same, abiding in the same state

Gauḍapāda.

By Māyā that Unborn is split [into parts], not otherwise in any way; for were it split in reality, the immortal would become mortal. Of the unproduced state [those] philosophers teach production; but the unproduced immortal state, how should it become mortal? The immortal does not become mortal, nor does the mortal become immortal; by no means will [a thing] pass into a state which deviates from its natural constitution. Whose state, immortal by nature, becomes mortal, is but apparently immortal²; how could it remain unmoved. For, only by Māyā, not in reality, origination is compatible with being; for he who asserts that it (being) really originates, [yet] asserts only the origin of the originated. No soul originates, [for] of it (the Self) there is no becoming; this is the highest truth that nothing originates. What is, cannot become; what is not, cannot become either: disputing thus [like] non-dualists they proclaim non-origination. Spontaneous, natural, inborn, never changing its nature: such is [the condition] to be

¹ I feel tempted to translate 'unproductive'. See above the note on *Sāṃkhya* and *Scotus Erigena*, 2, and *Sāṃkhya-Kārikā*, 3: 'Spirit is neither productive nor product,' also *Brahmajālasutta* where certain Eternalists are said to believe in a 'barren world' (*vañjho loko*; should be 'barren self,' the confusion being evident by the other characteristics). The usual translation 'without end' is rather too vague, but does *atelestos* mean 'fruitless' in both the figurative and literal sense, as does Pāli *vañjo*, Samskrit *vandhya*?

² Literally: 'his [state] is immortal by an artificial [nature].'

and by itself ; and so it abides unmoved in its place'. It is not scattered here and there through the universe, nor is it compounded of parts. Nor is there nor will there be anything apart from being. Wherefore all these things will be but a name, all these things which mortals determined in the belief that they were true, namely, that things arise and perish, that they are and are not, that they change their position and vary in color.

known as the primeval character [of all]. Neither from itself nor from elsewhere can anything originate ; neither as being nor as non-being nor as both can anything originate Non-being cannot generate non-being ; being too cannot do so ; being cannot generate being ; nor can non-being do so Because of veiling (*i. e.*, because our view is veiled), therefore [to us] everything becomes, and so there is nothing eternal ; in truth, however, everything is free from becoming, and so there is no destruction. Appearing to originate, appearing to move, appearing to be a thing, it (the Self) is [in reality] without origination, without motion, not a thing : this is the calm, non-dual knowledge.

It can be said almost with certainty that without Herakleitos' doctrine of the flux, on the one hand, and Xenophanes' idea of the immovable one 'God,' on the other hand, Parmenides would not have attained to his Vedāntic standpoint. He was deeply impressed by Herakleitos' theory and could not deny its correctness ; but his mind revolted against it and drove him back to Xenophanes' 'God'. So his system became both the antithesis and synthesis of Herakleitos and Xenophanes. The doctrine of the flux was all right to him as far as the world is concerned, but only so far ; it did not apply to the one 'Being' (*to on*) hidden behind the *Mâyā* or 'Non-Being' (*to mē on*) as he calls it, of the changing world. For the world is becoming, and becoming implies non-being passing into being and *vice versa*, which is unthinkable. Consequently the world is unreal, a mere opinion (*doxa*), and the being, the substance, to which

¹ This is a distinct, partially verbal, echo of Xenophanes' dogma ; see our quotation above, and compare the Greek text.

all thinking inevitably refers, must be something beyond it. Thus it comes that Parmenides' poem falls into two parts: the book of Truth (*alētheia*) and the book of Delusion (*doxa*), the one dealing with the Absolute, the other with the 'opinions of mortals,' as he puts it, just as Çankarācārya speaks in his *parā vidyā* or 'higher science' of *brahman* as the only reality, while in his *aparā vidyā* or 'lower science' he accommodates himself to the empiric standpoint of the many.

HERAKLEITOS AND PARMENIDES

It must not be overlooked that the antithesis of becoming and being was, to a certain degree, already contained in Herakleitos' system. We may quote with advantage Gomperz, who says as follows:¹

We have to remark the particular impulse depending on Herakleitos' theory of flux, together with his very imperfect theory of matter, which impelled him to climb to that summit and to proclaim with all the emphasis at his disposal that the highest goal of knowledge was the one law regulating all events. Otherwise he must have apprehended that no object of trustworthy knowledge would have been left extant. . . . But this was now out of court. *Universal Law stood unmoved and unshaken through all the changes. . . . and under the vague mystic description of universal reason or universal godhead it took its place by the side of primary matter, endowing it with reason and soul, as the one thing permanent in the cyclic stream of occurrences, without beginning and without end.*

One might even add to this that the Vedāntic idea of the oneness of *ātman* and *brahman*, the soul and God, which is a consequence rather than a distinct thesis of Parmenides' system, seems to look forth here and there out of Herakleitos' teaching. For example, he says that the Logos is the one thing common to all,² and that

The limits of the soul thou couldst not discover though traversing every path; so deep a Logos has it.³

¹ *Loc. cit.*, p. 75 fl.; italics ours.

² 'The Common' (to *koinón*, to *synon*) is, indeed, used by him as a name of the Logos.

³ D. 45, B. 71.

However that may be, there is sufficient evidence to show that to Herakleitos the Logos was something beyond and above the Fire and the eternal change implied in it. There is one fragment which proves that he was even conscious of this idea as a discovery of his own. It runs thus: ¹

No one of all whose theories I have heard, has attained to the knowledge that Wisdom is separate from all things.

The same is expressed in another saying, namely: ²

Wisdom is one, single: it is willing and it is unwilling to be called by the name Zeus.

This shows, as do other sayings, that by Wisdom (*to Sophon*) the Logos is meant. The Logos, Herakleitos means to say, may be called by the name of the king of the gods, provided the latter be used in the esoteric, and not in the popular sense. The Logos, again, is "separated from the All," or "single," or "alone". That means that of Him cannot be said what is said of the Fire: ³

All things are exchanged for Fire, and Fire for all things; as wares are exchanged for gold, and gold for wares.

There are, however, one or two sayings in which 'God' is spoken of, like Fire, as changing itself into the world ⁴, and this accounts for the fact that some later authors, (Hippolytos for example) speak of the 'reasonable fire' of Herakleitos, while others look at the Logos as governing the Fire. This leads us to the point where Parmenides found himself obliged to depart from both Herakleitos and Xenophanes.

Xenophanes' view of God may on the whole be described as Pantheism, but there is one idealistic feature in it, and it is this: that God, though "setting in motion all

¹ B. 18, D. 108.

² D. 32, B. 65.

³ B. 22, D. 90.

⁴ Note especially B. 36, D. 67.

things" (pantheism) is himself "wholly unmoved". And similarly the Logos of Herakleitos, though separate from and wholly untouched by the changing world (idealism), is the Law regulating even the smallest events, the "intelligence by which all things are steered through all things".¹ (pantheism). That means: the conception of the supreme being of both Xenophanes and Herakleitos has a double aspect: it is the union or rather the indiscrimination, the not yet being discriminated, of the All-Soul of pantheism and of that which is beyond both soul and body of the world, the Absolute.

Parmenides saw or felt this unsolved contradiction. He understood that a God who governs the world is necessarily somehow conditioned by the world, and he took the tremendous step which is so rare in the history of philosophy and so seldom understood: the step of detaching the Absolute from God, or, in Vedāntic language: the impersonal Brāhma from the personal Brahmā.

The result obtained by Parmenides was this: on the one side "the glacial abstraction of the absolute being", as Nestle puts it² both fitly and unfitly—on the other side the world of appearance, consisting of 'earth' and 'fire,' and in its centre "the divinity (*daimōn*) who governs everything"³ and whose first-born is Eros, the god of love.

As to the pair 'earth' and 'fire,' called also 'cold' and 'heat,' we can, I believe, trace their origin. Aetios⁴ says that Xenophanes' principle was earth, and that to it his pupil Parmenides added fire. Further we are told by Theophrastos⁵ that Parmenides' 'earth' has the office of matter, and his 'fire' that of demiurge, cause, or agent. This seems to show what is probable anyhow: that we have here the enthroned fire of Herakleitos coupled with the 'earth' of Xenophanes.

¹ B. 19, D. 41.

² *Die Vorsokratiker*, p. 89.

³ *Daimōn hē panta kybernāi* (Fairb., l., 128). This is the pantheistic side of Herakleitos' Logos; cf. fr. D. 41, C. 19: *gnōmēn hoteē ekybernāse panta dia pantōn*.

⁴ *Ibid.* p. 109.

⁵ *Ibid.* p. 106.

The dependence of Parmenides on Herakleitos is also conspicuous in some minor items, such as those recorded by Aetios¹, namely, that both Herakleitos and Parmenides taught that the soul is a fiery substance, and that the stars are compressed bits of fire nurtured by an exhalation from the earth; and in Theophrastos' remark² that according to Parmenides "intelligence varies as the heat or the cold is in excess, and it is better and purer by reason of heat," which cannot well be separated from Herakleitos' saying: "The dry soul is wisest and best."

If, then, after all, we would ask now who appears to be the less dispensable for the genesis of Parmenides' system, Xenophanes or Herakleitos, there can be very little doubt, I believe, that the choice must fall on Herakleitos. For the idea of 'separate Wisdom,' though but a veiled thought with Herakleitos, might have led Parmenides to his absolute Being, just as it led Plato to his 'separate Idea' and Aristotle to his 'separate substance'.³ But it is very unlikely that Xenophanes alone would have led Parmenides to his antithesis of the Being and the illusory world of change.

It is utterly wrong, at any rate, to make Herakleitos the great adversary of Xenophanes or even of the Eleatic School. His so-called fight against the Eleatics, about which some histories of philosophy, e.g., the famous work of Erdmann, have a whole section or chapter, is pure imagination. Herakleitos had no reason to fight Xenophanes, and as to the Eleatic School—to the teachings of which, by the way, there is no allusion whatever in his fragments—he could not possibly combat it, because the man who founded it, Parmenides, was hardly more than fifteen years old when Herakleitos died. *The Encyclopædia Britannica* is certainly right in observing about Herakleitos that

Not only his immediate disciples but also his critics, including even Plato, have systematically laid stress upon those features of his doctrines which are least indicative of his real point of view.

¹ Fairbanks, pp. 62, 63.

² Diels' note to fr. 108.

³ *Ibid.*, p. 107.

But it is completely mistaken in adding that

The true position of Heraclitus is that of the founder of an independent metaphysical system, which sought to get rid of the difficulty, so prominent in the Eleatic philosophy, of overcoming the contradiction between the one and the phenomenal many, by enunciating, as the principle of the universe, 'Becoming,' implying as it does, that everything is and at the same time, and in the same relation, is not.

That difficulty did not exist for Herakleitos.

It is even wrong to say that Parmenides combated Herakleitos. There is indeed, a polemic reference, in his poem, to the Ephesian 'double-heads,' as he calls the Heracliteans, but it is now admitted that probably none of the latter had correctly interpreted their master. Their fight with the Eleatics gave rise to the erroneous belief that the masters too had combated each other. Parmenides may not have been fully conscious of his indebtedness to Herakleitos, but we are not entitled to say that he attacked him.

(To be concluded)

DR. F. OTTO SCHRÄDER

CLIMBING

Who climbs the mountain does not always climb,
 The winding road slants downward many a time;
 Yet each descent is higher than the last.
 Has thy path fallen? That will soon be past.
 Beyond the curve the way leads up and on,
 Think not thy goal forever lost or gone.
 Keep moving forward; if thine aim is right
 Thou canst not miss the shining mountain height.
 Who would attain to summits still and fair,
 Must nerve himself through valleys of despair.

Ella Wheeler Wilcox

THE PROBLEM OF REASON IN WESTERN PHILOSOPHY

DURING the last few months, the interest of Theosophists has perhaps been more particularly centred in that new branch of humanity, the sixth sub-race, which, as we are told, is soon going to appear on this earth. Among the various and detailed pieces of information which we have received from the lecture-platform and through the press, the following statement is certainly not the least interesting item :

Pure Reason will be the dominating faculty of the race as a whole, and hence reasonableness, moderation, and equanimity will be characteristics of individuals and communities.

Having been told this by our teachers, it may not be inopportune to trace the development of this faculty of reason in the present, the fifth, sub-race, from its first appearance in the Age of the Reformation, down to the end of the eighteenth century, when it culminated in Kant's great work, *The Critique of Pure and of Practical Reason*.

The time of the Reformation has sometimes been called the coming of age of Europe, because the faculty of discriminating and judging, as we may roughly define reason, showed itself then for the first time in the religious and later in the political life of the race. This does not mean, of course, that the critical faculty of man was altogether absent in the Middle Ages; but, since the system of feudalism bound the vassal with very close ties to his 'war-lord' and 'ring-giver,' loyalty, which means surrender of judgment, seemed to be then the virtue most needed, and belief in authority was the very key-note of the age.

Now the movement of Reformation, which assumed perhaps a more violent character in Germany than any-

where else, was a revolt against authority, an act of self-assertion on the part of reason. The immediate cause of it, according to current historical tradition, was the sale of Indulgences initiated by the Church of Rome, the profits of which were to enable Pope Leo X. to proceed with the building of S. Peter's. But this wholesale remission of sins guaranteed by those papal documents, which freed a man not only from all offences in the past, but also from those likely to be committed by him in the future, from sins on this side of the grave and also on the other, was such an outrage to the religious sentiment as well as to common sense, that it set even the dullest mind thinking, and popular irony in Germany vented itself in the well-known doggerel :

Wenn das Geld im Kasten klinget,
Die Seel' aus dem Fegefeuer springt.

But also the other abuses of the Church which for a long time had been preparing the way for the Reformation—the immoral lives of the clergy, the inability of the layman to read the Bible in his vernacular, the selling of the higher ecclesiastical offices for money—taught the mediæval mind how to judge or to think according to a standard of its own; they resulted in creating ethical ideals and in developing conscience. When Luther at the Diet at Worms, where he had been summoned to recant his heretical doctrines, declared before the Emperor and the assembled Cardinals and Bishops that it was "neither wise nor profitable to do aught against conscience," he voiced the sentiment of a new age.

Now the movement of the Reformation resulted, to put it briefly, in establishing the right of the individual to search the Scriptures for himself, and to make them the basis of his belief and rule of his conduct, instead of accepting the dictum of the Church. This meant the triumph of reason over authority. In Germany the principle of setting reason above established power was not immediately applied in the political life; unless we see in

the war of the Protestant Princes of Thuringia and Saxony against the Catholic Emperor Charles V. a mere rebellion of subjects against their lord ; but in England the revolt of reason led to the struggle between the Parliament and the King, and it resulted in sovereignty being vested in the representatives of the people instead of in one absolute ruler. Reason having gained such great victories in the 16th and 17th centuries, the hope of man rose high, and he anticipated that this faculty of the soul might even explain the mystery of the world.

Now what was the view of the universe in the 17th century which expected so much from human reason ?

In order to understand this better we must take into account the great astronomic and scientific discoveries of the time.

The old Ptolemaic world-system was overthrown ; the earth was no longer supposed to be the centre of the universe, a flat disc, fixed in space, with the sun, the moon and the other heavenly bodies moving around it in their rhythmic dance. Copernicus had advanced the theory that the Earth was a spherical body, spinning on its axis, and revolving with marvellous rapidity around its fiery centre the sun. This theory had been supported by Galileo Galilei, who, by applying mathematics to the laws of motion, became the discoverer of the science of mechanics. Under those circumstances the theory which prevailed in philosophy, at that time, was not so unreasonable after all. The Earth was supposed to be a vast mechanism, a gigantic apparatus which produces the various and manifold forms of life, as the complex machinery of a great factory now-a-days turns out the finished product. This meant that the world was controlled from without, that there was no sentient element in it, no divine Spirit pervading it.

It is true that some philosophers of the day did not accept the mechanistic view. There was, for example, the famous Giordano Bruno, whose theory was diametrically opposed to

the latter. He was also a firm believer in the Copernican world-system, and in Galileo's discoveries in dynamics and statics, on which he based his own scheme of the universe. Now according to his philosophy there are countless solar systems in space, like the one to which the earth belongs, and all are revolving around one common centre, a vast sun. But in his plan there is no mechanical juxtaposition of the heavenly bodies, but the universe forms an organic whole, in which all parts are interrelated, and the whole is sustained by the pulse beat-of One Omnipotent Life.

But, on the whole, the tendency of philosophy in the 17th century was to regard the world as a huge mechanism moving according to certain laws. The great astronomers had discovered these laws, by applying geometry to the laws of motion; therefore mathematics was proclaimed to be the Queen of Sciences; and if you wished to obtain the key to the secrets of Nature, you had to proceed according to strictly scientific principles.

This was the time when the alchemist made his experiments in the secrecy of his study; when by means of compounding various elements, he hoped to arrive at the composition of gold. It was the time when scientists were dreaming of discovering the 'philosopher's stone,' the 'elixir of life,' the 'perpetuum mobile,' and when thousands were even giving themselves up to the practice of magic in their craving to get control over the forces of Nature.

The temper of the period is, so to speak, crystallised in the character of Faust, of whom the great poet Goethe has given us such a soul-stirring picture.

But if Nature could be approached in her hidden haunts by means of the rule, the compasses, the retort, and the distilling apparatus; if mathematical formulæ and scientific laws were to enable you to arrive at a true conception of the outer world, then the key to the riddle of the universe was in the hands of human reason, for our

reason is the embodiment and the application of scientific laws and principles.

Mankind, however, had to learn some humility yet, for reason proved to be unequal to the task assigned to her, and in the monologue of Goethe's *Faust* we have a confession of the failure of the age:

I've studied now Philosophy
 And Jurisprudence, Medicine—
 And even, alas! Theology—
 From end to end, with labor keen;
 And here, poor fool! with all my lore
 I stand no wiser than before:
 I'm Magister—yea Doctor—hight,
 And straight or cross-wise, wrong or right,
 These ten long years, with many woes,
 I've led my scholars by the nose—
 And see *that nothing can be known!*
 That knowledge cuts me to the bone.

So we find in philosophy the singular phenomenon of reason turning back upon herself and examining her own nature, with a view to ascertaining whether she could ever master the world-problem or not.

This was eventually done by Kant, at the end of the 18th century; but the first signs of a subjective tendency in philosophy are found already in Descartes, who died about 1650.

With Cartesius, or Descartes, the great French thinker, we are coming indeed to a turning-point in the history of philosophy. He had become completely dissatisfied with the scholastic doctrines he had learned from the Jesuits; their futile reasonings about theological problems had led him to doubt everything; and so he began his career as a philosopher by trying to find something he was absolutely sure of, something he could not doubt. He found that in the principle of self-consciousness, and therefore made the maxim: "I think, therefore I am;" or, in Latin: "*Cogito, ergo sum,*" the starting-point of his philosophy.

This was indeed a great innovation. Reality was henceforth to be expressed in terms of mind as well as in terms of matter, and the relation between the thinking subject and the objective world, which was never lost sight of in the Vedānta and the Sāṅkhya philosophy, was now to be established also in western thought; this marks the beginning of the modern era. The problem of reason at this period resolves itself into the question: "Does knowledge come to us from without or from within?" This is the controversy about innate ideas.

Are our minds like white sheets of paper on which the things of the world make their impression, or is the soul endowed from the start with certain inborn truths, some divine law engraved on the tablets of our hearts, or some divine wisdom about numbers and space, registered in an imperishable form in our very structures?

Thus Royce, in his *Spirit of Modern Philosophy*, beautifully expresses it.

Now Descartes upheld 'innate ideas' and called them eternal truths. We know them, when we come to look at them squarely, because it is of the nature of reason to know them. That $2 \times 2 = 4$, and that things equal to the same thing are equal to one another, are examples of such truths.

"But," his opponents objected, "if the truths of mathematics are inborn, why do we not find them among the mental endowments of very young children? How is it that the truths of geometry do not come naturally to every child, but that all of them have to acquire them later with more or less difficulty?" Descartes' answer to this is that innate ideas are present in the minds of children as predispositions, not as conscious thought. It is the same as with inherited tendencies, of which he says:

In some families, good breeding and the gout are, so to speak, innate, because they come naturally to every member of those families; yet the children of such people have to be instructed in deportment and etiquette all the same, and infants just learning to walk are happily quite free from gout.

The philosopher most opposed to the doctrine of innate ideas was John Locke, the author of the *Essay on the Human Understanding*.

According to Locke there are only two sources of cognition: sensation and reflexion. We receive all the material for our knowledge from without through the sense organs, and we convert these sense-impressions into concepts and ideas by means of reflexion. To Locke the human mind at birth is a blank, a 'tabula rasa,' on which the things of the outer world make an impression, as a landscape does on the photographic plate. According to him we only learn through experience, and experience, as he sees it, consists in the mind being affected by sensations which it unifies and organises into mental structure.

So the intellect, according to his view, has simply the function of arranging and grouping the material of the senses, but he introduces no new factor into our knowledge, which is expressed as a maxim in his famous saying: "Nihil in intellectu est, quod non prius in sensu fuit." (There is nothing in the intellect which was not previously in the senses.) To this the great German philosopher Leibnitz made the very apt retort: "nisi ipse intellectus" (except the intellect itself), by which he meant that the human intellect had a certain power of its own which was not derived from the senses.

To Locke philosophy owes a great debt for having shown the vast importance of sensation. Accurate information about any subject certainly depends in the first place on clear sense-impressions; and unless we have learned how to use our senses and to observe closely, we shall flounder helplessly on the sea of knowledge. Therefore Locke's doctrine is true as far as it goes, but it does not go far enough. The world with its manifold forms of life is too complex a structure to be interpreted solely in terms of sensation and reflexion.

The two great thinkers who may be said to form the connecting link between Locke and Kant, because they help

to destroy the notion of the materiality of the world, are Berkeley and Hume. Berkeley argues :

Since, according to Locke, all knowledge comes to us through the senses, we can never know anything apart from our sensations, which are modifications of our inner nature ; therefore the outer world being a thing we cannot know, it cannot be said to exist.

Hume so far agreed with Berkeley, that he also denied the substantiality of things :

For, if we come to examine any object, as it is represented by united sense impressions, we only find qualities, activities and states, but no substance.

However, Hume differs considerably from Berkeley with regard to the spiritual element in our cognitional acts ; he does not believe that our knowledge comes from an inner source, and the very idea of ' innate truths ' is foolishness to him.

But perhaps the most conspicuous point in Hume's philosophy is his denial of the law of cause and effect. Now the belief in causality is so deeply ingrained in the human mind, that the denial of it appeared to many preposterous, if not actually sacrilegious ; for it is the most natural thing for us, in case of anything happening, to look for its cause, and to doubt that one event determines or ' causes ' another seems to go against the very order of things.

But Hume argues thus :

In observing any series of events that follow each other in time, we have been accustomed to attribute this sequence to a necessary connexion between the objects, to an inherent force compelling one to act upon the other. As a matter of fact we have only become conscious of a number of experiences, each of which must be taken individually and only for what it stands. But because the events of such a series happen after regular intervals of time, or are co-existent, we have acquired the habit of combining them by the association of ideas, and have called a natural law what is merely an arbitrary process of the imagination.

We shall see later how Kant deals with this problem.

HEDWIG S. ALBAEUS

(To be concluded)



RENDS IN THE VEIL OF TIME

• THE LIVES OF ALCYONE

IV

OUR hero's next life was a life of pilgrimage—pilgrimage of an altogether unusual character, extending over half a century of time and many thousands of miles in distance. Yet he did not commence his wanderings until middle life. One of several remarkable characteristics of this series of lives is their abnormal length upon the physical plane. All these people whose incarnations we have been examining belong to what are called the upper classes, where the average length of life is on the whole greater than

in the lower. A list of seventeen lives of Erato, for example, gives us an average length upon the physical plane of 48 years; twenty-four lives of Orion give us an average of $53\frac{1}{2}$, and eighteen of Sirius an average of $59\frac{1}{2}$ —this latter already distinctly above the normal; but Alcyone's average is no less than 72·7!

Indeed, except when his life is cut short by accident, he rarely stops short of the fourscore years which the Psalmist gives as an extreme limit for the men of his day; and furthermore he seems always to retain full vigor up to the end of these unusually extended incarnations. Whether this is an individual peculiarity or the characteristic of a certain type, we have yet to learn.

This new chapter of our story takes us once more to the south of India, but this time to what is now the Salem district, where Uranus, the father of Alcyone, was an important land-owner—a sort of petty chieftain, who could lead a very respectable regiment of his retainers to the standard of his overlord Mars. Uranus was a man of great courage and justice, and he trained his children in both these virtues, telling them that without these qualities a man of the highest birth was lower than the commonest person who possessed them. He had a large family, but we have recognised only Demeter and Elsa among the brothers, and Neptune and Proteus among the sisters.

Alcyone, who was born in 20,574 B. C., was a bright, engaging, unselfish child, intensely devoted to his mother Mercury. All through her life his love for her never wavered, and he took no action of any importance without first consulting her. Nothing requiring special note for the purposes of our story occurred during his childhood and youth. He received what was considered at the time a good education, and at the age of twenty he married Perseus, by whom he had twelve children; his sons were Herakles, Mizar, Polaris, Psyche, Canopus, and Cygnus, and his daughters Arcturus, Betelguese, Regulus, Arcor, Capricorn and Fomalhaut. He had a beautiful home and all that

wealth could give him; but his desire was rather for the life of a hermit than for that of the world, and his mother encouraged him in this inclination, advising him however to wait until his children were grown up before leaving them.

During his life Alcyone took part in three military expeditions. The first was when he was quite a young man, and accompanied his father, when the latter led out his contingent of soldiers to fight for Mars. On one occasion during that campaign he received some kind of distinction for signal service rendered. On the second of these expeditions he was alone, but on the third he was accompanied by his sons, and Herakles performed an act of bravery under the eyes of Mars, who was now quite old. In consequence of this act Mars took Herakles into his body-guard, where, subsequently, the latter was able to render him many little services.

When this expedition was over, the King summoned Alcyone to his presence, and requested that Herakles should assume his father's duties in the kingdom. Alcyone replied that whatever the King wished should be done, but that he believed himself still quite able to continue his services towards him. But the King said:

"No; it will not be possible, for when you return to your home you will find that you have sustained a great bereavement, in consequence of which you will no longer fight for me in this life, and on your next visit to this city you will wear the robe of a holy man—a pilgrim."

"Be it as the King wills," said Alcyone; "but living or dead I shall always be at the King's service."

"It is true that you will do me service," replied Mars, "not this time only but many times, through kalpas yet to come; yet your greatest service will be not in fighting my enemies, but in helping me to build up a kingdom in the future which shall endure for thousands of

years, and the results of your achievements in that future kingdom will never pass away." The King then thanked him and bade him farewell.

When Alcyone reached home he found that the prophecy of Mars had been fulfilled. The bereavement which the King had foretold was the death of his mother Mercury. This was so great a sorrow to him that he felt unable any longer to engage in the affairs of ordinary life; so, as his children had now all attained years of discretion, he determined to carry out his long-cherished intention of becoming a hermit or ascetic. He therefore left his eldest son Herakles to represent him at the court of the King, and his second son Mizar to carry on his duties as land-owner.

Herakles, though still quite a young man, became not only a great captain under Mars, but also a highly trusted adviser. He was very popular, and greatly beloved by the people. In time he became a close friend of Orpheus, the eldest son of Mars, and after the latter had succeeded his father on the throne he made Herakles his chief minister, in which capacity he worked faithfully for many years. At last some serious difference of opinion arose between the King and his prime minister, on some question of policy. Because of this Herakles, who was of a hypersensitive nature, resigned his post, and asked to be appointed to the governorship of a distant province. The King granted his request with much regret, and Herakles became practically the absolute ruler of that province, as the King did not interfere with him in any way. In due course the King died, and soon after that his successor, Cetus, issued some mandate which Herakles considered it would be unwise for his people to obey; by disregarding it he practically declared himself independent, and may therefore be said to have founded a small separate kingdom. Herakles had married Gemini, a lady who was stormily affectionate, but of an impulsive nature and not very strong character, and they had ten children, Erato, Ausonia, Melete and Concordia being among their sons,

and Capella, Spica, Auriga and Andromeda among their daughters.

Meanwhile Alcyone's second son, Mizar, managed the vast family estate very satisfactorily. He surprised everyone by marrying a slave girl (Irene) whose story is as follows. In the second war in which Alcyone fought under Mars, a number of prisoners were captured and made slaves. Among them was a man whose daughter was so strongly attached to him that when he was carried off as a captive she refused to be separated from him. After her father's death the daughter became a slave in Alcyone's household, and grew very much attached to him, serving him with great faithfulness and assiduity. She helped to look after his children, and when Mizar was left practically the head of the family, he took the bold step of making her his wife—an act which he never had the slightest reason to regret. Their eldest son was Cassiopeia, and among their daughters were Altair, Wenceslas, Leto and Centaurus.

At the time of Alcyone's inconsolable grief over his mother's death, a revered friend suggested that he should accompany him on a pilgrimage to see a holy man who lived at a sacred shrine to the south of Alcyone's home. So they arranged to make the pilgrimage together, and Alcyone's youngest son Cygnus went with them, to take care of his father. When they reached the shrine, the wise and holy priest (Jupiter) received them most kindly, and Alcyone was greatly consoled by listening to his words. He also permitted Alcyone to witness certain secret ceremonies which much resembled the Eleusinian Mysteries, and these stimulated his psychic faculties to such an extent that during one of them he not only had a vision of his mother, but was able to communicate with her. He was so deeply impressed by the beauty of the temple and its ceremonies and the saintliness of the high priest, that when he was told that there were many such shrines in India he then and there made a vow to visit them all before he died. This vow seems to have been occasionally taken by

ascetics at that period, but most of them died before they accomplished it.

Alcyone soon found that he could continue to communicate with his mother Mercury, and this was a great joy and comfort to him. She approved greatly of his pilgrimage, and undertook to guide him from shrine to shrine on his way. We next see him at a great temple situated where Madura now stands, the high-priest in charge of which was Saturn.

Some time after he left this place, we find him at a shrine in Central India near the Godavari river, where Bṛhaspati welcomed him with the warmest hospitality and friendship.

Soon after this a regrettable incident occurred. It will be remembered that Cygnus accompanied Alcyone on his travels. Cygnus was very deeply attached to his father, utterly ready to serve him in any way, showing wonderful fidelity and devotion. This was one side of his character; but on the other hand he was always getting himself involved with the opposite sex. On three separate occasions during this pilgrimage he got himself into serious trouble, and Alcyone had much difficulty in pacifying the people concerned. Each time Cygnus had promised amendment with many protestations and very real sorrow; yet temptation was often too strong for him. Alcyone again and again threatened to send him home, but still this trouble recurred. On the fourth and last occasion the case was a peculiarly bad one, and the facts became generally known, giving rise to strong popular indignation, so that Alcyone and Cygnus were compelled to make their escape hurriedly in the middle of the night in order to avoid being lynched by an angry crowd. They took refuge in a jungle, and were there attacked by a tiger. As the tiger was about to spring, Cygnus—who was full of remorse and had been bitterly reproaching himself for the trouble he had caused—threw himself in front of his father so as to receive the full weight of the animal. Alcyone at once attacked the beast with his staff, which was the only weapon he had, and eventually succeeded in beating it off;

but Cygnus was already dead, and his father deeply mourned his loss.

Alcyone journeyed next towards Burma, and when he reached the neighborhood of Chandernagar he visited a shrine and temple which were in charge of the high-priest Venus. We noticed much of an astrological nature in the worship here, and on the walls of the temple there were planetary symbols made of magnetised metal.

From thence Alcyone proceeded towards the north-east, and eventually arrived at a shrine in the Lakhimpur district near the Brahmapuṭra river. It was in charge of a Chinese priest (Lyra) who had come from the north (Tibet) to found a new religion under the direct inspiration of the Mahāguru. This priest at a much later period became the philosopher Lao-tse. He presented to Alcyone a remarkable talisman, made of a kind of black stone, inlaid with minute Chinese characters in white. The inscription had been made with such accuracy that it looked as though it were done with some chemical which had taken the color from the stone, so that it resembled white veining in black marble. This talisman gave out remarkably powerful vibrations, and the object of this gift was said to be to place Alcyone under the protection of certain exalted influences which were directly subordinate to the Mahāguru himself. Before Alcyone took leave the high-priest pronounced over him a remarkable benediction, prophesying for him a vast sphere of usefulness in the far-distant future.

The next temple that Alcyone visited formed part of a small monastery situated on a snowy hill-side, near Brahmakund. The sites of many of these shrines appear to have been consecrated by the Mahāguru personally, some twenty or thirty thousand years before. He established some of them by quite physical-plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyana.

After leaving Brahmakund, Alcyone spent several years in journeying slowly across the whole north of India, during which time he met with many adventures of various kinds. Perhaps the next point of special interest for us is his visit to a shrine at Mount Girnar in Kathiawar, where Alcestis was the chief priest. With this place both he and Orion were very closely connected in a subsequent life; and there is now a magnificent Jain temple there, one hall of which Alcyone himself built in that later time.

From here Alcyone went to Sœmnath, a place situated near the sea, with a fine view. The temple here was in charge of Virāj, and was built on a very magnificent scale.

In order to reach the next shrine of importance Alcyone had to return northwards and was compelled to cross a long, barren, deserted tract of country, not far from where Ahmedabad is now.

We next see our pilgrim in the district of Surat, at a sort of pagoda temple. The shrine here was in charge of an old priest with a white beard and an impressive manner, a splendid, majestic man, extremely intellectual, though perhaps with too little heart. This priest (Pallas) was known in a very much later life as the philosopher Plato. The officials connected with this shrine were rather of the nature of statesmen than of ascetics.

After Surat, Alcyone visited a temple in the Vindhya hills, called by an Atlantean name, but not of any special interest. It had a talking image which was worked by means of a speaking-tube, but the priests who managed this had no feeling that they were deceiving the people. The priest who spoke really believed that he was inspired by the deity, and in sending his message through the mouth of the image, he considered that he was merely putting it in the way most calculated to impress his audience. There were some very good people among the priests there, one of them being Phoece, who had taken to wife Procyon.

Passing on, the wanderer visited a number of places on the way home, and altogether spent about fifty years of his life in fulfilling his vow. He finally took up his abode in the cave which he had inhabited before starting on his pilgrimage, where he lived to the unusual age of one hundred and nine.

During his meditations Mercury constantly appeared to him and gave him much advice and instruction. She helped him to recover the memory of previous lives and of those who had been with him in them, so that his cave was peopled with thought-forms of many of the characters who have previously appeared in this series of lives.

DRAMATIS PERSONÆ

VIRĀJ :
JUPITER :
SATURN :
BṚHASPATI :
VENUS :

} High Priests of Shrines.

MARS : ... *King. Wife : Osiris. Son : Orpheus. Grandson : Cetus.*

ALCYONE : ... *Father : Uranus. Mother : Mercury. Brothers : Demeter, Elsa. Sisters : Neptune, Proteus. Wife : Perseus. Sons : Herakles, Mizar, Polaris, Psyche, Canopus, Cygnus. Daughters : Arcturus, Betelguense, Regulus, Arcor, Capricorn, Fomalhaut.*

HERAKLES : ... *Wife : Gemini. Sons : Erato, Ausonia, Melete, Concordia. Daughters : Capella, Spica, Andromeda, Auriga.*

MIZAR : ... *Wife : Irene. Son : Cassiopeia. Daughters : Altair, Wenceslas, Leto, Centaurus.*

LYRA : ... *Priest who was afterwards the philosopher Lao-tse.*

PALLAS : ... *Priest who was afterwards the philosopher Plato.*

ALCESTIS : ... *Priest of Girnar.*

PHOCEA : ... *Priest of Temple in the Vindhya Hills. Wife : Procyon.*

V.

We pass now to another of the wonderful old-world civilisations, for the next birth of our hero was in the year 19,554 in the old Turanian race, in what is now China. He was the son of Mira, who was a man of considerable wealth and influence, and had held at various times high offices in his district. Mira was a sharp imperious man, but just and kind-hearted, and always very good to the little Alcyone, though sometimes he did not understand him, and so was a little impatient. Alcyone's mother was Selene, also a very kind-hearted person; a studious woman, more occupied with philosophical questions than with household cares. Mira had an intense admiration for her and was very proud of her learning and literary ability, and these feelings were fully shared by Alcyone as soon as he grew old enough to understand. Perhaps the principal influence in his life was that of his brother Sirius, who was two years older than he, and consequently a kind of boyish hero in his eyes. Even as children these two brothers were inseparable, and though they occasionally got into mischief they were on the whole fairly good little boys.

When they were aged ten and eight respectively, one of their chief delights was to sit at their mother's knee and listen when she expounded to them her theories. Of course they did not fully understand them, but they were delighted at her evident pleasure, and naturally by degrees they absorbed a certain amount of her ideas. They were specially charmed with a book which she had herself written, which seemed to their childish minds quite a divine revelation. It was an attempt to explain and popularise the teachings of a book of great antiquity which had been brought over from Atlantis; it seems to have been the original form of one of the Upanishats. The original of this book the children were taught to regard with the greatest respect and reverence. It was illustrated with a number of curious colored diagrams over which they used to pore with the keenest interest, although their interpretations of them were obviously fanciful.

When Alcyone was about twelve years old, by a very brave action he saved his brother Sirius from serious injury—perhaps even saved his life. They were running along together in the woods, Sirius as usual a few paces in advance, when they came upon the remains of a camp-fire which had been made in a shallow pit. The fire had burnt down so that nothing but a black charred mass was visible on the surface, and Sirius jumped upon it without any suspicion of its nature. He broke through the surface and sprained his ankle with the jerk; and he was so occupied with the pain of the sprain and with trying to disentangle himself that he did not know that the flames had burst out behind him and fastened upon his clothing. Alcyone, running up, grasped the situation, and immediately sprang upon him and tore the blazing garment off him, burning his own hands sadly in the act; then, seeing that his brother was crippled and helpless, he dragged him away from the rapidly reviving fire, and rolled him over on the grass to extinguish the smouldering cloth. The boys got home with great difficulty, each helping the other, for Sirius bound up Alcyone's burnt hands, and Alcyone acted as a kind of crutch for Sirius as he hopped painfully along on one leg.

The two brothers, as they grew up, became enthusiastic exponents of their mother's theories, which brought them to some extent into opposition to the orthodox ideas of the period, and caused them to be regarded as eccentric. Fortunately, however, at that time and place people seem to have been tolerant on religious matters, and there was no persecution of any sort because of difference of opinion.

When Sirius was about twenty and Alcyone eighteen, they both fell violently in love with Albireo, a young lady who had royal blood in her veins, being the grand-daughter of Mars, who was at this time Emperor of Western China. (Vajra, a daughter of Mars, had married Ulysses, the governor of the province in which our family lived, and report said that she led him a very unhappy life. However that may have been, one of their daughters was Albireo, and she

was a very beautiful girl, of kindly disposition, though high-spirited and imperious.) The brothers were unconscious rivals for her hand, but happily Sirius discovered in time the state of his brother's affections, and instantly resolved to crush down his own feelings for Alcyone's sake. He placed the whole of his share of the family fortune at Alcyone's disposal to enable him to prosecute his suit in a fashion worthy of the exalted rank of his lady-love—not that she herself cared for money so long as she had what she wished in other ways; but her father's consent was to be bought only by costly presents, and still more by a display of the power which great wealth gives. Alcyone refused for a long time to accept his brother's gift, but the attitude of Ulysses practically forced him either to do so or to resign his aspiration to the hand of Albireo. Sirius would not hear of the latter course, alleging that the connexion would be of high importance for the family, though his real reason was that he knew failure in his suit would break the heart of the brother whom he loved more than anything else in the world.

There were other suitors—notably a dashing but unprincipled young fellow (Scorpio) who was possessed of great wealth, but was not of good family. He was trying to push his suit in all sorts of underhand ways, and his plans soon brought him into collision with Sirius, who heartily despised and disliked him. When finally Sirius and Alcyone succeeded in arranging the marriage of the latter with Albireo, Scorpio was furious, and rushed away in a rage, swearing to be revenged upon them, but they only laughed at him and challenged him to do his worst.

Later Scorpio returned, pretending to regret his anger and to be heartily anxious to atone for it and to co-operate in making the betrothed couple happy. He told them that, feeling ashamed of his outburst, he had consulted an astrologer to know what he could do to help them, and had been told of a great treasure which was destined for them, which they could obtain only through his assistance. He stated

that this was concealed in a certain cave in a valley in a distant part of the country, and offered to take them to the place. Alcyone, being honest and unsuspecting, gave ready credence to the tale, all the more since they needed money for the marriage; but Sirius had his doubts, and insisted upon accompanying the party. When they drew near to the spot Scorpio contrived that he should be delayed—in fact he bribed the servant to cause some slight detention, so that Alcyone and another servant (Boreas) went on alone towards the cave.

Sirius had thought nothing of the delay at first, but when other minor obstacles cropped up he began to be uneasy, and suddenly a sort of vision flashed before his eyes in which he saw Alcyone being attacked by wild beasts, and he felt instinctively that the whole affair was a diabolical plot. Though this was only an intuition, and he had no proof, he at once accused Scorpio of double-dealing and attempted murder, and challenged him so vehemently that the villain quailed before him and practically admitted his guilt. Sirius bound him and left him in charge of a servant, assuring him that if Alcyone came to any harm he would not fail to kill him on his return. He took with him another man and hurried in pursuit of his brother, whom he overtook just in time to prevent him from trying to enter the cave. Then they went round to the cliff above and watched to see if there was any foundation for the idea about wild beasts, and presently they saw two clouded tigers come out from it. When they returned they carried Scorpio with them as a prisoner, and delivered him over to the governor Ulysses, who when he heard their story banished him from the country.

All this time Alcyone had not the least suspicion of the unrequited affection which was eating out the heart of Sirius. When all was arranged and the marriage day actually fixed, Sirius rather broke down, and made some excuse to go away to a distant city. Alcyone was much surprised and somewhat hurt at his brother's absence from the ceremony, as he could

not understand it; but after the marriage it appeared that Albireo had had her suspicions, and it was through her intuition that the truth at last came out. Alcyone was full of remorse, and declared that though he could not have lived without Albireo he would far rather have died than have thus supplanted his beloved brother. But Sirius comforted him and said that without the will of the gods he could not have known what was in his brother's mind, and so his sacrifice must have been acceptable in their eyes, and that therefore Alcyone also must accept it cheerfully as the decree of fate. Still Sirius never married, but remained always true to the memory of that first love; and indeed Albireo was much touched, and declared that she loved and honored them both equally.

Sirius and Alcyone had a younger sister Vega, to whom they were very deeply attached. Pollux, an acquaintance who was invited to the house, formed an illicit attachment to this young sister and betrayed her, and when discovery was imminent he fled. Alcyone and Sirius resolved to avenge their sister's wrong, and set out together in pursuit of him. They hunted him all over China for two years, and eventually traced him to the northern part of the country. While engaged in this pursuit Alcyone fell ill at a place called Uрга. There was a celebrated temple there, presided over by Orpheus, a Lama with a long white beard. He was very hospitable to the brothers, took them in and appointed Auriga, who was one of his priests, to look after Alcyone. This young priest took a great fancy to his patient, and was unremitting in his attentions. When Alcyone was quite well again, and they started once more on their quest, this young man accompanied them for some distance and was of great assistance to them.

They found that Pollux, who was evidently in great fear of them, had crossed to the island of Saghalien in hope of escaping them. They however followed him thither, and finally overtook him and killed him; then they returned home with a sense of duty accomplished. According to the

morality of the time this slaying of Pollux was supposed completely to rehabilitate Vega, and after a time she married Tiphys, a rich merchant of the town and a member of the governor's council, and their eldest daughter was Iris, who afterwards married Leo. Mizar had previously married Polaris, who was the son of the librarian of the principal temple. They lived very happily, and in due course Polaris succeeded to his father's office.

During their absence the banished Scorpio had returned disguised as an ascetic, and had succeeded in securing the patronage of Castor, who was a statesman of considerable influence. While abroad Scorpio had somehow acquired mesmeric power and a knowledge of magic of an undesirable kind, and while begging for food at Castor's house he seems to have marked him as an easy prey, and used his mesmeric power to obtain an invitation to stay permanently in his house. By degrees he gained a great influence over Castor, who had him installed at one of the temples as a holy man. He maintained his position at that temple for many years, and practised his arts upon the people with great success. He never forgot his enmity to Sirius and Alcyone, and gradually poisoned Castor's mind against them and caused a great deal of trouble, for Castor to some extent succeeded in influencing Albireo's father Ulysses against them also, so that strained relations were created within the family. Scorpio found a fit instrument in Thetis, a young woman of doubtful character, who fell in love with Alcyone's eldest son Leo, and appealed to Scorpio for help to obtain some sort of love-philtre to administer to him. Scorpio agreed to help her on condition that she made over to him all the money that she inherited from her father. He then made clay images of Leo and of the young woman, and made many mesmeric passes over them with various weird incantations, and then contrived to conceal them in Leo's bed-room.

His magic worked to some extent, and he did succeed in creating in Leo's mind an infatuation for the young per-

son, so that he even talked of ruining his life by marrying her. Leo's sister Mercury, however, was intuitional, and sensed the existence of some kind of plot; also she knew that her brother would never of himself have been attracted by a woman of such coarse type. She spoke to her father and uncle about it, and declared her conviction that Scorpio was somehow involved in the plot, and that he was an impostor. Sirius had long suspected him, having seen evidence that he tricked the people in various petty ways, and on the strength of what Mercury said he set himself definitely to investigate, and soon succeeded in tracing Scorpio's identity. This discovery at once rendered Scorpio liable to the death penalty, as his sentence of banishment had forbidden him to return to the country on pain of death; so he was forthwith executed.

All his plots were laid bare by Mercury's swift intuition, so that not only was Leo released from his spells, but Ulysses and Castor saw how they had been misled, and perfect harmony was restored. Ulysses was anxious to atone for his previous coldness and distrust, so when a few years later he fell ill and was told by his doctors that he could not recover, he sent an embassy to Mars announcing his approaching death and begging that Sirius might be appointed in his place. Mars was pleased to accede to his request, and Sirius became governor of the district. He appointed Alcyone chief judge, and they both held their offices with much honor and respect until their death in the year 19,485.

The exposure of Scorpio had greatly enhanced the reputation of Sirius, and his scrupulous probity maintained it at the highest level. His niece Mercury, to whom the discovery was really due, entered the temple as a postulant, and was noted for her clairvoyant faculty and her power to cure certain diseases.

When she was about thirty, Mars, now a very old man, made a sort of triumphal progress through his kingdom, and when he came into their district it was the duty of

Sirius and Alcyone to entertain him. Thus it happened that Mars met Mercury, and was at once greatly impressed by her. He did not lose sight of her, and eventually induced her to leave the temple and marry Osiris, one of his grandsons, so that later she became queen of the country. But that of course was long after her father's death. Sirius and Alcyone were just as inseparable as old men as they had been as boys; throughout a long life no misunderstanding had ever arisen between them, and they died within a few days of one another, each feeling his life imperfect without the other. As Sirius had never married, Alcyone's son Leo was appointed to the vacant governorship, which he filled very creditably, greatly assisted by the tact of his good wife Iris.

DRAMATIS PERSONÆ

MARS: ... *Emperor. Daughter: Vajra. Grandson: Osiris.*

ULYSSES: ... *Governor of Province. Wife: Vajra. Daughter: Albireo.*

ALCYONE: ... *Father: Mira. Mother: Selene. Brothers: Sirius, Ajax. Sisters: Vega, Mizar. Wife: Albireo. Son: Leo. Daughter: Mercury.*

AJAX: ... *Wife: Aletheia.*

VEGA: ... *Husband: Tiphys. Daughter: Iris.*

MIZAR: ... *Husband: Polaris.*

LEO: ... *Wife: Iris.*

MERCURY: ... *Husband: Osiris.*

CASTOR: ... *Statesman.*

ORPHEUS: ... *Lama of Temple at Urga.*

AURIGA: ... *Young Priest at Urga.*

BOBEAS: ... *Faithful Servant of Alcyone.*

POLLUX: ... *False friend.*

SCORPIO: ... *Rival.*

THETIS: ... *Adventuress.*

VI

The cradle of the great Āryan race was on the shores of the Central Asian Sea, which (up to the time of the cataclysm which sunk the island of Poseidonis beneath the waters of the Atlantic Ocean) occupied the area which is now the Gobi Desert. The great Founder of the race, the Manu Vaivasvata, had established his colony there after the abortive attempt in the highlands of Central Arabia, and after a long period of incubation and many vicissitudes the race had become great and powerful. Several times during the ages of its existence had the Manu sent forth huge hosts to establish sub-races in various parts of that vast continent, and at the time of which we have now to write once more this virile nation was outgrowing its boundaries. During its history the Manu had incarnated again and again to direct it, but at the time of Alcyone's birth (18,885 B. C.) he had not shown himself physically among his people for many centuries, and so there had been time for differences of opinion to arise as to exactly what his intentions had been.

A section had grown up among them who argued that now that the new race was definitely established, and there was no danger that the type could be lost, the strictest ordinances of the Manu as to not mingling with other races were no longer intended to be operative. Consequently certain families allowed themselves to intermarry for political purposes with some of the rulers of the Tartar races. This was considered as a crime by the more orthodox, and it led to so much friction that eventually those who held the wider opinion established themselves as a separate community which in course of time grew into a considerable kingdom. They themselves, however, seem very soon to have abandoned the idea of intermarriage with the other races, so that there was practically no perceptible difference of type between the two tribes, but this did not in the least heal the religious division, which on the contrary seems to have been accentuated by the passage of time. The great bulk

of the Aryans regarded with horror this tribe which had once intermarried, and would have no dealings with them. The adoption or development of difference in language among them still further emphasised the division, and they were regarded as a hostile race for centuries before the rapidly increasing orthodox Aryans occupied their original territory after many battles, and finally drove them out into the desert.

The cultivable land round the shores of the Gobi Sea was a limited area, and the great central orthodox kingdom of the fifth root-race occupied all the best part of it. This separated race had therefore to be content with much less desirable territories, and they settled chiefly in valleys around the northern hills. The central race increased so rapidly that it was constantly pressing upon these independent tribes and trying to annex their valleys. The orthodox people were so extraordinarily bigoted and intolerant that they could not mix peacefully with these others who differed from them, but regarded them as demons to be exterminated, so that for the most part no compromise was possible.

Mars, who was at this time King of one of the tribes which constituted this seceding race, had long been much troubled by the incursions of the orthodox, and though he had contrived to resist them so far, he knew that he could not hope to do so indefinitely, for his tribe, though large and well-organised, was a mere handful compared to the multitudes of the central race. Unless he fought persistently against them his race would speedily be exterminated, and it seemed as though the most determined resistance could only postpone for a while this inevitable end. In his perplexity on this point he had frequently asked counsel from his religious teacher Jupiter; the latter always strongly advised against fighting, but did not tell him how he was to maintain the existence of his people.

The difficulty was constantly becoming more acute and the danger more imminent, when in answer to many prayers

and appeals there came at last to Mars a vision which decided his course of action. Both the orthodox and those who were considered unorthodox venerated equally the memory of the Manu, and gave him all but divine honors, so when he appeared to Mars in a dream, and gave him counsel as to his difficulties, he very gladly accepted the solution offered.

The Manu told him that the dilemma in which he found himself was not the result of any play of chance forces, but had been specially arranged long beforehand as part of his plan. He announced that it was his desire that Mars, whom he had specially chosen for the work, should lead the vanguard of the greatest migration in history—that he should take his tribe and journey westward and southward for many years, until he reached a certain sacred land which was prepared for him—a land of unexampled fertility, in which great spiritual as well as material progress could be attained. Here he should settle and flourish exceedingly; and he was specially enjoined to treat well and kindly all the tribes and races with whom he came in contact, fighting with them only when actually compelled. He was to enter upon this promised land and move slowly onward to its very extremity, and it was foretold to him that the tribes of the orthodox empire, who were pressing so hard upon him, would rejoice over his departure and exult in their occupation of his lands; but that in the future they also should be compelled to take the same journey upon which he was now to embark, and that when they had made the journey they should find his people in possession of the most desirable part of the promised land, and that their efforts to oust them would be unsuccessful. He was further told that he himself in future lives would take no inconsiderable part in the direction of these migrations, and that as a reward for all this hard work he and his wife Mercury would have the privilege in the future of doing an even greater work—such work as the Manu himself had done. The prophecy referred specially also to his sons Herakles

and Alcyone, and expressly stated that work of a similar nature awaited them still further in the future.

This vision at once lifted Mars out of all his perplexities and filled him with enthusiasm for the mighty mission confided to him. He ordered a great assemblage of all his people, and told them what he had seen and heard, and what he had decided to do, and he spoke so convincingly that he carried the entire tribe with him and infected it with his own zeal. He instructed them to gather together great stores of food in its most portable forms, and to drive with them the strongest and best of their flocks and herds. He consulted his astrologers as to the best day for the start, and just before it he planned and carried out a successful raid upon the territory of his orthodox enemies, gaining thereby a great amount of property which was useful to him, and having his own people safe out of the way and far on their journey before reprisals could be attempted.

There was amongst his subjects a considerable party who regarded this migration as a wild scheme and the vision of Mars as a delusion. The head of this recalcitrant party was Alastor, and he declared that his conscience would not allow him to follow a leader whom he believed to be under the guidance of some evil or diabolical power which was deceiving and misleading him, and causing him to undertake a mad enterprise which could only end in the utter ruin of those who were foolish enough to follow him. To this tirade Mars replied that he would force no man to accompany him, for he wanted none but loyal and willing co-operators, and that Alastor and his followers might stay behind if they pleased. Only a comparatively small number of Alastor's party were prepared to take so extreme a step, and most of his friends urged him to reconsider his determination. He however remained obstinate, declaring that he and his band of Adullamites were the only people who were really faithful to the commands of the Manu, since they stayed

in the country where he had established them and refused to be diverted from their manifest duty by hysterical dreams and pretended revelations.

Mars wasted no more time over him, but told him that he might go to destruction in his own way. Alastor did stay behind, and displayed a certain amount of ingenuity in his endeavor to make the best of the situation. As has already been said, Mars had organised a raid upon the orthodox, and naturally their ruler fitted out a punitive expedition to crush the audacious mountaineers. Alastor boldly went out to meet this army, announced himself as the head of one of two rival parties existing in the mountain kingdom, and offered his support to the invaders on condition of good treatment for himself and his people. He stated that for a long time he had been convinced that the men of his own tribe were wrong in having long ago intermarried with Atlanteans, and that he had often wished to join himself to the orthodox empire, but had been prevented from doing so by Mars. He described the route taken by the latter in his migration, and offered to show the invaders how, by taking a short cut across the hills, they could overtake him and probably defeat his people. The orthodox leader thought it best to accept his offer of assistance, and promised him the lives of his followers in return for this treachery. The expedition plunged into the mountains under Alastor's guidance in the effort to intercept Mars; but being unused to and unprepared for high altitudes its members suffered exceedingly, and when after many hardships they did succeed in meeting Mars they were defeated with great slaughter. The leader, however, escaped and promptly put Alastor and his myrmidons to death.

True to his instructions, Mars endeavored to avoid fighting as far as he could. When he approached any organised kingdom he always sent an embassy to its ruler announcing that he and his people came in peace and amity, in obedience to a divine command, and that all

that they desired was to be allowed to pass quietly on their way to carry out the orders which they had received. In most cases the required permission was readily given, and often the inhabitants of the countries through which they passed received them hospitably, and sped them on their way with gifts of food. Sometimes a chieftain was alarmed by the report of their numbers, and refused them admission within his frontiers, and when that occurred Mars turned aside from the direct line of his course, and sought for a more friendly ruler. Two or three times he was savagely attacked by predatory tribes, but his hardy mountaineers found no great difficulty in beating them off.

Under these conditions Alcyone's early life was an unsettled and adventurous one. He was about ten years old when his father decided upon the migration, and consequently at an age to enjoy to the full the constant change and adventure of it. He had as it were two sides to his character—one frankly boyish and fond of all this excitement and variety, and the other dreamy and mystical. He dearly loved both of his parents, but he seems to have specially associated his father with the former of these moods and his mother with the latter. On some days he rode by his father at the head of the caravan, or dashed on far in front on some sort of scout duty, keen and active and very much on the physical plane; on others he remained behind with his mother, often riding curled up in one of the panniers on the back of some draught-animal, buried in his own visions and taking no heed of the country through which they were passing.

In this latter condition he seemed to be living not in the present but in the past, for he had often extraordinarily vivid visions (most often really of past incarnations, though he did not know that) which he regarded as so entirely private and sacred that he would hardly ever speak of them even to his mother, and never at all to any one else. These visions were of very varied character, some of them connected with lives which we have already investigated, but others

which are at present unknown to us. In many of these scenes his father and mother appeared, and he always recognised them, under whatever veil of race or sex they might be hidden. Sometimes, when a rare wave of confidence swept over him, he would describe these visions to his mother, making them marvellously picturesque and life-like. He called them his picture-stories, and he would say: "Mother, in this story you are a priest in the temple," or "In this you are my mother, just as now," or again "In this you are my little baby, and I carry you in my arms."

Whenever he said these things his mother felt herself identified with the figure in the vision, and her memory was as it were awakened by his. She remembered now that when she was herself a child she used to have similar recollections, though as she grew older they faded from her mind; and she realised that her son was seeing what she used to see. In one of his most splendid visions—that which he liked best of all—neither his father nor mother appeared, but he saw himself as a young girl filled with intense love and determination, rushing through raging flame and suffocating smoke to rescue a child who was the hope of the world—a memory of the life in Burma three thousand years before. But he had also other memories in which his parents bore no part, and some of these were far less desirable.

One curious set of visions which came now and then appeared to image some ceremonies of the darker magic, evidently from a very remote past. They were indescribably weird, yet thrilling, and they excited a feeling of inexpressible horror and loathing which was yet somehow mingled with a kind of savage ecstasy. There was about them a distinct sense of something radically unholy and evil—something from which Alcyone's present nature shrank with terror and disgust, while he was yet keenly conscious that there had been a time in the far-distant past when it had filled him with a fierce joy—when he had somehow been able to revel in what now he utterly abhorred. He disliked these visions intensely, yet occasionally they asserted themselves,

and when one had commenced he seemed compelled to play his part in it to the end. Of these he had never been able to speak to his mother, though she had twice noticed the prostration which followed them, for he came out of them in a condition of profuse perspiration and utter nervous exhaustion. But he said only that his dreams had been terrifying, but that he could not describe them.

It is not easy to recover the actual subject-matter of these evil visions, but they evidently reflected some of the wild orgies of the darker worship as practised in Atlantis—something of the same order as the alleged witches' sabbath of the Middle Ages—a kind of riotously sensual adoration of some strange personification of evil belonging to an existence which humanity has now altogether transcended. Its devotees appear among other things to have been able by the use of some potion or unguent to assume animal forms at will and to levitate these transformed physical bodies. In looking back involuntarily upon these unholy revels Alcyone always saw himself with a partner—always the same partner; and he knew that it was for the love of that partner that he had thrown himself into this cult of evil, that her seduction had drawn him into it and taught him to enjoy it. Yet even amidst his horror he knew that she had had herself no evil purpose in doing this—that it was because she loved him that she shared with him what for the time made her happy, that in reality she would have died rather than harm him, and that it was only her ignorance which permitted her to be used as a lure by malicious powers behind. These unpleasant visions came to the boy but rarely, and they would not have merited such detailed mention but for the fact that a few years later they were shown to have a close connexion with one of the recurrent characters in our story.

Some time before the birth of Alcyone a certain Mongolian chieftain had come to take refuge in the kingdom of Mars. This chieftain was the younger brother of a reigning chief who was (apparently not undeservedly) very un-

popular with his people. The younger, on the contrary, was universally liked, and there was a conspiracy, though entirely without the young man's knowledge, to dethrone the elder brother and set him up in his stead. This was discovered and suppressed, but as it was impossible to persuade the elder brother that the younger had not been privy to it, he had to flee for his life, and it was in this way that he came to seek refuge with Mars. He and two or three friends who had escaped with him proved harmless and indeed desirable members of the Āryan tribe, so they settled down and were accepted without further question.

They had brought their wives and children with them, so they formed a kind of minor community within the tribe, living amongst it but not intermarrying with it. This young chieftain (Taurus) had several children, but the only one that comes into our story is Cygnus, a daughter who was about the same age as Alcyone, with whom she fell violently in love. They played together often as children, but along with many others, and it does not seem that Alcyone specially differentiated her from the rest, though he was always affectionate to all. As they grew older the boys and girls drew more and more apart in their games, and so he saw less of her, but she never for a moment forgot him.

When she was seventeen her father married her to Aries, who was the son of one of his companions. He was much older than she was, and she had no affection for him, but her wishes were not consulted in the matter; it was entirely an affair of policy. Her husband was not a bad man, and was never unkind to her, but he was absorbed in his studies and had no attention to spare for his young wife, whom he regarded rather as part of the necessary furniture of a home than as a sentient being who might possibly have claims upon him.

For a long time she fretted silently against this, being all the time madly in love with Alcyone, and seeing him only occasionally and casually. At last there came a time

when he was sent on ahead of the main body on a dangerous scouting expedition; hearing of this and fearing that he might be killed, she seems to have been reduced to desperation, and she fled from her husband, dressed herself in male attire, and joined the small band of men whom he was taking on this perilous expedition. Alcyone succeeded in carrying out the instructions of Mars, but only at the cost of the loss of many of his men, and among others Cygnus was fatally wounded and her sex discovered.

She was carried before Alcyone, and when he recognised her she asked to be left alone with him for a few moments before her death. Then she told him of her love and her reason for thus following him; he was much surprised, and deeply regretted that he had not known of her affection before. As he stood beside her his mind was persistently haunted by the most vivid presentment of his old vision of the wild orgies of Atlantean magic, and like a glare of lightning it burst upon him that Cygnus was identical with the female companion of that strange old witchcraft. He was so struck by this revelation that his manner showed it, and she, who had known something in childhood of the visionary side of his nature, at once divined that he was seeing something non-physical, and set her will with all her remaining strength to see it too. She had not been at all psychic during life, but now as death approached the veil was to some extent broken through by her earnest effort, and as she seized his hand the vision which he saw opened before her eyes also. She was horror-stricken at his evident horror, but at the same time in a way delighted also, for she said:

“At least you loved me then, and though through ignorance I led you into evil, I swear that in the future I will atone for this and regain your love by loyal and ungrudging service to the uttermost.”

Saying this she died, and Alcyone mourned over her, regretting that he had not known of her love for him,

for had he done so, he might have prevented her untimely end. When opportunity offered he told the story of this strange experience to his mother, and she agreed with him that without doubt his visions did represent the events of previous incarnations, and that she, his father, his sister, his elder brothers and Cygnus had really borne in those lives the parts which the visions assigned to them.

The strong influence of his mother Mercury over Alcyone seemed to increase rather than decrease as the years rolled on, and though the visions of his childhood now visited him very rarely he still remained impressible as far as she was concerned, and frequently caught her thought even when at a distance from her. For example, on one occasion when her sons were out on a scouting expedition clearing the way through the hills for the main body of the caravan, she became aware through a dream of an ambush into which Herakles and his party were in danger of falling. The whole scene was so vividly before her eyes, and the natural features of the country so deeply engraved on her mind, that she could not but feel sure that the danger was a real one. She called before her some natives of the hill-country who happened to be in the camp, described minutely to them the place which she had seen, and asked whether they recognised it. They immediately replied that they knew it well, and asked how she came to know it, since it was more than a day's march ahead. When she heard this she was even more certain than before, and as it was clearly impossible to send a messenger to Herakles in time, she tried to convey a warning by thought.

Herakles, however, was so full of business and the cares of the expedition that he was not amenable to thought impressions just then; but fortunately Alcyone, who was in charge of a smaller body of men in a neighboring ravine, caught the feeling that his mother was in deep anxiety, and, turning his thought strongly in her direction, read the whole affair from her mind like a vision, and at once changed his course, led his own party up an almost impossi-

ble cliff and across some intervening spurs of the mountain, and reached his brother just in time to prevent him from falling into the ambush, thus unquestionably saving his life, for the arrangements of the hill savages were so well made that the total destruction of his party was a certainty. But with the warning which Alcyone gave, the Aryans were able to turn the tables on the savages and descend upon them from above while they were watching in fancied security, so that they were driven away with great slaughter and a clear way through the mountains was opened for the whole tribe.

Soon after this Mars thought it well that Alcyone should marry. The young man had no special desire in the matter, but was quite willing to accede to his father's wish, so he consulted his mother, and she suggested several young ladies whom she considered suitable, and eventually Alcyone selected Theseus. She made him a good wife, though she was somewhat jealous and exacting. He had seven children, his daughters being Draco, Neptune and Arcturus and his sons Andromeda, Betelgueuse, Fomalhaut and Perseus. Neptune afterwards married Hector, and one of their children was Mizar, who was always Alcyone's favorite granddaughter, and very specially devoted to him.

Many years were occupied in the westward journey through the hilly country, and sometimes the tribe suffered considerable hardships, but on the whole they got on very well and lost remarkably few men, considering the difficulties of the route. When at last they reached the great plains of India their progress was far easier, especially as their first entry upon them was into the dominions of a great King named Podishpar (Virāj) who welcomed them with the greatest hospitality, recognising them and their work, and doing everything in his power to help them on their way. In the first place he assigned to them a tract of fertile ground on the banks of a river, and supplied them with grain to sow there, so that not only did they stay encamped there for a whole year enjoying his hospitality, but they had

an enormous store of grain to take on with them when they finally departed. A few of them, worn out with the ceaseless travelling of the past thirty years, settled down permanently in the kingdom of this friendly potentate, but the great majority decided to push on.

At parting King Podishpar gave to Mars a book of the Atlantean scriptures and a talisman of extraordinary power—a cube of wonderful gleaming crystal with a point of intense golden light sparkling in its centre. He also sent embassies in advance to many friendly monarchs with whom he was in alliance, telling them of the coming of the Āryans and asking them to receive them kindly. Thus their way was smoothed for them, and the weariness of the constant travelling was reduced to a minimum. The talisman was well known all over the north of India, and all who saw it did reverence to its bearer. It was supposed to confer good fortune and invincibility upon its possessor, but when Virāj gave it to Mars he said proudly :

“I have no longer need of it, for I am invincible without it, and I carve out my own fortune with my sword.”

For Podishpar had a huge two-handed sword with a golden hilt in which a magnificent ruby was set, and this sword was popularly reported to possess magical properties, so that he who held it could never feel fear, nor could he be injured in battle; and he also commanded the service of certain genii or spirits, much as Aladdin commanded the slaves of the lamp. As a further proof of good-will, and in order to cement the alliance between them, King Podishpar asked Mars for his daughter Br̥haspati as a husband for his son Corona, and Mars gladly acceded to the request. Br̥haspati had previously married Vulcan, one of the subordinate leaders of the Āryan host; but Vulcan had been killed in one of their fights with the savages. It is evident from this that there was then no prejudice against the remarriage of a widow.

Here and there, for one reason or another, bands of men dropped away from the great host of Mars as

the years rolled on, and settled at intervals along the line of his route. In the course of some centuries these small settlements developed into powerful tribes, who subjugated the people round about them, and made for themselves considerable kingdoms. They were always arrogant and intolerant, and so tiresome with their constant aggressions that about a thousand years later the Atlantean kingdoms banded themselves together against them, and, with some help from the Divine Ruler of the Golden Gate, finally defeated them and drove them with great slaughter down into the south of the peninsula, where the descendants of Mars were then ruling. Here they found refuge, and were hospitably treated; and in process of time they became absorbed into the mass of the population. The higher classes of the south country, though from longer exposure to the Indian sun they have become somewhat darker, are as fully Aryan as any of the northern people, having mingled only very slightly with the highest Atlantean blood.

Still, in spite of these defections there was scarcely any reduction in the number of the followers of Mars, as the births among his people were largely in excess of the deaths. Alcyone might be said to know no life but this peripatetic existence, and even his children had been born into it and grew up in it. But the open air and constant exercise were health-giving, and they enjoyed their perpetual pilgrimage through these lands of the sun. Mars, who was now growing somewhat old, divided his great host into three parts, and gave them into charge of his three sons, Uranus, Herakles and Alcyone, so that he himself was relieved from all worry about details, and retained only a general supervision. His wife Mercury, however, had so great a reputation for wisdom that all the people came to her for counsel in special difficulties, and her three sons trusted greatly to her intuition.

King Podishpar had told Mars that since his instructions were to press on to the south of India he would recommend him to a certain ally of his, King Huyaranda (sometimes

called Lahira) who had the kingdom next in size to his own. In fact these two monarchs at this period governed between them by far the greater part of India. One ruled the north and the other the south, and they were separated by a broad belt of smaller kingdoms, quite insignificant by comparison.

King Huyaranda (whom we know as Saturn) held rather a curious position, for though he was the autocratic and undisputed monarch of the country, the leader of its armies and the dispenser of justice, there was in the background an even greater power—that of a High Priest who was also a kind of religious ruler—a person never seen by the people, but yet regarded with the utmost awe. He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in the midst of an enormous garden surrounded by lofty walls. After his acceptance of the office he never came out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through his representative, the deputy High Priest, and no one but this deputy was supposed ever to see him, for when he wished to walk in his garden every one was ordered to keep out of the way. The reason for all this seclusion was that he was regarded as the earthly mouthpiece of Mahāguru, and it was supposed that unless he was kept scrupulously apart from all contact with ordinary people he could not be pure enough or calm enough to be an absolutely perfect channel for the messages from on high.

The relations between the King and his invisible High Priest seem to have been not unlike those which existed in old days between the Shōgun and the Mikado in Japan, for the former did nothing of any importance without consulting the latter. At this time the High Priest bore the name of Byarsha, and was a man of great strength and wisdom—the Great One known to us as Sūrya, whose life Alcyone had saved at the cost of her own, three thousand years before in Burma.

When the embassy from King Podishpar reached King Huyaranda and announced the impending arrival of Mars and his host, King Huyaranda at once consulted Sūrya as to the attitude which he ought to adopt. The reply of the High Priest was that this migration had been ordered by the gods, and that the tribe who came were the precursors of a mighty nation from whom many great teachers of the world should come. The King was advised to receive them with all honor, and to assign to them tracts of land near all his principal cities, so that those of them who wished might spread themselves over the country and settle in it. But for those who preferred to remain as a separate community an almost unoccupied district near the foot of the Nilgiris was to be set apart, that they might dwell there after the customs of their forefathers.

This oracle spoke several years before the arrival of Mars, so when he came he found everything in readiness for him. King Huyaranda sent his own son Crux to receive him at the frontier of the kingdom, and when he approached the capital he himself came forth to meet him at the head of a splendid procession, and treated him with the utmost deference. He explained to Mars the instructions which he had received with regard to him, and Mars at once accepted all the arrangements suggested, thankful to find that at last his wanderings were over and his heavy responsibility at an end. In a wonderfully short time the behests of the High Priest were carried out, and the Āryans were peacefully established as a recognised part of the population of this great southern kingdom.

Before their arrival Sūrya had issued a curious manifesto about them, instructing his people as to how they were to receive and regard these "high-nosed strangers from the north". He especially described them as fitted by their nature for the priestly office, and decreed that as far as possible the ranks of the priesthood should be recruited from them, and that the offices should also as far as possible be hereditary among them.

Those of them who wished were to be free to mingle with his own people and devote themselves to warlike or commercial pursuits, but those who were willing to take up the priestly work were to have every facility for living as a class apart from the rest, to be maintained by gifts from the rest, but to own no personal property.

The deputy High Priest, through whom these and all other decrees were promulgated to the outer world, was at this time a very old man, whom we know as Osiris, and when because of advancing age he begged to be relieved from the onerous duties of his office, by way of setting an example to the nation Sūrya asked Mars to send him one of his sons to take the vacant post. Mars felt himself greatly honored by this request, and said that he held himself and all who belonged to him entirely at the disposal of the Messenger of the Gods; but that as he himself was now very old and wished to retire from worldly affairs he would prefer it if his elder son Herakles could be left to take upon him his cares and to carry on the traditions and reputation of the chieftainship, and if his younger son Alcyone could be permitted to receive the signal mark of esteem which Sūrya destined for his family. (It should be mentioned that Uranus had already adopted the hermit life, and established himself in a cave in the Nilgiris, and when approached on the subject he firmly declined to return to the ordinary world).

Sūrya was graciously pleased to accept the arrangement suggested by Mars, so Alcyone suddenly found himself in the very curious position of the representative in the outer world of what was really the chief power in the kingdom—the only person who ever met that august potentate face to face, and consequently the channel for all communications with him, even those from King Huyaranda himself. He was much oppressed at first by the seriousness of the responsibility, but as he learnt the routine of his business and came to know Sūrya better he found that he could easily fulfil the duties of his position. The principal difficulty

was that of selection—to decide which of the score of cases which came before him each day were worth submitting to Sūrya, and which were not. Those which were *not* worth submitting, he had to decide himself; but by watching Sūrya's judgments he acquired much wisdom, and soon had a great reputation for acumen and even-handed justice.

The actual courts of law were of course not in his hands, though even there his advice carried great weight; but many people in difficulty asked advice from the priests instead of applying for legal redress, and when the decision of the High Priest or his deputy was once given it was never questioned. This responsibility in itself was a liberal education for Alcyone, and the constant close association with Sūrya was very helpful to him. There was always the guidance of Mahāguru in the background, but this was given to Sūrya only, usually in dream or meditation, but sometimes by direct and audible voice. On one occasion Alcyone was privileged to receive a few words of kindly commendation in that way from Mahāguru, which very greatly encouraged him in his arduous labors and gave him a new stimulus. He held this responsible office for nearly thirty years, until his death at the age of seventy-nine, and during all this time Sūrya seemed to grow but little older.

When Alcyone was about sixty years old he lost his mother, which was a very great grief to him, and would indeed have been insupportable but for the consolation and help given to him by Sūrya. Very shortly afterwards his wife Theseus followed his mother, and during the last seventeen years of his life his household was managed by his favorite grand-daughter Mizar, who was very deeply attached to him and understood him better than anyone else. At the death of Mars, Herakles succeeded to the chieftainship of the tribe, but the office soon became merely nominal, as the Āryans settled down as part of the nation among whom they lived, though the priestly caste never intermarried with it. Later, however, as Crux died without

issue, Herakles was unanimously called upon by the people to ascend the vacant throne, and so an Āryan dynasty was firmly established in the south of India. All Brāhmaṇas of the south, commonly called the dark Caucasians, are unquestionably descended from the tribe whose arrival we have described, though from long residence in tropical lands they are a good deal darker than their ancestors.

DRAMATIS PERSONÆ

MAHĀGURU :... *Invisible Teacher.*
 THE MANU :... *Appears to Mars in a dream.*
 JUPITER : ... *Religious Teacher of Mars.*
 SŪRYA : ... *The High Priest Byarsha.*
 OSIRIS : ... *Deputy High Priest.*
 VIRĀJ : ... *King Podishpar. Son : Corona.*
 SATURN : ... *King Huyaranda (sometimes called Lahira). Son : Crux*
 VULCAN : ... *Subordinate Leader.*

ALCYONE : ... *Father : Mars. Mother : Mercury. Elder Brothers : Uranus, Herakles. Elder Sister : Bṛhaspaṭi. Younger Sister : Demeter. Wife : Theseus. Sons : Andromeda, Betelgueuse, Fomalhaut, Perseus. Daughters : Draco, Neptune, Arcturus.*

HERAKLES : ... *Wife : Capella. Sons : Cassiopeia, Altair, Leto. Daughters : Argus, Centaurus.*

BṚHASPAṬI : ... *First Husband : Vulcan. Second Husband : Corona.*

DEMETER : ... *Husband : Wenceslas. Son : Elsa.*

ANDROMEDA :... *Wife : Argus. Son : Arcor.*

NEPTUNE : ... *Husband : Hector. Daughter : Mizar.*

CASSIOPEIA :... *Wife : Capricorn.*

ALTAIR : ... *Wife : Polaris.*

LETO : ... *Wife : Gemini.*

CENTAURUS :... *Husband : Concordia.*

MIZAR : ... *Husband : Arcor.*

TAURUS *Mongolian Chieftain. Wife : Procyon. Daughter : Cygnus.*

CYGNUS : ... *Husband : Aries.*

ALASTOR : ... *Leader of recalcitrant party.*

FORCE-CENTRES AND THE SERPENT-FIRE

THE ETHERIC CENTRES

IN each of our vehicles there are certain force-centres which in Samskr̥t are called chakrams—a word which signifies a wheel or revolving disc. These are points of connexion at which force flows from one vehicle to another. They may easily be seen in the etheric double, where they show themselves as saucer-like depressions or vortices in its surface. They are often spoken of as corresponding to certain physical organs; but it must be remembered that the etheric force-centre is not in the interior of the body, but on the surface of the etheric double, which projects a quarter of an inch beyond the outline of the denser matter.

The centres which are usually employed in occult development are seven, and they are situated in the following parts of the body: (1) the base of the spine; (2) the navel; (3) the spleen; (4) the heart; (5) the throat; (6) the space between the eyebrows; and (7) the top of the head. There are other force-centres in the body besides these, but they are not employed by students of the White Magic. It may be remembered that Madame Blavatsky speaks of three others which she calls the lower centres: there are schools which use these, but the dangers connected with them are so serious that we should consider their awakening as the greatest of misfortunes.

These seven are often described as corresponding to the seven colors and to the notes of the musical scale; and in the Indian books certain letters of the alphabet and certain forms of vitality are mentioned as attached to each of them. They are also poetically described as resembling

flowers, and to each of them a certain number of petals is assigned.

It must be remembered that they are vortices of etheric matter, and that they are all in rapid rotation. Into each of these open mouths, at right angles to the plane of the whirling disc or saucer, rushes a force from the astral world (which we will call the primary force)—one of the forces of the Logos. That force is seven-fold in its nature, and all its forms operate in all the centres, though in each of them one of the forms is always greatly predominant.

This inrush of force brings the Divine Life into the physical body, and without it that body could not exist. These centres through which the force can enter are therefore actually necessary to the existence of the vehicle, but they may be whirling with very different degrees of activity. Their particles may be in comparatively sluggish motion, just forming the necessary vortex for the force and no more, or they may be glowing and pulsating with living light so that an enormously greater amount of force passes through them, with the result that various additional faculties and possibilities are opened to the Ego as he functions on that plane. Now, those forces which rush into the centre from without set up at right angles to themselves (that is to say, in the surface of the etheric double) secondary forces in undulatory circular motion, just as a bar-magnet thrust into an induction coil produces a current of electricity which flows round the coil at right angles to the axis or direction of the magnet.

Each of these secondary forces, which sweep round the saucer-like depression, has its own characteristic wave-length, just as has light of a certain color; but instead of moving in a straight line as light does, it moves along in certain relatively large undulations of various sizes, each of which is some multiple of the smaller wave-lengths within it, though the exact proportions have not as yet been calculated. The wave-lengths are infinitesimal, and probably some thousands of them are included within one of the undulations. As the

forces rush round in the vortex these undulations of different sizes, crossing one another, produce a wavy appearance which is not inaptly described in the Hindu books as resembling the petals of a flower; or it is still more like certain saucers or shallow vases of wavy iridescent glass which I have seen in Venice. All of these undulations or petals have that shimmering iridescent effect, like mother-of-pearl, yet each of them has usually its own predominant color.

In the ordinary man, in whom these centres are just active enough to be channels for sufficient force to keep his body alive, these colors glow with a comparatively dull light; but in those in whom the centres have been aroused and are in full activity they are of blinding brilliancy, and the centres themselves, which have gradually grown from a diameter of about two inches to the size of an ordinary saucer, are blazing and coruscating like miniature suns.

COLORS AND PETALS

The first centre, at the base of the spine, so arranges its undulations as to give the effect of its being divided into quadrants, with hollows between them. This makes it seem as though marked with the sign of the cross, and for that reason the cross is often used to symbolise this centre, and sometimes a flaming cross is used to indicate the serpent-fire which resides in it. When aroused into full activity this centre is fiery orange-red in color.

The second centre, at the navel or solar plexus, vibrates in such a manner as to divide itself into ten undulations or petals, and is very closely associated with feelings and emotions of various kinds. Its predominant color is a curious blending of various shades of red.

The third centre, at the spleen, gives the effect of six petals or undulations, and it seems that all of these are concerned in the specialisation, subdivision and dispersion of the vitality which comes to us from the sun. Presumably for

that reason this centre is specially radiant, glowing and sun-like.

The fourth centre, at the heart, is of a glowing golden color, and each of its quadrants is divided into three parts, which gives it twelve undulations.

The fifth centre, at the throat, has sixteen such apparent divisions, but its general effect is silvery and gleaming, with a kind of suggestion as of moonlight upon rippling water.

The sixth centre, between the eyebrows, has the appearance of being divided into halves, the one predominantly rose-colored, and the other predominantly a kind of purplish-blue. Perhaps it is for this reason that this centre is mentioned in Indian books as having only two petals, though if we are to count undulations of the same character as those of the previous centres we shall find that each half is subdivided into forty-eight of these, making ninety-six in all.

The seventh, the centre at the top of the head, is when stirred into full activity perhaps the most resplendent of all, full of indescribable chromatic effects and vibrating with almost inconceivable rapidity. It is described in Indian books as thousand-petalled, and really this is not very far from the truth, the total number of its undulations being nine hundred and sixty. In addition to this it has a feature which is possessed by none of the other centres—a sort of subsidiary whirlpool of gleaming white in its heart—a minor activity which has twelve undulations of its own.

I have heard it suggested that each of the different petals of these force-centres represents a moral quality, and that the development of that quality brings the centre into activity. I have not yet met with any facts which confirm this, nor am I able to see exactly how it can be, because the appearance is produced by certain quite definite and easily recognisable forces, and the petals in any particular centre are either active or not active according as these forces have or have not been aroused, and their development seems

to me to have no more connexion with morality than has the development of the biceps. I have certainly met with persons in whom some of the centres were in full activity, though the moral development was by no means exceptionally high, whereas in other persons of high spirituality and the noblest possible morality the centres were not yet vitalised at all, so that there does not seem to me to be any connexion between the two developments.

THE ASTRAL CENTRES

Besides the keeping alive of the physical vehicle, these force-centres have another function, which comes into play only when they are awakened into full activity. Each of these etheric centres corresponds to an astral centre, though as the astral centre is a vortex in four dimensions it has an extension in a direction quite different from the etheric, and consequently is by no means always coterminous with it, though some part is always coincident. The etheric vortex is always on the surface of the etheric body, but the astral centre is frequently quite in the interior of that vehicle. The function of each of these etheric centres when fully aroused is to bring down into physical consciousness whatever may be the quality inherent in the astral centre which corresponds to it; so, before cataloguing the results to be obtained by arousing the etheric centres into activity, it may be well to consider what is done by each of the astral centres, although these latter are already in full activity in all cultured people of the later races. What effect, then, has the quickening of each of these astral centres produced in the astral body?

The first of these centres, that at the base of the spine, is the home of that mysterious force called the serpent-fire or, in *The Voice of the Silence*, the World's Mother. I will say more about this force later; for the moment let us consider its effects on the astral centres. This force exists on all planes, and by its activity the rest of the centres are aroused. We must think of the astral

body as having been originally an almost inert mass, with nothing but the vaguest consciousness, with no definite power of doing anything, and no clear knowledge of the world which surrounded it. The first thing that happened, then, was the awakening of that force in the man at the astral level. When awakened it moved on to the second centre, corresponding to the navel, and vivified it, thereby awakening in the astral body the power of feeling—a sensitiveness to all sorts of influences, though without as yet anything like the definite comprehension that comes from seeing or hearing.

Then it moved on to the third, that corresponding to the physical spleen, and through it vitalised the whole astral body, enabling the person to travel consciously, though with only a vague conception as yet of what he encountered on his journeys.

The fourth centre, when awakened, endowed the man with the power to comprehend and sympathise with the vibrations of other astral entities, so that he could instinctively understand their feelings.

The awakening of the fifth, that corresponding to the throat, gave him the power of hearing on the astral plane—that is to say, it caused the development of that sense which in the astral world produces on our consciousness the effect which on the physical plane we call hearing.

The development of the sixth, that corresponding to the centre between the eyebrows, in a similar manner produced astral sight.

The arousing of the seventh, that corresponding to the top of the head, rounded off and completed for him the astral life, and endowed him with the perfection of its faculties.

With regard to this centre a certain difference seems to exist according to the type to which men belong. For many of us the astral vortices corresponding to the sixth

and seventh of these centres both converge upon the pituitary body, and for those people the pituitary body is practically the only direct link between the physical and the higher planes. Another type of people, however, while still attaching the sixth centre to the pituitary body, bend or slant the seventh until its vortex coincides with the atrophied organ called the pineal gland, which is by people of that type vivified and made into a line of communication directly with the lower mental, without apparently passing through the intermediate astral plane in the ordinary way. It was for this type that Madame Blavatsky was writing when she laid such emphasis upon the awakening of that organ.

ASTRAL SENSES

Thus these to some extent take the place of sense-organs for the astral body, and yet without proper qualification that expression would be decidedly a misleading one, for it must never be forgotten that though, in order to make ourselves intelligible, we constantly have to speak of astral seeing or astral hearing, all that we really mean by those expressions is the faculty of responding to such vibrations as convey to the man's consciousness, when he is functioning in his astral body, information of the same character as that conveyed to him by his eyes and ears while he is in the physical body. But in the entirely different astral conditions specialised organs are not necessary for the attainment of this result. There is matter in every part of the astral body which is capable of such response, and consequently the man functioning in that vehicle sees equally well the objects behind him, above him, and beneath him, without needing to turn his head. The centres, therefore, cannot be described as organs in the ordinary sense of the word, since it is not through them that the man sees or hears, as he does here through the eyes and ears. Yet it is upon their vivification that the power of exercising these astral senses depends, each of them as it is developed

giving to the whole astral body the power of response to a new set of vibrations.

As all the particles of the astral body are constantly flowing and swirling about like those of boiling water, all of them in turn pass through each of the centres or vortices, so that each centre in its turn evokes in all the particles of the body the power of receptivity to a certain set of vibrations, and so all the astral senses are equally active in all parts of the body. Even when these astral senses are fully awakened it by no means follows that the man will be able to bring through into his physical body any consciousness of their action.

AWAKENING THE ETHERIC CENTRES

While all this astral awakening was taking place, then, the man in his physical consciousness knew nothing whatever of it. The only way in which the dense body can be brought to share all these advantages is by repeating that process of awakening with the etheric centres. That is to be achieved precisely in the same way as it was done upon the astral plane—that is to say, by the arousing of the serpent-fire, which exists clothed in etheric matter on the physical plane, and sleeps in the corresponding etheric centre, that at the base of the spine.

In this case the arousing is done by a determined and long-continued effort of the will, and to bring the first centre into activity is precisely to awaken the serpent-fire. When once that is aroused, it is by its tremendous force that the other centres are vivified. Its effect on the other etheric centres is to bring into the physical consciousness the powers which were aroused by the development of their corresponding astral centres.

When the second of the etheric centres, that at the navel, comes into activity the man begins in the physical body to be conscious of all kinds of astral influences, vaguely feeling that some of them are friendly and others

hostile, or that some places are pleasant and others unpleasant, without in the least knowing why.

When the third centre, that at the spleen, is awakened the man is enabled to remember his vague astral journeys, though sometimes only very partially. The effect of a slight and accidental stimulation of this centre is often to produce half-remembrances of a blissful sensation of flying through the air.

Stimulation of the fourth, that at the heart, makes the man instinctively aware of the joys and sorrows of others, and sometimes even causes him to reproduce in himself by sympathy their physical aches and pains.

The arousing of the fifth, that at the throat, enables him to hear voices, which sometimes make all kinds of suggestions to him. Also sometimes he hears music, or other less pleasant sounds. When it is fully working it makes the man clairaudient as far as the etheric and astral planes are concerned.

When the sixth, between the eye-brows, becomes vivified, the man begins to see things, to have various sorts of waking visions, sometimes of places, sometimes of people. In its earlier development, when it is only just beginning to be awakened, it often means nothing more than half-seeing landscapes and clouds of color. The full arousing of this brings about clairvoyance.

The centre between the eyebrows is connected with sight in yet another way. It is through it that the power of magnification of minute physical objects is exercised. A tiny flexible tube of etheric matter is projected from the centre of it, resembling a microscopic snake with an eye at the end of it. This is the special organ used in that form of clairvoyance, and the eye at the end of it can be expanded or contracted, the effect being to change the power of magnification according to the size of the object which is being examined. This is what is meant in ancient books

when mention is made of the capacity to make oneself large or small at will. To examine an atom one develops an organ of vision commensurate in size with the atom. This little snake projecting from the centre of the forehead was symbolised upon the head-dress of the Pharaoh of Egypt, who as the chief priest of his country was supposed to possess this among many other occult powers.

When the seventh is awakened the man is able by passing through it to leave his body in full consciousness, and also to return to it without the usual break, so that his consciousness will now be continuous through night and day. When the fire has been passed through all these centres in a certain order (which varies for different types of people) the consciousness becomes continuous up to the entry into the heaven-world at the end of the life on the astral plane, no difference being made by either the temporary separation from the physical body during sleep or the permanent division at death. Before this is done, however, the man may have many glimpses of the astral world, for specially strong vibrations may at any time galvanise one or other of the centres into temporary activity, without arousing the serpent-fire at all; or it may happen that the fire may be partially roused, and in this way also partial clairvoyance may be produced for the time. For this fire exists in seven layers or seven degrees of force, and it often happens that a man who exerts his will in the effort to arouse it may succeed in affecting one layer only, and so when he thinks that he has done the work he may find it ineffective and may have to do it all over again many times, digging gradually deeper and deeper, until not only the surface is stirred but the very heart of the fire is in full activity.

THE SERPENT-FIRE

As we know it, this serpent-fire (called in Sanskr̥t *kuṇḍalīnī*) is the manifestation on the physical plane of one of the great world-forces—one of the powers of the Logos. You know that what we call electricity is a manifestation of

one of His forces, and that that force may take various forms, such as heat, light and motion. Another of His forces is vitality—what is sometimes called *prāṇa*, but this is not interchangeable with any of those other forms which we have just mentioned. We may say then that vitality and electricity are as it were the lower ends of two of His streams of force.

This serpent-fire may be taken as the lower end of another of His streams, the physical-plane manifestation of another of the manifold aspects of His power. Like vitality, it exists on all planes of which we know anything; but it is the expression of it in etheric matter with which we have to do. It is not convertible into either vitality or electricity, and does not seem to be affected in any way by either. I have seen as much as a million and a quarter volts of electricity put into a human body, so that when the man held out his arm towards the wall huge flames rushed out from his fingers, yet he felt nothing unusual, nor was he in the least burnt unless he accidentally touched some external object; but even this enormous display of power had no effect whatever upon the serpent-fire. In *The Voice of the Silence* this force is called “the Fiery Power” and “the World’s Mother”. There is much reason for all these strange names, for it is in very truth like liquid fire as it rushes through the body, and the course through which it ought to move is a spiral one like the coils of a serpent. It is called the World’s Mother because through it our various vehicles may be vivified, so that the higher worlds may open before us in succession.

In the body of man its home, as we have said, is at the base of the spine, and for the ordinary person it lies there unawakened, and its very presence unsuspected, during the whole of his life; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with

it without definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces intense physical pain, and it may very readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical.

One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions—excites them and intensifies their effects to such a degree that it becomes absolutely impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these would be such as would bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thralldom may take them more than one incarnation. There is a school of black magic which purposely uses this power in this way, in order that through it may be vivified those lower force-centres which are never used by the followers of the Good Law.

Even apart from this greatest of its dangers its premature unfoldment has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very readily aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any force that may

arise within his body; this is no ordinary force, but something resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult some one who fully understands these matters.

It may be noticed that I have specially and intentionally refrained from explaining how this arousing is to be done, or mentioning the order in which the force (when aroused) should be passed through these various centres, for that should by no means be attempted except at the express suggestion of a Master, who will watch over His pupil during the various stages of the experiment. I most solemnly warn all students against making any effort whatever in the direction of awakening these tremendous forces, except under such qualified tuition, for I have myself seen many cases of the terrible effects which follow from ignorant and ill-advised meddling with these very serious matters. This force is a tremendous reality, one of the great basic facts of Nature, and most emphatically it is not a thing to be played with, or to be lightly taken in hand, for to experiment with it without understanding it is far more dangerous than it would be for a child to play with nitroglycerine. As is very truly said in the *Hathayogupradīpikā*: "It gives liberation to Yogīs and bondage to fools." (iii. 107.)

In matters such as these students so often seem to think that some special exception to the laws of Nature will be made in their case, that some special intervention of Providence will save them from the consequences of their folly. Assuredly nothing of that sort will happen, and the man who wantonly provokes an explosion is quite likely to become its first victim. It would save much trouble and disappointment if students could be induced to understand that in all matters connected with occultism we mean just exactly and literally what we say, and that it is applicable in every case without exception. For there is no such thing as favoritism in the working of the great Laws

of the Universe. Everybody wants to try all possible experiments; everybody is convinced that he is quite ready for the highest possible teaching and for any sort of development, and no one is willing to work patiently along at the improvement of character, and to devote his time and his energies to doing something useful for the work of the Society, waiting for all these other things until a Master shall announce that he is ready for them. The old aphorism still remains true: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added to you."

There are some cases in which the fire wakes spontaneously, so that a dull glow is felt; it may even begin to move of itself, though this is rare. In this latter case it would be likely to cause great pain, as, since the passages are not prepared for it, it would have to clear its way by actually burning up a great deal of etheric dross—a process that cannot but engender suffering. When it thus awakes of itself or is accidentally aroused, it usually tries to rush up the interior of the spine, instead of following the spiral course into which the occultist is trained to guide it. If it be possible, the will should be set in motion to arrest its onward rush, but if that proves to be impossible (as is most likely) no alarm need be felt. It will probably rush out through the head and escape into the surrounding atmosphere, and it is likely that no harm will result beyond a slight weakening. Nothing worse than a temporary loss of consciousness need be apprehended. The really appalling dangers are connected not with its upward rush, but with the possibility of its turning downwards and inwards.

Its principal function in connexion with occult development is that by being sent through the force-centres in the etheric body, as above described, it vivifies these centres and makes them available as gates of connexion between the physical and astral bodies. It is said in *The Voice of the Silence* that when the serpent-fire reaches the centre between the eyebrows and fully vivifies it, it confers the

power of hearing the voice of the Master—which means in this case the voice of the Ego or Higher Self. The reason for this statement is that when the pituitary body is brought into working order it forms a perfect link with the astral vehicle, so that through it all communications from within can be received.

It is not only this one ; all the higher force-centres have presently to be awakened, and each must be made responsive to all kinds of astral influences from the various astral sub-planes. This development will come to all in due course, but most people cannot gain it during the present incarnation, if it is the first in which they have begun to take these matters seriously in hand. Some Indians might succeed in doing so, as their bodies are by heredity more adaptable than most others ; but it is really for the majority the work of a later round altogether. The conquest of the serpent-fire has to be repeated in each incarnation, since the vehicles are new each time, but after it has been once thoroughly achieved these repetitions will be an easy matter. It must be remembered that its action varies with different types of people ; some, for example, would see the Higher Self rather than hear its voice. Again, this connexion with the higher has many stages ; for the personality it means the influence of the Ego, but for the Ego himself it means the power of the Monad, and for the Monad in turn it means to become a conscious expression of the Logos.

It may be of use if I mention my own experience in this matter. In the earlier part of my residence in India twenty-five years ago I made no effort to rouse the fire—not indeed knowing very much about it, and having the opinion that, in order to do anything with it, it was necessary to be born with a specially psychic body, which I did not possess. But one day one of the Masters made a suggestion to me with regard to a certain kind of meditation which would evoke this force. Naturally I at once put the suggestion into practice, and in course of time was successful. I have no doubt, however, that He watched the experiment, and would have checked

me if it had become dangerous. I am told that there are Indian ascetics who teach this to their pupils, of course keeping them under careful supervision during the process. But I do not myself know of any such, nor should I have confidence in them unless they were specially recommended by some one whom I knew to be possessed of real knowledge.

People often ask me what I advise them to do with regard to the arousing of this force. I advise them to do exactly what I myself did. I recommend them to throw themselves into Theosophical work and wait until they receive a definite command from some Master who will undertake to superintend their psychic development, continuing in the meantime all the ordinary exercises of meditation that are known to them. They should not care in the least whether such development comes in this incarnation or in the next, but should regard the matter from the point of view of the Ego and not of the personality, feeling absolutely certain that the Masters are always watching for those whom They can help, that it is entirely impossible for any one to be overlooked, and that They will unquestionably give Their directions when They think that the right time has come.

I have never heard that there is any sort of age limit with regard to the development, and I do not see that age should make any difference, so long as one has perfect health; but the health is a necessity, for only a strong body can endure the strain, which is much more serious than any one who has not made the attempt can possibly imagine.

The force when aroused must be very strictly controlled, and it must be moved through the centres in an order which differs for people of different types. The movement also to be effective must be made in a particular way, which the Master will explain when the time comes.

THE VEIL BETWEEN THE PLANES

I have said that the astral and etheric centres are in very close correspondence; but between them, and interpen-

trating them in a manner not readily describable, is a sheath or web of closely woven texture, a sheath composed of a single layer of physical atoms much compressed and permeated by a special form of vital force. The Divine Life which normally descends from the astral body to the physical is so attuned as to pass through this with perfect ease, but it is an absolute barrier to all other forces—all which cannot use the atomic matter of both the planes. This web is the natural protection provided by nature to prevent a premature opening up of communication between the planes—a development which could lead to nothing but injury.

It is this which under normal conditions prevents clear recollection of what has happened during sleep, and it is this also which causes the momentary unconsciousness which always occurs at death. But for this merciful provision the ordinary man, who knows nothing about all these things and is entirely unprepared to meet them, could at any moment be brought by any astral entity under the influence of forces to cope with which would be entirely beyond his strength. He would be liable to constant obsession by any being on the astral plane who desired to seize upon his vehicles.

It will therefore be readily understood that any injury to this web is a very serious disaster. There are several ways in which injury may come, and it behoves us to use our best endeavors to guard against it. It may come either by accident or by continued malpractice. Any great shock to the astral body, such for example as a sudden terrible fright, may rend apart this delicate organism and, as it is commonly expressed, drive the man mad. (Of course there are other ways in which fear may cause insanity, but this is one.) A tremendous outburst of anger may also produce the same effect. Indeed it may follow upon any exceedingly strong emotion of an evil character which produces a kind of explosion in the astral body.

The malpractices which may more gradually injure this protective web are of two classes—the use of alcohol or

narcotic drugs and the deliberate endeavor to throw open the doors which nature has kept closed, by means of such a process as is described in spiritualistic parlance as sitting for development. Certain drugs and drinks—notably alcohol and all the narcotics, including tobacco—contain matter which on breaking up volatilises, and some of it passes from the physical plane to the astral. (Even tea and coffee contain this matter, but in quantities so infinitesimal that it is usually only after long-continued abuse of them that the effect manifests itself.) When this takes place in the body of man these constituents rush out through the force-centres in the opposite direction to that for which they are intended, and in doing this repeatedly they very seriously injure and finally destroy the delicate web. This deterioration or destruction may be brought about in two different ways, according to the type of the person concerned and to the proportion of the constituents in his etheric and astral bodies. First, the rush of volatilising matter actually burns away the web, and therefore leaves the door open to all sorts of irregular forces and evil influences.

The second result is that these volatile constituents, in flowing through, somehow harden the atom so that its pulsation is to a large extent checked and crippled, and it is no longer capable of being vitalised by the particular type of force which welds it into a web. The result of this is a kind of ossification of the web, so that instead of having too much coming through from one plane to the other, we have very little of any kind coming through. We may see the effects of both these types of deterioration in the case of men who yield themselves to drunkenness. Some of those who are affected in the former way fall into delirium tremens, obsession or insanity; but those are after all comparatively rare. Far more common is the second type of deterioration—the case in which we have a kind of general deadening down of the man's qualities, resulting in gross materialism, brutality and animalism, in the loss of all finer feelings and of the power to control himself. He no longer

feels any sense of responsibility; he may love his wife and children when sober, but when the fit of drunkenness comes upon him he will use the money which should have bought bread for them to satisfy his own bestial cravings, the affection and the responsibility having apparently entirely disappeared.

The second type of effect is very commonly to be seen among those who are slaves of the tobacco habit; again and again we find that they persist in their self-indulgence even when they know perfectly well that it causes nausea and misery to their neighbors. We shall recognise the deterioration at once when we think that this is the only practice in which a gentleman will persist when he is aware that it causes acute annoyance to others. Clearly in this case the finer feelings have already been seriously blunted.

All impressions which pass from one plane to the other are intended to come only through the atomic sub-planes, as I have said; but when this deadening process sets in, it presently infects not only other atomic matter, but matter of even the second and third sub-planes, so that the only communication between the astral and the etheric is when some force acting on the lower sub-planes (upon which only unpleasant and evil influences are to be found) happens to be strong enough to compel a response by the violence of its vibration.

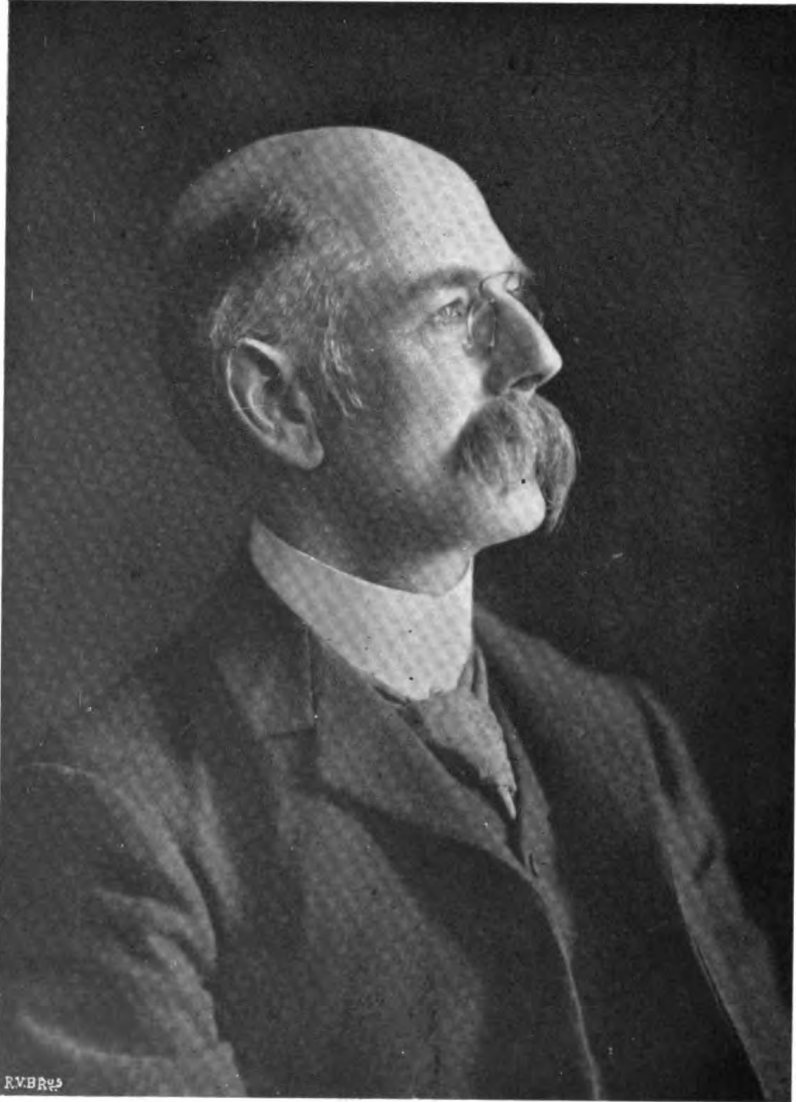
Nevertheless, though nature takes such precautions to guard these centres, she by no means intends that they shall always be kept rigidly closed. There is a proper way in which they may be opened. Perhaps it would be more correct to say that the intention is not that the doors should be opened any wider than their present position, but that the man should so develop himself as that he can bring a very great deal through the recognised channel. The consciousness of the ordinary man cannot yet use pure atomic matter either in the physical body or in the astral, and therefore

there is normally no possibility for him of conscious communication at will between the two planes. The proper way to obtain that is to purify both the vehicles until the atomic matter in both is fully vivified, so that all communications between the two may be able to pass by that road. In that case the web retains to the fullest degree its position and activity, and yet is no longer a barrier to the perfect communication, while it still continues to fulfil its purpose of preventing the close contact between lower sub-planes which would permit all sorts of undesirable influences to pass through.

That is why we are always adjured to wait for the unfolding of psychic powers until they come in the natural course of events as a consequence of the development of character, as we see from the study of these force-centres that they surely will. That is the natural evolution; that is the only really safe way, for by it the student obtains all the benefits and avoids all the dangers. That is the Path which our Masters have trodden in the past; that therefore is the Path for us to-day.¹

C. W. LEADBEATER

¹ Mr. Leadbeater is engaged on a book, which promises to be a most valuable contribution to our literature, entitled *Adyar Talks*. It is already in the hands of the printer. He has kindly allowed this chapter of it to be published in advance in the *Theosophist*.—ASST. EDITOR.



W. G. JOHN.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

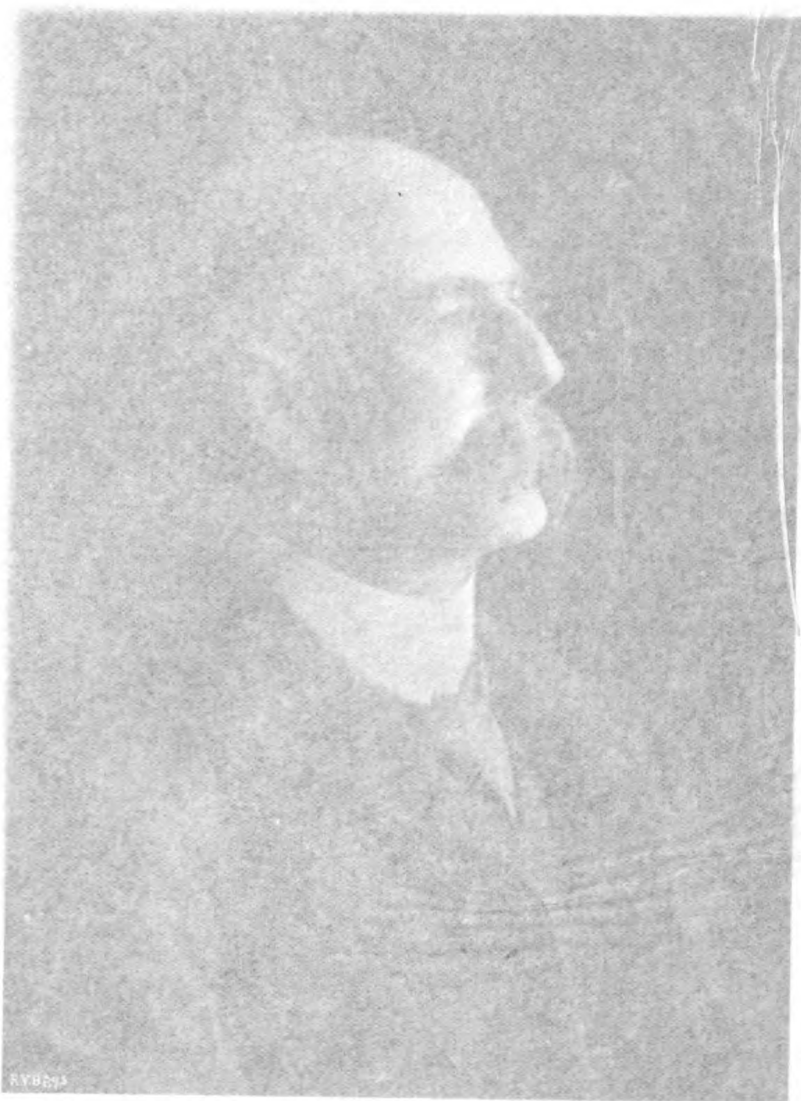
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS
THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS



THEOSOPHICAL WORTHIES

WILLIAM GEORGE JOHN

THOUGH belonging to a Cornish family, William George John was born in London, on September 12th, 1851, the year of the Great Exhibition and the year in which Madame Blavatsky encountered her Master in the streets of this great city. The first years of his life were passed in England, but when 23 years of age he went to Colombo to join some relatives in business, and remained there from 1874 to 1883. During those nine years much was going on in Colombo in the form of Theosophical activity, and Madame Blavatsky and the subject of this sketch must often have passed each other in palanquins in the streets—there were no rickshaws in those days—but it was fated to be many years before the great teacher's message was to reach the future student. It is plain, however, that the nine years in Ceylon, destined to be spent in complete ignorance of the Ancient Wisdom, were by no means idle years in regard to a preparation for it. The modern rush of life, which has made of Colombo a Liverpool of the East, had not then overtaken the distinctively eastern port, and this gave a leisure denied to everyone there to-day; this was a time spent in acquiring a knowledge of certain prominent leaders of thought, such as Carlyle, Emerson, and Ruskin; it was a time when the foundations were laid of that freedom of thought in regard to past and future which resulted, in the years to follow, in liberation from the relics of conventional religion inherited with the family name.

In April 1883 Mr. John left Ceylon for New Zealand, where nearly two years were passed before again getting into commercial harness; but Australia and not New Zealand was destined

to be the sphere of his labors in the South, for in October, 1885, his business took him to Brisbane in Queensland, and held him there for nearly seventeen years—years that he always looks upon as the most important time of his life, years rich in experiences bringing manifold severe contests which have left their scars. It was not until more than half of these seventeen years had passed that the future General Secretary of the Australian Section made his first contact with Theosophy. The reading of *Esoteric Buddhism*, put into his hands by a literary friend, was followed by a personal contact with the Countess Wachtmeister and J. C. Staples, the latter then General Secretary in Sydney. It did not take him long to discover the need for doing something to help forward a movement so unique in its message and importance, and in association with Mr. H. A. Wilson, Mr. R. Wishart and others, and under Mr. Staples' guidance, the Brisbane Branch of the Theosophical Society was reformed out of the ruins of an old one. Mr. John became Secretary of the new Branch, and for seven years was largely the centre of Theosophical life in Queensland, following the Society's fortunes through all changes there until September, 1901, when, owing to failure in health, another change took place, entirely breaking up his Queensland commercial life and bringing marriage with one who had been a close companion with him in the Brisbane Theosophical work through these trying but rich years.

April, 1902, found Mr. and Mrs. John located at the Sydney Australasian Headquarters, with the helm of the Section placed in the hands of the late Secretary of the Brisbane Branch. The seven years that have elapsed since then have seen many changes and vicissitudes in the progress of the Section in Australia, but progress it has been right through. The Sectional monthly paper was taken over from its promoter soon after Mr. John became the General Secretary, and thenceforth has been an official activity. In December, 1907, he visited both Adyar and Benares for Convention, and this pilgrimage to the Mecca of the Society's

life and history furnished incidents in his life deeply inscribed in his memory. The effectiveness of Mr. John's work in Sydney is enormously increased by the personal magnetism and marked capabilities of his wife, who fills the office of Assistant Secretary to the Section, and around whose individuality moves much of the work that is done. During the President's three months' tour through Australia and New Zealand she was accompanied by Mrs. John, whose good qualities and tact proved her to be an ideal companion and organiser, sparing Mrs. Besant much needless detail and anxiety.

Having come closely into touch with him in the course of my own tour in Australia in 1905, I can testify to the unfailing urbanity and kindness of our Australian General Secretary, and also to his business capacity and power of organisation. None who know him can fail to be attracted to him, and Australia may indeed be congratulated on the good karma which has given her as her chief Theosophical official so loyal and sterling a character as William George John.

C. W. L.

ALWAY SOMETHING SINGS

Let me go where'er I will,
I hear a sky-born music still ;
It sounds from all things young,
From all that's fair, from all that's foul.
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There alway, alway something sings.

'Tis not in the high stars alone,
Not in the cup of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
That alway, alway something sings.

EMERSON

IN THE TWILIGHT

THE Vagrant said: "I am going to begin this evening. I will tell you about the first occasion on which I saw my Master. I wrote an account of the event once in a pamphlet, but it never appeared in any publication that has lasted. Soon after I had joined the Society, it happened that I was in England at a time when H. P. B. was in Fontainebleau, France, where *The Voice of the Silence* was written. She wrote me to go over and join her, which I did with joy. She was living in a delightful old house out in the country, and I was put in a bed-room near hers, a door connecting the two. One night I awoke suddenly owing to an extraordinary feeling that there was in the room. The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant. At the foot of the bed a luminous figure appeared, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H. P. B.'s Master. Near him was another figure, more faintly luminous, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him; I did not even think of saluting Him. So I remained motionless and then gradually the figure vanished. Next day I told H. P. B. what had happened, and she replied: 'Yes, Master came to see me in the night, and went into your room to have a look at you.' This was my first experience of seeing a Master; it must have been clearly a case of materialisation, for as I have said, I was not in the least clairvoyant at the time.

"That was a phenomenon on the physical plane," said the Magian; "Tell us your earliest psychic experience."

"One of my earliest psychic experiences occurred at Brighton," the Vagrant smilingly replied, "when Mrs. Cooper-Oakley and I went down there to stay with H. P. B. a few days. She was not well at the time. There was not much room in the house, so Mrs. Oakley and I shared a large attic-like room. After we had retired, a great grey eye appeared to us in turn; it came, floated over the beds and glared at us, first to my bed, then to hers, and then vanished. After it had gone, one leg of Mrs. Oakley's bed lifted up in the air and went down with a bang, twice. I heard a voice calling me: 'Annie, my bed is banging.' Then the leg of my bed did the same thing, and I said: 'Isabel, my bed is banging too.' We spoke to H. P. B. next morning about these rather disconcerting experiences, but could get no explanation from her. She was only playing little tricks on us with her favorite elemental. She also used to keep a little elemental under her writing-table to guard her papers in her absence, and she always knew if any one had been there looking at them. On one occasion it hemmed some towels for her, as the President-Founder has related in the *Old Diary Leaves*. It took very long stitches, but it sewed better than she could at any rate."

"Tell us something more of H. P. B.," cried a voice.

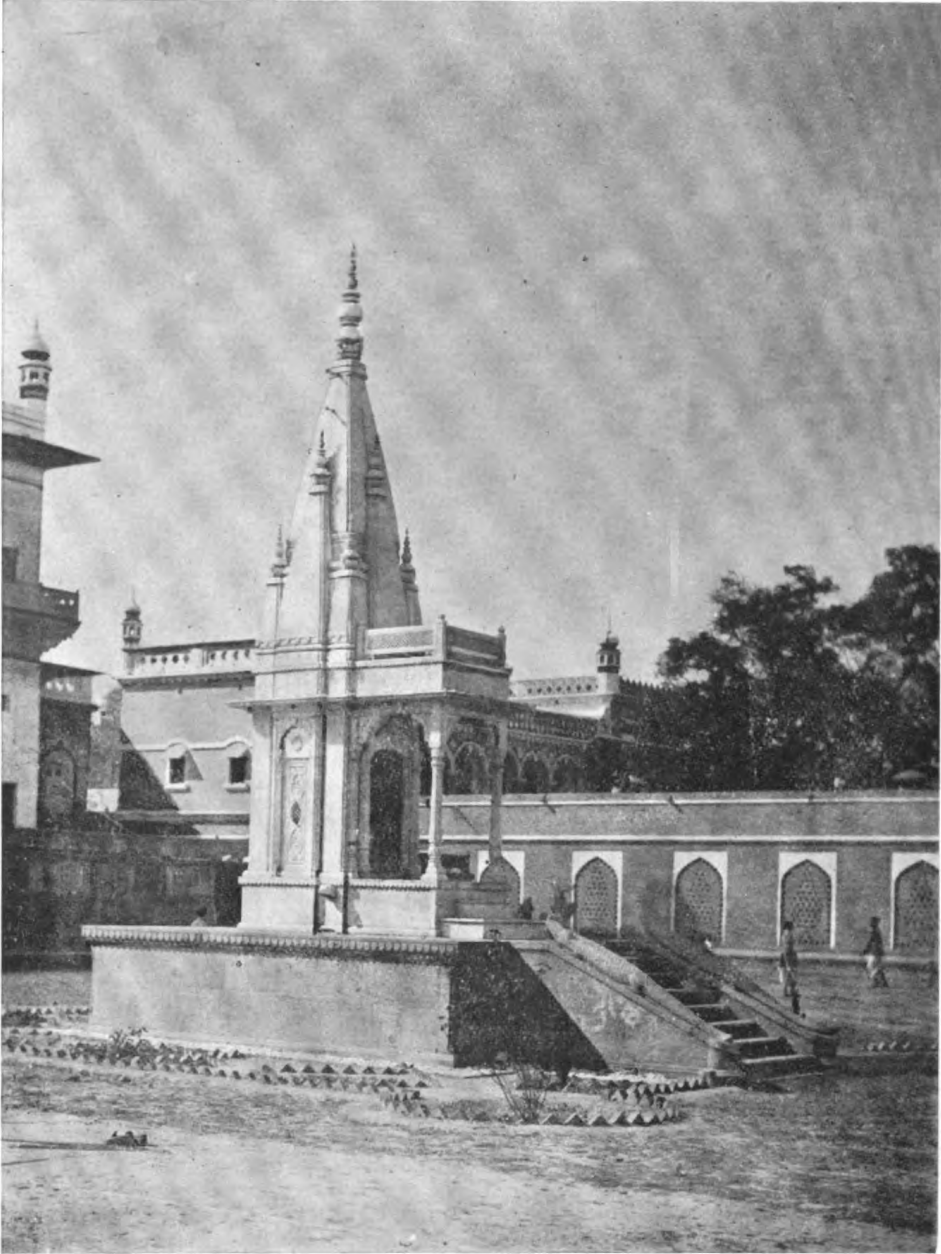
"In the days at Lansdowne Road, there was a young man of about seventeen, a relative of the Master K. H., who used to come to visit H. P. B. in his astral body. She was very fond of him. He was nick-named the Rice King, because once when there was a famine in India, and he was suffering intensely because of the misery he saw around him, he tried to materialise some rice in a storehouse. But not being an expert at this kind of thing, or knowing how to use the forces, he dematerialised it instead, to his great sorrow and dismay. He took an interest in Europeans, and in H. P. B. in particular. She was very fond of him, but he used to exasperate her exceedingly by going to her

writing-desk, and fumbling over all her papers, to her intense disgust, asking what those European things were. One night, I remember, he asked her permission to 'stump up and down the stairs and frighten the chelas.'"

"Well, go on, we want more of H. P. B."

"I dare say you know that at sèances where 'apports' take place the guides have frequently been asked to bring a newspaper from some distant place, which could not be there at the time of the sèance by any ordinary means of transit, train or boat. This is one of the tests which it seems to be impossible to give. There is always some difficulty about it, though the spooks themselves do not seem to know in what the difficulty consists. H. P. B. once handed me some papers she had just been writing, to look over, in which there was a long quotation from a paper printed in India, about what had happened at a garden party. I noted the date and saw it could not possibly have arrived yet from India; I pointed this out to her, and said: 'H. P. B. how did you get this?' She said: 'I copied it.' But I told her it was out of a paper that had not arrived; it could not have been copied. She said: 'Oh nonsense, it could.' I noted the date of the paper and, when the time came for the Indian mail to arrive, I went down to the India Office the next day and asked to look at the Indian papers. I turned to the page from which she had quoted, but found nothing there. Then remembering that when reading astrally, sometimes figures are apt to be inverted, I turned over to another page which it would have been if read upside down, and there was the paragraph, word for word as she had given it. I went back and said to her in a mischievous way: 'H. P. B. I saw that paragraph of yours in the paper to-day, and it is quite correct.' 'Yes, here it is,' she replied, tossing the paper over to me, a copy she had just received, thinking effectually to silence me. I said: 'Oh yes, but you had not received it at the time you made the quotation,' whereupon she only muttered some impolite expression."

Digitized by Google



Sarasvati Temple
(C. H. C.)

THE PARAGON PRESS.

BLOCK BY U. RAY.

THE SARASVAṬĪ TEMPLE AT THE C. H. C.

INDIA is pre-eminently a land of Religion and therefore a land of Temples : many are the ancient shrines, numberless the sacred temples where devotions are offered and ceremonies are performed. Even in modern days, days when Religion is not at its highest and noblest, new temples are built and dedicated to the service of humanity. From the occult standpoint every temple is a centre of good and beneficent influences, and is as essential for men as an hospital for the sick or a school for the young. It is health-giving and elevating, educating and spiritualising in its nature.

The Central Hindū College, whose chief object is the training of the young along religious lines, has a temple of its own, fitly dedicated to Sarasvaṭī Devī, the Goddess of Wisdom. It is built of pure white marble, and is beautiful in design and haloed by good influence. It is the gift to the College of the Dowager Rānī of Majhowli, who herself laid the foundation-stone on the 4th of December, 1903, according to the sacred rites of Hindūism.

The Institution to which this temple belongs is a magnificent sacrifice on the altar of Wisdom, and if any seat of learning in modern India deserves the blessings of Sarasvaṭī Devī it is the C. H. C. The temple provides a fit channel for the expression of the life of the Hindū Minerva, and the good Rānī of Majhowli has put the C. H. C. under a debt of gratitude by presenting this small but splendid temple, which has already grown sacred. May it ever be a source of inspiration and help to the young of modern India who learn and play around it, for as students of the Central Hindū College they are worshippers of the Goddess Sarasvaṭī.

B. P. W.

ELEMENTARY THEOSOPHY

KARMA

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.*

THE word Karma simply means Action. But the connotation of the word is far-reaching, for much more goes to the making of an action than the ordinary person might think. Every action has a past which leads up to it; every action has a future which proceeds from it; an action implies a desire which prompted it, and a thought which shaped it, as well as a visible movement to which the name of 'act' is usually confined. Each act is a link in an endless chain of causes and effects, each effect becoming a cause, and each cause having been an effect; and each link in this endless chain is welded out of three components, desire, thought and activity. A desire stimulates a thought; a thought embodies itself in an act. Sometimes it is a thought, in the form of a memory, that arouses a desire, and the desire bursts into an act. But ever the three components—two invisible and belonging to consciousness, one visible and belonging to the body—are there; to speak with perfect accuracy, the act is also in consciousness as an image before it is extruded as a physical movement. Desire—or Will—Thought, Activity, are the three modes of consciousness.

This relation of desire, thought and activity as 'Action,' and the endless interlinkings of such actions as causes and effects, are all included under the word Karma. It is a recognised succession in nature, *i.e.*, a Law. Hence Karma may

be Englished into Causation, or the Law of Causation. Its scientific statement is: "Action and Reaction are equal and opposite." Its religious statement cannot be better put than in the well-known verse of a Christian Scripture: "As a man soweth, so shall he also reap." Sometimes it is called the Law of Equilibrium, because whenever equilibrium is disturbed, there is a tendency in nature to restore the condition of equilibrium.

Karma is thus the expression of the Divine Nature in its aspect of Law. It is written: "In whom there is no variableness, neither shadow of turning." The inviolableness of natural order; the exactitude of natural law; the utter trustworthiness of nature—these are the strong foundations of the universe. Without these there could be no science, no certitude, no reasoning from the past, no presaging of the future. Human experience would become useless, and life would be a chaotic irrationality.

What a man sows, he reaps. That is karma. If he wants rice, he must sow rice. Useless to plant vines and to expect roses; idle to sow thistle-down and hope for wheat. In the moral and the mental worlds, law is equally changeless: useless to sow idleness, and hope to reap learning; to sow carelessness, and look for discretion; to sow selfishness, and expect love; to sow fear and hope for courage. This sane and true teaching bids man study the causes he is setting up by his daily desires, thoughts and actions, and realise their inevitable fruiting. It bids him surrender all the fallacious ideas of 'forgiveness,' 'vicarious atonement,' 'divine mercy,' and the rest of the opiates which superstition offers to the sinner. It cries out as with a trumpet-blast to all those who thus seek to drug themselves into peace: "Be not deceived; God is not mocked; *whatsoever* a man soweth *that* shall he also reap."

That is the warning side of the law. But note the encouraging. If there is law in the mental and moral

world we can build our character; thought makes quality; quality makes character. "As a man thinks, so he is." "Man is created by thought; what a man thinks upon, that he becomes." If we meditate on courage, we shall work courage into our character. So with purity, patience, unselfishness, self-control. Steady persevering thought sets up a definite habit of the mind, and that habit manifests itself as a quality in the character. We can build our character as surely as a mason can build a wall, working with and through the law. Character is the most powerful factor in destiny, and by building a noble character, we can ensure a destiny of usefulness, of service to mankind. As by law we suffer, so by law do we triumph. Ignorance of law leaves us as the rudderless boat drifting on the current. Knowledge of law gives us a helm by which we can steer our ship whithersoever we will.

A. B.

The man that does not exert himself is never contented in this world, nor can destiny alter the course of a man that has gone wrong. There is no power inherent in destiny. As the pupil follows the preceptor, so does one's action, guided by destiny, follows one's own individual exertion. Where one's own exertion is put forth, there only destiny shows its hand. O best of Munis, I have thus described all the merits of individual exertion, having always known them in their true significance. By the influence of Destiny, and by putting forth individual exertion, do men attain heaven.—*Mahābhārata*.