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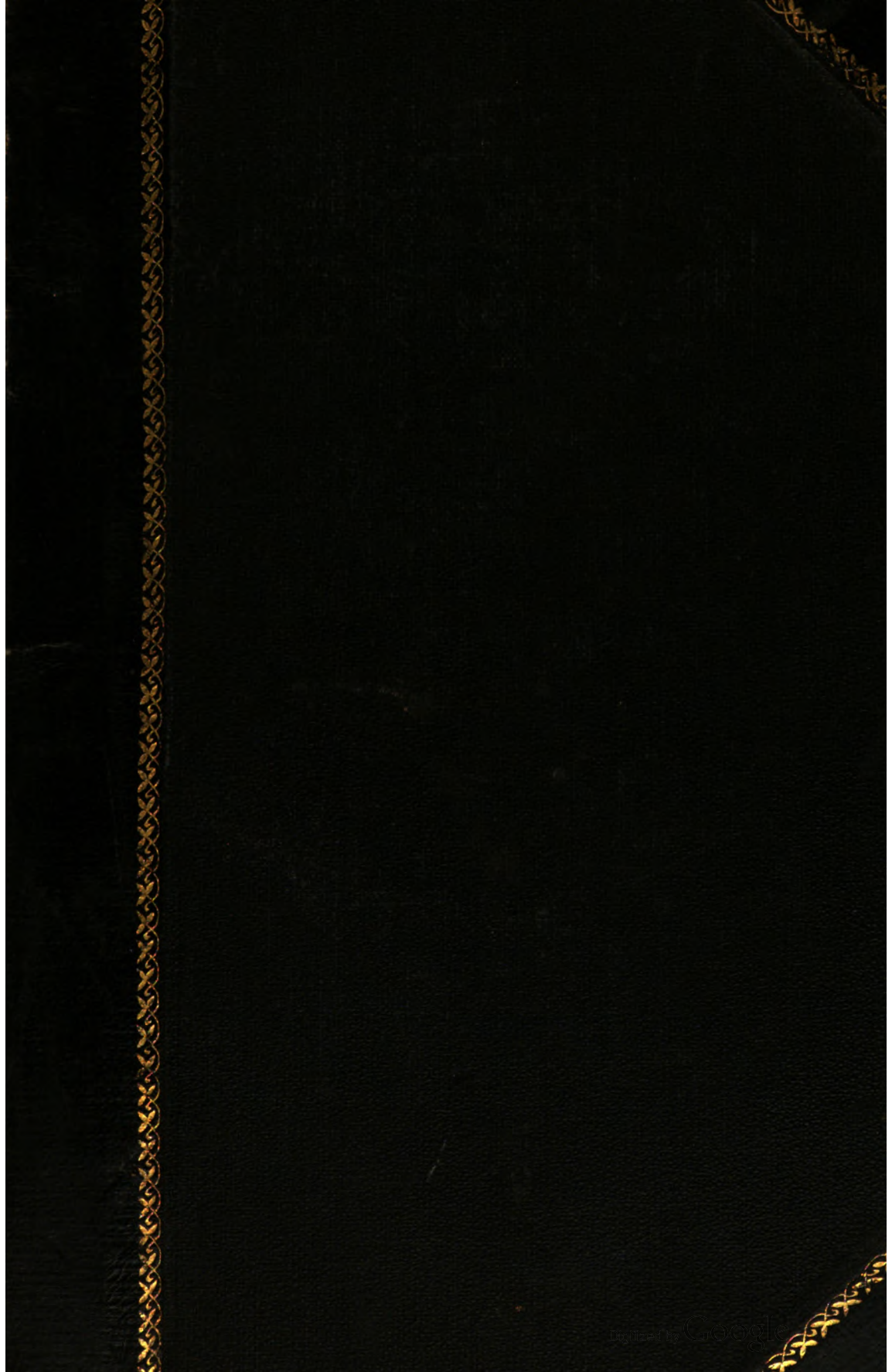
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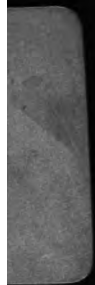
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THE THEOSOPHIST.

FROM THE EDITOR.

AUCKLAND, NEW ZEALAND, *July 27, 1908.*

Really at the antipodes at last, Greenwich exactly under our feet, and India a quarter of the world away, a half-way house to England. But Theosophy is as well loved here as in other lands, and has warm hearts to welcome it, and strong brains to defend it. It is cold, but the country is emerald green after two months of rain, and to-day the sun is shining brightly, and white fleecy clouds, flung across the sky, remind one of an English day in spring.

* * *

We left Brisbane on July 20th, reaching Sydney on the 21st—did I say so in the last letter?—and on the evening of the 21st I lectured in the Trades' Hall to the delegates of the Trades' Unions, on "What Theosophy has to say to the Workers." It was a strong-headed attentive audience, interested and critical, sympathetic on some points and dubious on others—as might be expected. Much to my surprise, after the lecture, they gave me a very pretty illuminated address.

* * *

On the 22nd July, we set foot on the steamer Wimmara, which was to take us to New Zealand, and steamed out of the magnificent Sydney harbor, large enough, one would think, to shelter the navies of the world. It is one of the world's sights, that splendid harbor, with its rolling hills, and little bays and inlets, with the road out, narrow, between high cliffs. Out we went, and peace was at an end. We came into a mass of great rollers, and the vessel, lying low in the water, became their prey. They charged the deck, and the passengers rolled over into the scuppers, a confused heap, and then fled, drenched, to take refuge within. They shivered into pieces the door of a deck-cabin, covering the unfortunate occupant with water and

broken wood, and leaving desolation behind. Then they had their way, and the deck was left free to them as play-ground. The ship was very crowded, and four of us, Theosophists all, were packed into one small cabin, with washing apparatus for one and one camp-stool; we were happy in that we all loved baths and did not love brandy, but still it was not what could be called comfortable. There was no place to sit in, as the saloon was turned into berths, and the only place was the dining-room, redolent of roast and fried meats, porter and other drinks, and used also as a sleeping-room for men for whom no cabins could be found. One felt that it was hardly fair to be charged first-class fare for the fourth part of a tiny cabin, the quarter of a bason and of a camp-stool, and no place to rest our sick bodies in outside. Our stewardess, with over forty sea-sick women to attend to, was beyond praise in her kindness, but she had a cruelly hard time. The four days came to an end at 2 P.M. on the 26th, and we landed on the wharf at Auckland, to be surrounded with cordial greetings. A few hours' quiet, and then a members' meeting, as opening of the New Zealand work.

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* *

WELLINGTON, *August 3rd.*

Auckland yielded two very large meetings for the public lectures, and between 250 and 300 persons attended the meeting for questions, and seemed to be thoroughly interested. The members' meetings were very bright, and, altogether, Auckland promises well. The venerable General Secretary, Dr. Sanders, keeps wonderful health, and holds the work well together, being beloved by everyone. On the afternoon of the 30th, we took steamer from Onehanga, seven miles from Auckland, on the western side of the Island, and, after a little tumbling about crossing the bar, steamed over a peaceful sea to New Plymouth, where we arrived on the following morning early. The train was on the wharf soon afterwards, and we hied away—southwards across pretty scenery, and over rivers like the Indian ones with big stretches of waterless land or pebbles, in the dry season—to Wellington, the capital of the Dominion. A crowd of members awaited us on the platform, and we were among them by half past seven in the evening, receiving their hearty greetings. The next day saw the perennial interviews, a members' meeting, and a large

gathering in the Town Hall for the evening lecture. The meeting was attentive, and finally enthusiastic, but I should think that Theosophy is, at present, but little known in Wellington ; it does not yet seem to be " in the air. "

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On Sunday we began with an E.S. meeting, and, later, a members' meeting ; in the evening I lectured in the Opera House to an audience which packed every corner of the great building. It was interesting to notice the changes which passed over it, from curiosity to interest, from interest to eager attention, from eager attention to enthusiasm. Re-incarnation is a teaching that vindicates itself when explained, and on every side it is making its way. Monday had three more meetings, and in the evening we took steamer once more, to cross over to Christchurch.

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DUNEDIN, *August 10th.*

We arrived at Christchurch early on the morning of August 4th, and the day was spent in holding two meetings and a public lecture, with interviews sandwiched in, as time permitted. The usual keen interest was shown in re-incarnation, the subject of the public lecture, and here, as everywhere, one noticed the ready acceptance of the rationality of the view presented. The next day saw three meetings and a lecture ; the evening was stormy, and for the first time in the tour, the audience was not large. At 8 A.M. on the following morning, August 6th, we were in the train, and bitterly cold it was. We were to travel until 5-13 in the afternoon, and I had to lecture that night, and one could not but wish that the train were more comfortable, and that more than one small foot warmer might be granted to three shivering people. The steamers for the coasting service are commodious and well-served, and it is not their fault that the seas are stormy and the memories of them sad. But the train-service is very antiquated, and the rolling stock the worst that I have encountered in my journeys over the world. The first class carriages give bare sitting-space, three being packed side-by-side in a corridor carriage on a narrow gauge, and if you carry a tea-basket, so as to avoid the rough and tumble for food at a station, you must buy two tickets in order to have a place to put it on. The first-class large cars are

seated like the top of a London tramway car, except that one seat holds two and its fellow only one, and wedged into these the unhappy traveller is expected to travel for twelve hours at a stretch. Among all the reform movements of New Zealand, a corner might surely be found for a reform in railway accommodation.

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Dunedin is quite a Scotch city, and one hears the pretty Scotch accent on every side. The three public lectures were very well attended, and the questions at the public conversation were very good. Six members' and E.S. meetings, and half an hour to the Lotus circle, filled the days to overflowing, and soon after 8 A.M. on August 10th, we took train to the Bluff, and went on board the steamer that was to carry us away from New Zealand, after a fortnight of strenuous work. On the way, a number of the members met us at Invercargill, our southernmost Lodge, and gave us God-speed.

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* *

P. & O. S. S. MACEDONIA, *August 23rd*, AUSTRALIAN BIGHT.

Less than three days brought us to Hobart, Tasmania, across one of the stormiest seas in the world. But Varuṇa was kind to us on this occasion and we suffered little, despite the bitter cold. Hobart is a quiet little town with a small Branch, but we had a fairly large gathering at the public lecture, and the members' and E.S. meetings were earnest, and had the promise of more energy in the future. We left on the evening of August 15th, and travelled through the night to Launceston, where two meetings and a public lecture occupied the 16th. The 17th was equally well filled, and after a final members' meeting on the morning of the 18th, we boarded the steamer for Melbourne. A few hours at Melbourne, and then the train westwards to Adelaide, where another few hours were spent, and then warm farewell to friends, and the great steamer throbbed her way outwards.

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SOUTHERN INDIAN OCEAN, *August 25th*.

Yesterday we touched Australian land for the last time at Fremantle, and there Fremantle and Perth Lodges had gathered for

a last hand shake. Fremantle has started a Lodge Room since I left, a bright pleasant room in the city's main street ; it is open every afternoon for use as a reading-room, and the Branch has a nice little library. In a few hours I rejoined the steamer, and, as we slowly edged away from the wharf, many a kindly look and waving hand gave good wishes, and a shower of telegrams from the Australian Lodges added their messages of love. The Australian tour was over, and the steamer's prow pointed homewards, towards India.



Much gratitude remains in my heart for all the overflowing love and kindness which have been poured out on me so richly during the tour. Not to me, as a person, was it given, I joy to know, but to the President of the Theosophical Society, the messenger of the Blessed Masters, the witness-bearer to Their watchful care and to the out-pouring of Their power. Australia and New Zealand ring true and loyal right through, from their General Secretaries to the youngest new comer into our ranks. They are loyal to the chosen of the Masters and the elected of the Society, because they know that without such loyalty little can be done, and that liberty can only be joined with effectiveness where the chosen and elected officer is followed and strengthened, not continually harassed and thwarted. Apart from public thanks, my private gratitude must be given for the personal kindness which has surrounded me and made light the burden of work ; and most of all to Mrs. John, the wife of the General Secretary, who met me at Fremantle and travelled with me throughout, bidding me farewell only on board the steamer which is bearing me homewards ; I cannot speak in words my loving thanks to her for the sisterly kindness which took all the physical burdens, looked after every detail, thought always for my comfort—never for her own—had ever a gay word for disagreeables, a smile for fatigue, and, rarest and most valuable of gifts, silence for quiet hours. That the heavy Australian tour has left me strong and bright is largely due to Mrs. John. If I do not name others for special thanks, it is because all I have met have been loving and kind.



The tour has taken me over 17,680 miles of land and sea, during 44 days and nights of travel ; 62 days have been given to work, and the work has comprised 44 public lectures and 90 meetings—at most of which an hour's address has been given, followed by the answering of questions—and a very large number of private interviews. It does not seem a bad record for a woman of over sixty, who, a year ago, was declared by some who wished to discredit her, as being in a state of "senile decay," and therefore incapable of filling the office of President of the Theosophical Society.

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* * *

Long ago a Master of the WISDOM warned us that a good resolution, which was not carried out, acted as a cancer in the mind, and that it weakened our power of action for the future. It is interesting to see the idea reproduced by the well-known psychologist, Prof. James, who says (quoted in the *Theosophical Review* for June last) : "When a resolve or fine flow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost ; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge." For this reason some of the Indian and Greek thinkers discouraged the reading of poetry by the young, as it aroused emotion artificially, emotion which was not carried out in action.

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Here is an admirable answer, written by Mr. Leadbeater, in the Questions column of *The Messenger*, the organ of the American Section.

Question : How are we to image the Logos in meditation ?

Answer : I do not think that we can *image* Him at all. The sun is His chief manifestation upon the physical plane, and that may help us a little to realise some of His qualities, and to show how everything comes from Him. I have myself preferred not even to try to make any image of Him, but simply to contemplate Him as pervading all things, so that even I myself am also He, that all other men, too, are He, and in truth that there is 'nothing but God.' Yet at the same time although this that we can see is a manifestation of Him, this solar system that seems so stupendous is to Him but a little thing, for though He is all this, yet outside it and above it all He exists in a glory and a splendor of which we know nothing as yet. Thus though

we agree with the Pantheist that all is God, we yet go very much further than he does, because we realise that He has a far greater existence above and beyond His Universe.

It would be impossible to put more luminously and more reverently the great truth of the Logos and His universe. It is an expansion of the weighty words of the *Bhagwad-Gītā* : " I established all this universe with a portion of myself, and I remain."

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The science of the Fifth Race, in the hands of its fifth branch, is very swiftly climbing up to the point reached by the Fourth Race at the zenith of its glory ; it will then overtop it, and reach the height whence will commence its slow descent. 'The conquest of the air is already far advanced, and ere long we shall have air-ships skimming about as in the days of the Toltec empire in Atlantis.' And now an application of the Hertzian rays is threatened, which will repeat the death-dealing weapons of Atlantis and of ancient India. Already it has been suggested that war-balloons might drop upon massed regiments of men bombs which, on striking the ground, should burst, liberating a deadly gas, and thus destroy hundreds at a blow. Now it is proposed that by the use of parabolic mirrors, specially constructed to correct the diffraction of the Hertzian rays, a beam of these rays might be directed on any object. Dr. Gustave le Bon says cheerfully on this matter :

The first physicist who realises this discovery will be able to avail himself of the presence of an enemy's ironclads gathered together in a harbor to blow them up in a few minutes. On reaching the metal wires with which these vessels are now honey-combed the sheaf of electric radiations will excite an atmosphere of sparks, which will at once explode the magazines.

Against this new kind of attack science can, at present, suggest no defence. Strange that the science of the Fifth Race, as of the Fourth, is turned more to destruction than to preservation. †

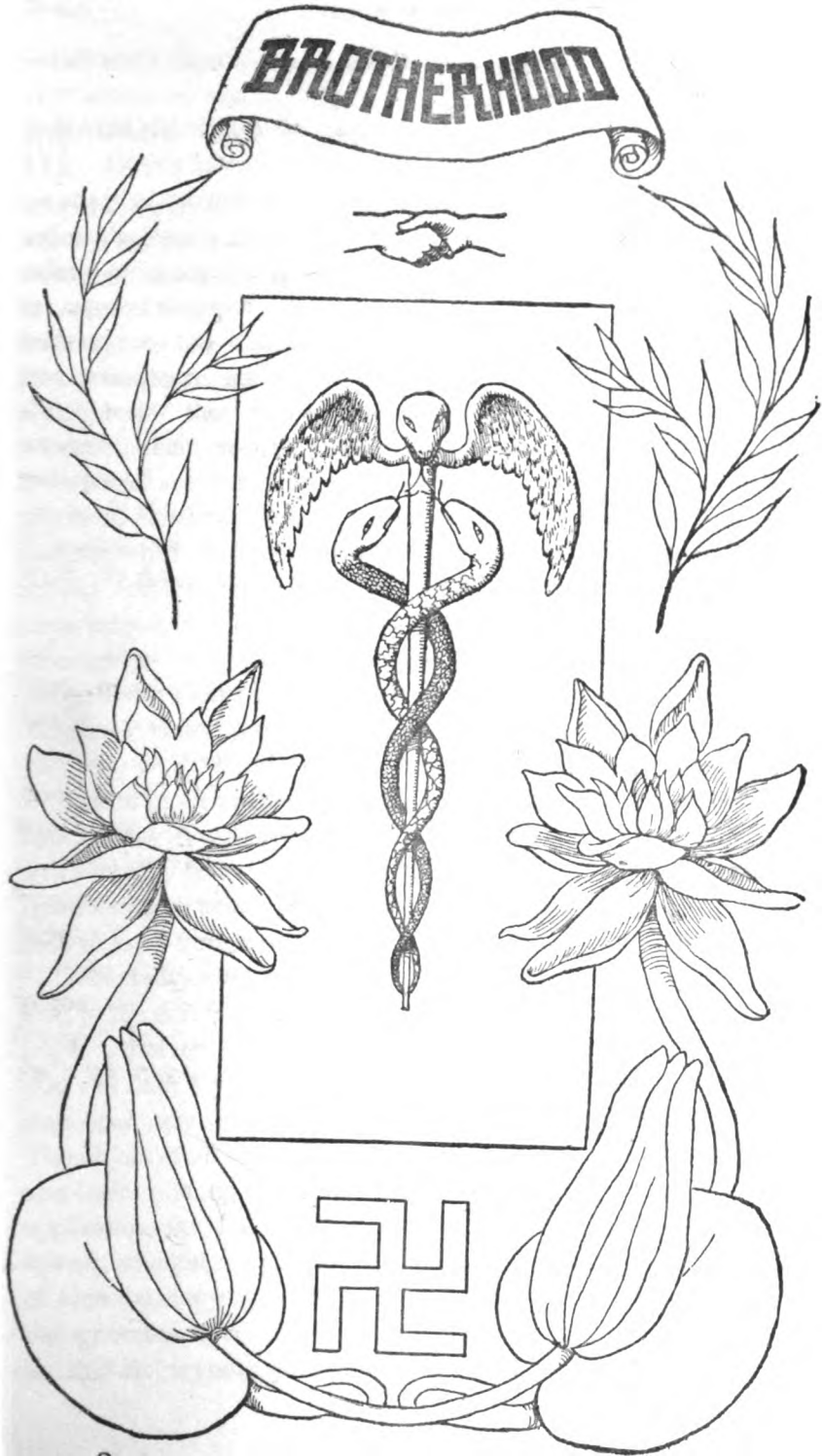
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It is interesting to notice how the action of the Theosophical Society, in aiding the ancient religions of the East to protect their children against the disintegrating influences of missionary education, is gradually being recognised as a policy beneficial to morality and therefore to the State as a whole. Commenting on Lord

Cromer's views of the effect of "European"—read Christian—"education" on the young Moslems of Egypt, and its destruction of their belief in their religion, replacing it with "cynical self-interest," the London *Times* remarks :

The great faiths of the East teach devotion to the family, chastity amongst women, veneration and love for parents, and respect for the powers that be. Those are habits of inestimable value to the community and to the State. It may be said that, in the case of some of these creeds, at least as they are taught to the masses and are practised by them, their lessons are contaminated by much that is depraved and degrading. That, no doubt, is true, but even in their lowest forms these faiths afford to many millions of human beings binding systems of social relationship and definite guidance for conduct. To sap the systems and to impair the authority of the guidance, without the command of better and more effective influences to put in their place, is plainly to imperil the foundations of that social life of which the State is the guardian.

Christianity in the West, as the *Times* truly remarks, "has helped at once to develop and to restrain" a "vigorous individualism;" Christianity was framed for that very purpose, as the religion of the sub-race which had for its special work the development of this "vigorous individualism;" it develops individualism by its doctrine of personal salvation, and restrains it by its doctrine of self-sacrifice. But just because it is so pre-eminently suited to the western world, it is unsuited to the eastern, where the common life is regarded as more important than the separate, and the social unit is the family, not the individual. Where missionary effort is undermining the foundations of the State and of Society, Theosophy is strengthening them, by pouring new life into the ancient religions and by training the young along the lines laid down by their ancestral religion and morality.



OCCULT STUDY.

MADAME Blavatsky defined Occultism as the study of the Divine Mind in nature. Dictionaries generally describe it as the study of the unknown, the hidden, the secret. 'However we may define the word, the fact remains that the study of Occultism differs, in its beginnings at least, from no other study and requires the same faculties.' I often think we make a great mistake by drawing too straight a line of demarcation between occult and any other knowledge, between occult and any other study. The unknown is occult to the ignorant. All study is occult. All knowledge is occult. The conditions requisite for the acquirement of any knowledge are the desire to learn, the capacity to learn, and attention, perseverance and patience in learning. As we can learn nothing which does not enlighten us as to the workings of the Divine activity and the Divine Mind in nature, you will see why I say all knowledge is in fact occult, and why I think so many, in fact all amongst us who are endeavoring to increase their knowledge, are pursuing Occultism, 'whether they know it or not.' The only difference is that when they know they are studying Occultism, they may work along more systematised lines and follow rather a different mode of study. Instead of working in the usual way of endeavoring to acquire an enormous number of facts, the attempt will probably be to turn inwards and by self-cultivation of 'character, mind and will, acquire information at first hand.' In one case you seek to learn from others, in the other you teach yourself.

All study, whether consciously or unconsciously occult, should lead to the enrichment of life, to the making our lives more interesting to ourselves and more useful to others. As a matter of fact you will find, if you think for a moment, that everything you know does open new vistas in life to you and give you fresh interests. The object of all study should be practical ; you have understood and learnt nothing perfectly until you can bring it into practical application in life. The complicated calculations of the most learned scientist are capable generally of concrete application to some of even the everyday affairs of life. We may not very often see in our ignorance how some branch of study or the knowledge of some isolated fact is going to enrich our outlook on life and add to our

practical utility, but faith in this aspect is often later justified by experience.

It is exceedingly important for most of us to find life interesting, to increase as far as we can our pleasurable points of contact with life. For we are here to gain experience, and experiences, it is certain, are bounded by our ability and our willingness to receive them. It is very dangerous as well as narrowing in life to put all your eggs into one basket—to concentrate on one interest alone, so that if that fails you, you are bankrupt and life is shorn of all its attractions. We have to face the fact, in this connexion, that Nature is apparently quite indifferent as to how much we suffer so long as we experience and develop, and a very wise and highly effective teacher is the Great Mother, however in our unregenerate moods we kick against her pricks. Prolonged happiness is apt to produce stagnation, and though some happiness is essential to growth, as through it we experience increased sensation of life, feel a sense of 'moreness' in ourselves and so grow, we must also accept the stimulus of pain, which arouses us from lethargy, wakes us up and pushes us on. It is a law of Nature also that we must be always at work in all the departments of our complex make-up, to keep them healthy. As the physical body craves for food when hungry and will pine and become inefficient if the necessary nourishment be not supplied, so is it with the emotional, intellectual and spiritual natures. Each requires its appropriate nutriment, without which it cannot work or develop. This fact is fully realised with regard to both the physical and intellectual natures, though it is rather the fashion of the day to starve and stunt the development of the emotional side of man, and many people deny that the spiritual exists! 'The hunger for intellectual stimulus is however so generally felt, that, as is always the case, the demand has created an almost overwhelming supply. The needs of even those who from 'lack of time or of ability' cannot follow scholarly or scientific technicalities are amply provided for. The most abstruse subjects are now translated by specialists into a phraseology suited to the laity. Thus it follows that anyone possessing a hunger for information can, at a comparatively small cost of money and time, acquire an amount of accurate and useful knowledge which a generation or two ago would have been

only possible to a few elect.' We are beginning in fact to feel perhaps rather 'overwhelmed' by the amount we are expected to know to keep *au courant* with the times.

This difficulty is apt to rather press home on the Theosophist, as inquirers into Theosophy have a tiresome knack of apparently expecting him to be 'omniscient.' If conscientious, in consequence, he wishes to increase his store of knowledge and his usefulness. Of course the temptation arises to follow the usual method, to read and endeavor to remember and apply the result of other men's labors. A certain amount of this method of learning is of course necessary, but, I maintain, we who should know better are tempted to prolong it too much and forget in consequence to pursue the specifically occult way of learning. It is infinitely better, I am convinced, to spend time on evolving our inner faculties than in accumulating vast stores of facts. 'By careful self-training and purification of the physical, astral and mental bodies, by a careful selection of right activities, by meditation and concentration, we shall evolve faculties we can carry over from birth to birth.' We evolve ourselves for eternity instead of accumulating temporally the results of other men's learning. You gain knowledge much more slowly, I am aware, in the early stages in which you seek it by developing your inner faculties, than by the old method. You must not mind, therefore and must in fact be prepared to find yourself 'occasionally at a disadvantage' with a contemporary following the ordinary lines of study.

It is said that while the general level of education and of capacity has been much raised, original thinkers are as rare as ever they were. Original thinkers do not increase in proportion to the general intellectual increase, and that fact is easy of explanation on the theosophical theory. Original thinkers are those who have educated their inner faculties so as to perceive facts and elements in life—deducing also inferences from their observations—invisible to the ordinary run of men. Even if the mass notice the facts, they are incapable of forming the deductions which original thinkers draw from such observations. It takes a master mind to deduce a law of Nature from the falling of an apple. It would be exceedingly interesting to trace back the life story of incarnation after incarnation of some of our great original thinkers and discoverers, and ascertain how they evolved their intellectual capacity. I admit, of course, that a certain

amount of spade work must be accomplished before the ground plan of an original edifice of thought could be erected. But, I suggest, that there is a danger amongst us of digging at foundations so persistently as to neglect to build the subsequent erection. Each in youth must submit to receiving a certain amount of the ordinary curriculum of study, but when we can take our education into our own hands, as each in time can, let us recognise the importance of giving up time to quiet reflection and meditation whereby the individuality may find opportunity to impress his knowledge on his personality—his reflection and instrument in time and space. Do not mind if people think you are idle or laugh at you as a dreamer or visionary. The first thing we have to learn is to follow the truth we know irrespective of the gibes of the ignorant. I believe a great many more people might be original thinkers, as it is called, that is, be the first to bring into manifestation, into general knowledge, some fact, some truth of the Divine Mind hitherto unperceived, if they would only give themselves the necessary conditions to do so and afford the Divine Spark in man the conditions under which its powers could manifest themselves. 'That is the occult way of learning, it seems to me.'

We are apt to think that it is only the few, the elect amongst us, who can know anything of specific Occultism. I say specific, because I have tried to explain that all individual study and knowledge are occult. But it is an error, I believe, to think it is only the few who can gain first hand knowledge of the more specific workings of the Divine Mind in nature. If we tried the same methods as persistently as do those we call practical occultists, we should very likely do as they do, in varying degree. The main difference is—they carry theory into persistent practice; others rest content with theory alone or practice it half-heartedly and without faith, an essential quality in practical occultism. If we desired sufficiently strongly, if we practised persistently, if we believed with intensity, our practice would soon bring about results; we should all soon be practical occultists. We fail merely because we do not will, practise or believe whole-heartedly. We cannot if we would, while we are sane, refrain from using occult powers in some degree or other. We will, we desire, we think, we imagine, we remember, we anticipate, we mentally plan and design at every moment of our waking consciousness, and what are the will and the imagination but the specific agents by which all occult know-

ledge is won? The paraphernalia which is used in the performance of all ceremonial magic is useful only so far as it educates the will and the imagination; so Eliphas Lévi, a magician himself, tells you frankly. Read and think over what our own books tell you of the training of the neophyte necessary for the first Initiation, and you will find you can analyse it all into the 'discipline' of the 'will and imagination.'

• Notice how in viveka (discrimination) and vairāgya (indifference), and in the mental attributes—control of the mind, control of the senses and the body, tolerance, endurance, faith in the Master and in himself, balance and the desire for emancipation—how the will and the mind and the imagination are trained, used, disciplined to gain the end. None of these qualifications can be gained except as control is won of the mind, imagination and will. That gained, their use follows, and the man is an occultist. How far he may then go on the occult path and in what direction, 'to the right or the left,' depends entirely on himself. As he trains and uses his will, and uses and disciplines his mind, so will be his progress.

Now it is plain that no one can do these things for us; no one but ourselves can use, train and discipline our will and our imagination. Nor can any but ourselves give us the strength and self-reliance which are absolutely necessary for the acquisition of any occult powers. Although the fact is so very self-evident, I do not feel quite sure that we realise how entirely an occultist makes himself, and how very little any other—man or angel, God or Devil—can help or hinder him. All that the best teacher can do for any pupil is to indicate the necessary steps the latter must take. Intellectual study of the subject can also go no further. His own bodies are the sphere of work for the occultist and so the greatest poverty is no obstacle to him, and within himself the Magic Alchemy must be accomplished by which base metal is transformed to pure gold. 'One obstacle to our realisation of the true nature of occult work arises, I think, from our multiplicity of activities—even theosophical ones—on the physical plane.' We are so busy in talking, or listening to others talking on these subjects, that we forget to practise what we hear, and, half hypnotised by words, we almost think that we can become Initiates, Disciples and Occultists, with no more active exertion on our part than that of opening our mouths and passively swallowing other people's theories and experiences. But hard work is essential to transform any theory into personal knowledge.

Consider how Mme. Blavatsky, natural psychic as she was, roamed the world over in her quest for further knowledge, and later showed by the control and development of her natural gifts how she had worked to increase and use them—turned natural untrained capacity and theory into power.

We have, in the Society, theories in plenty. What is now wanted in the Society is practisers of the theories. For individual practice take the theory which commends itself most to your intelligence and liking, and map it out specially for yourself ; all methods of training and of work need adaptation to the individual, a pruning here, an extension there. Make up your mind what you want to do and how you purpose doing it, and then go ahead and do it, remembering that as Mme. Blavatsky pointed out, the line of demarcation between black and white magic depends entirely on the motive with which Occultism is undertaken. To work for self in any form along this line of activity becomes black magic. The work is only safe when undertaken to benefit others and to bring one's personal will into line with the Divine Will. Consciously use your powers of will and mind to effect results, material or spiritual, and if you succeed you are an occultist. An occultist is not a *rara avis* amongst men ; he is only doing consciously what others do unconsciously, and so he does it better and has also to accept more responsibility for his doings, as the law of Karma demands, an important point to remember. To the man or woman with a brave heart, a pure imagination and a strong will, the possibilities of Occultism open up a new world, with rich materials for knowledge and conquest. Then—but only in that case—

“ Awake and enter the light and acquire more senses than five. ”

ELIZABETH SEVERS.

THE VISION SPLENDID.

I want for a short time to draw our thoughts away from our petty cares and worries, from "the fretting friction of our daily lives," from the thousand and one things that keep cropping up to annoy, disturb or distress; or, if it seems best that we should not altogether lose sight of these mundane affairs, then I should like to be able to draw aside, if ever so little, the veil that hides the Beatific Vision from our earth-dulled eyes, and let some of the glory through, so that our lives may be illuminated and "the common things of earth and sky" may glow with the glorious radiance that streams from the Feet of the Son of Man.

What is the Beatific Vision towards which the hearts of saints and mystics of all ages have yearned? Doubtless to everyone who has caught a glimpse of it, it appears different, for it is many-sided as Truth itself, and reveals itself to each soul just as that soul can best apprehend it. I know that those who have had even a faint glimpse of the glorious *Reality* behind the passing things of earth will understand and sympathise with me in the difficulty I feel in attempting to express in words that which is inexpressible.

The home of the Vision Splendid is in the land of the Ideal, and to try and bring it down to the region of the commonplace has something of the effect which takes place when we grasp a butterfly in our fingers; however gently we try to do it, it is inevitable that *some* of the bloom should be rubbed off.

One Sunday morning I was listening to a sermon towards the close of which the preacher said: "Which of us has the courage to ask God to let us see ourselves as God sees us?" To the mind of the preacher it was very evident from the context that the answer to that prayer would be a vision of failure, of sin, of misery, of alienation; but, like a flash of well-nigh intolerable light and glory and joy it came to me what that vision would be. A vision of sin? Nay, it would be the Vision Splendid itself! To "see ourselves as God sees us"—what would it mean? The most glorious sight that has ever blessed the longing eyes, the aching hearts of man! For, have you ever thought—*how* does God see us? Surely with a clear, wide vision infinitely clearer and wider than the vision of mortals. He sees not only the immediate present, in

which there is so much that we would fain have different, so much ignorance and incompleteness and frailty and limitation; He sees not only the past in which with all of us there is very much that we regret, very much for which we feel shame and remorse; but He sees also the glorious future, the perfection that is to be, for He sees the end from the beginning, and so, in His wondrous vision we are complete, perfected, mighty Sons of God. The Eternal Now is no mere visionary phrase, it is a glorious *reality*; past, present, and future are *one* in the sight of God. Of course to our limited faculties it is almost unthinkable, and yet it is possible to form some faint idea in our minds of the possibility of the past and the present existing simultaneously in the immediate consciousness of Deity; but what I now want specially to dwell upon is the more glorious and stimulating fact that the *future* also is in that vast illimitable consciousness.

This is the Vision Splendid which occasionally flashes upon our sight, and which helps us to bear cheerfully and bravely the limited *present*. I need not emphasise the fact that we are, all of us, imperfect, undeveloped, unevolved; we know it only too well and are often painfully aware of our limitations; what a glorious thing then to realise that, in the Divine Mind, we not only *shall* be, but *are* perfect, developed, evolved; and not ourselves only but every other "fragment of Divinity" among whom we are struggling on. What hope this gives us when our hearts are heavy for the sins and sorrows of those dear to us. The present stage of limitation and ignorance is just a passing one, an "in between;" the *reality* is the perfection, the realisation of the Vision Splendid.

Let us think of it something in this way, it may help us to grasp the idea a little more clearly. Before a house is built, the architect sees the whole building complete in his mind, it *exists* on the mental plane; he then draws up his plans, and presently the builders begin their part of the work, and then what a state of confusion and chaos transpires! Where is the beauty that the architect depicted? Lost in unsightly heaps of bricks and mortar, order and regularity nowhere to be seen to the eyes of the uninitiated; noise and dirt and discomfort reigning supreme—but, all the same, the beautiful, completed building exists in the mind of the architect, and he knows that all this apparent chaos and confusion is only the means of

bringing into objectivity that which already exists in a finer, subtler state of matter, *viz.*, the mental plane.

And so, I believe, only of course in an infinitely grander way, the Great Architect of our Cosmos, the Logos of our System, in the beginning called up, as it were, in His mind a picture of the whole mighty scheme of evolution; chain after chain of worlds, globe after globe, round after round, race after race; and saw, and *sees* them all as eternally one complete perfected scheme. There it remains in the mind of the Logos, there are we in our real Spiritual Selves, in the bosom of the Father from whom we are never really separated, but only *seem* to be while we are blinded by matter; and that which we call evolution is the putting forth, or the bringing down into denser matter, of that which already exists in the Eternal Mind.

Just as builders, masons, joiners, etc., are needed to carry out the plan of an architect, or to bring his plan into objectivity, so in the Universe, Builders are needed—and found, “Messengers of His who do His pleasure”. On all planes and sub-planes of nature do these Shining Ones work, swift to execute the Divine Will, each doing his own special work. On the physical plane are the Nature Spirits (clothed in etheric bodies) who build up, molecule by molecule, the bodies of plants and animals, who form the metals and crystals on lines laid down by the Master Mind; on the astral plane are subtler entities who build up the astral bodies, guiding the life-currents, etc.; on the mental plane are subtler ones still, engaged in moulding and directing mental matter. These different and innumerable members of the Deva Kingdom, as it is called, are in many grades, and of many degrees of intelligence. Some have to do merely with building the *forms* of things, others have mightier work entrusted to them, consisting of directing and controlling great cosmic forces, others again take active part in the affairs of men and nations. It is a glimpse of the Vision Splendid from another point of view, to realise something of this *life* side, this *inner* side of nature, to realise that no such thing as “blind force,” or chance, or soulless energy exists, but that all is animated, guided, controlled, directed by living conscious agents, working in harmony with and in obedience to the Divine Law; bringing down the ideas from the Eternal Mind and

building them into shape and objectivity on these lower planes. This realisation reveals to us that it is indeed a fact that

The whole round earth is every way
Bound by gold chains about the feet of God.

It widens out our horizon, does it not, even to admit the possibility of such a state of things existing? It makes one feel that life is a far bigger thing, far more beautiful than we had dreamed of, and brings us into closer touch with the hidden springs of Nature, and with That which is above and beyond Nature, in whom, and by whom, and through whom all exists.

But the Builders are not all invisible ethereal entities! We also are Builders, and in many ways, and to each of us is given an appointed task, each one has his own special and particular bit of work to do. We are each "building" on all planes, building up our physical bodies, choosing the materials and building them into our bodies, making of them instruments fine or coarse, weak or strong, according to our choice; building up our astral bodies of emotions, desires, etc.; building up our mental bodies of our thoughts: aided always, consciously or unconsciously, by the different members of the Deva Kingdom.

Then I think there is another way in which we are "Builders." Sometimes it is given us to see a little bit of the Will of God; and in like manner as it is the work of the Strong and Mighty Ones, who, in their radiant glory stand ever near the Supreme Source and Fount of Life, to bring down and work out into objectivity the Will of the Logos—so may we actually bring down and work out that Supreme Will. It is difficult to express just what I mean. In a time of heart-silence, or prayer, or meditation, we see a certain course opened out for us, a certain thing to do; it may be something very difficult, very contrary to our natural inclinations, but no matter, in a flash of clear vision we have seen it; it may be something we have to do for another, or it may apparently relate to ourselves alone, but there it is—we have seen it, and *we know*. Are we prepared and ready to be co-workers with God in this thing, to carry out that which our spiritual eyes have perceived and clothe it in the matter of these lower worlds, and so work in accordance with God's Laws, so help in the building of that "house not made with hands" but which remains "eternal in the heavens"? I think it is a

most helpful and inspiring thought that each one of us may actually be conscious co-workers with God, may actually help in the bringing into objectivity of that which eternally *is* in His sight.

Perhaps this idea of the Eternal Now, of all things being complete and perfect in the sight of God, may to some seem to do away with the incentive to effort, for, it may be argued, if all is perfect already in the Divine Mind, why worry about improvement, or growth ; if we are already *there*, why trouble about details of the way ? I see the force of the argument, and the answer appears to me something like this. This Vision of Perfected Humanity, this Vision Splendid, which exists as reality in the Eternal Mind, is the hidden spring which moves all forward. It is there, in the Eternal Mind ; it is there, in the land of the Ideal ; and we have to bring it into objectivity, into what we call actuality ; but it *exists* ready to be worked out, a glorious reality of which we may catch glimpses in our moments of inspiration, and so gather strength to work away in the duller lights of earth. But that it *exists* is another way of saying that the Will of God is the strongest thing in the Universe, that good is eternally stronger than evil and must eventually prevail. It may be said again : " Does not this idea effectually do away with all possibility of man's freedom of will ? If all is already planned out, finished, perfected, and man is, in the Eternal Mind, already 'complete in Him,' where is his freedom of choice ? " If man were a being outside of God, so to speak, if man were of one nature and God of another, then this argument would hold good ; but this is not so. In his essential nature, in the innermost reality of his being, *man is one with God*. This seems a daring statement to make, but it is, I firmly believe, the very truth of all truths ; it is a *fact*, albeit so stupendous a fact that in our limited human consciousness we can but bow our heads and be silent. Swinburne thus expresses this thought :

But what thing dost thou now,
Looking Godward, to cry
" I am I, thou art thou,
I am low, thou art high " ?

I am thou whom thou seekest to find him ; find thou but thyself, *thou art I*.

• • • • •

One birth of my bosom ;
One beam of mine eye ;

One topmost blossom
That scales the sky ;

Man, equal and one with me, man that is made of me, *man that is I.*

This being so, what follows? That man being in his essential nature, one with Deity, must eventually and in reality *will* what *He* wills ; it is no matter of coercion, it is not that we are impelled forward by a will outside us, but that we are actually fulfilling the law of our *own* Eternal Being. We, each one of us, are parts of that Supreme Being in whose thought is the whole complete and perfect plan, in whose sight is ever the Vision Splendid, nay, the whole of our System is but an expression of Him. Absolutely and literally true is it that "in Him we live and move and have our being."

True also is it that the God in us, the hidden Divinity, is, on these lower planes, so blinded by matter, that the majority of us have actually forgotten (and can scarcely believe when it is recalled to us) our Divine Source. We have got into the habit of thinking of ourselves as somehow apart from Him, as being essentially different in nature ; we speak of ourselves as His children certainly, but we fail to grasp the full and glorious significance of this. Instead of emphasising the fact that we are children of a King and therefore partakers of His royal nature, and destined, by virtue of that nature, to be ourselves Kings, Rulers, Divine in actuality as we are now potentially, we bemoan ourselves as "miserable sinners," "poor worms of the dust," till we almost—not quite—believe it ! Let us no longer be content to identify ourselves with imperfection, but, realising our Divinity, identify ourselves with That which is perfect, and gradually the glorious Ideal, the Vision Splendid, will make its home in the actual ; the Reality which is in the Eternal Mind will in each of us become the Reality in the objective.

And as for our freedom of choice ; though ultimately and *inevitably* the Ideal must become the Actual, and it is we ourselves in our real Divine nature who *will* it so, yet we are quite at liberty to exercise our freedom of choice within certain limits, such for example as heredity, environment, etc. For long ages we may keep ourselves out of our rightful inheritance—if we are so foolish as to wish it ; we may, if we choose, ally ourselves with all the forces

that work for destruction and retardation ; but as Mrs. Besant has well said "everything that is evil has within it the germ of its own destruction", and this because evil is want of harmony with the Divine Will, it is limitation and ignorance. When man utterly realises the innate Divinity of his nature, and comes near to, becomes one with, the Heart of all, which is Peace and Joy, then evil, being limitation and ignorance, will fade away, or merge into the Perfect Good.

So, though we certainly may, if we wish, range ourselves for many a long year against the law of progress and evolution, we *cannot* eternally remain hostile to the Divine Will, for that Divine Will, being *in* us and *of* us, the very Centre and Mainspring of our life, must eventually make its compelling force felt and recognised by us even in our lower consciousness, and once recognised as the Law of our life, nay, as our very life itself, we naturally strive to begin to identify our whole being with it and work *with* it instead of *against* it, and so fulfil the Law of our being, or in other words, so begin to make actual the Vision Splendid.

It is the realisation of the underlying *Reality*, it is glimpses such as this of the Beatific Vision, which makes one come to acknowledge that after all "life is a song" and not, as we had supposed, "a cry" ; and though only fragments of this great song can as yet reach our ears, only passing glimpses of the Vision Splendid can as yet bless our eyes, still the fact that we *have* heard, that we *have* seen, makes life an utterly different thing for us, an infinitely grander thing than we had before conceived of. It gives us faith, hope and courage both for ourselves and all around us, for we know that the sin, misery, pain, degradation and heartbreak are not the realities, and belong, not to our real Selves, but only to the veils of matter with which we are clothed, and that when we have worked through these "veils" and come out into the clear light of Spirit we shall find our SELF, radiant, strong, pure, perfect. For the search after the SELF is the real quest we are engaged in, and this search expresses itself in many ways. For a long time we seek for it in temporary things, in power, wealth, fame, etc., but, sooner or later, we find that none of these meets our *deepest* needs, in none of these is the SELF manifest. So then we strike out in another direction, and instead of seeking in outward and temporary things, we turn our attention in-

ward, and gradually learn to "set our affection on things above, not on things of the earth," "for the things which are seen are temporal, but the things which are not seen are eternal," and it is the eternal which alone can satisfy, for in the Heart of the Eternal is the SELF which we seek. "Thou madest man for Thyself, O God, and the heart of man is restless till it findeth rest in Thee."

I know that in our search after the SELF, in our striving after the Ideal, we have often to work almost in the dark, or have only occasional flashes of the Beatific Vision, for "now we see as through a glass darkly," but the great thing is that we *do* work, that we go on undaunted by darkness or difficulties, knowing that the Light is shining, that the wondrous Ideal ever exists whether we are conscious of it or not, and that the Great Day *will* come when we shall behold it "face to face." Shall we not then, each one of us, strive to live out the injunction of S. Ambrose: "*Become that which you are.*" The Ideal exists as reality in the Eternal Mind, and it is for us to work out this Ideal into the Actual; whatever then appeals to us as noblest, highest, strongest, purest, best, even to *that* we may attain in the Actual, for that even now we *are* in the Ideal.

And when the days of darkness and depression and heartsickness come, and when we feel that our efforts are futile, our aspirations doomed to failure, our deepest longings but mocking voices, let us lift up our eyes to the Golden Heights, to the Hills of God, whence cometh our strength, assured that spite of the seeming darkness, the Light is the Reality, and it is shining, and we have just to patiently wait till the dark time passes; assured that in spite of our failures, mistakes and despair, in the Eternal Vision we are already glorified, perfected, and it is for us to bring this Vision Splendid from the land of subjective reality to that of objective reality; and so shall it become more and more real to us, so shall it be for us a beacon of hope, a "song in the night", a light in the darkness shedding its effulgent rays on the dim pathways of earth, glowing ever more steady and radiant as we walk in its light, cheering us in our hours of darkness, ever in its splendor singing the songs of Light, saying: "Look up, sad heart, the Light of the Eternal is in thee and around thee; in it and by it thou, even thou, *art* transfigured to more than mortal."

ELIZABETH W. BELL.

THE EDUCATION OF CHILDREN FROM THE
STANDPOINT OF THEOSOPHY.

(Continued from p. 1088.)

BEFORE physical birth the nascent human being is enclosed on all sides by an alien physical body. He does not come into contact, independently, with the physical outward world. The physical body of the mother forms his environment. This body only can influence the maturing foetus. Physical birth consists in precisely the fact, that the physical body of the mother releases the child, thereby causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outward world, and thus continue to produce those influences upon the child which were previously produced by the physical body of the mother.

For a spiritual comprehension of the world, such as is represented by Theosophy, the physical body is then actually born, but not yet the etheric or vital body. As the child until the moment of his birth is surrounded by the physical body of the mother, so too until the time of his second teeth, about the age of seven, is he surrounded by an etheric and an astral covering. Not until the time of the change of teeth does the etheric covering release the etheric body. Then until the time of puberty there still remains an astral covering. At this period the astral or body of feeling also becomes free on all sides, as did the physical body at the time of the physical birth and the etheric body at the time of the second teeth.

Thus then Theosophy must speak of three births of man. Certain impressions, which are intended to reach the etheric body, can reach it as little, up to the time of the second teeth, as the light and air of the physical world can reach the physical body while it remains in the womb of the mother.

Before the coming of the second teeth, the free vital body is not at work. As the physical body, whilst in the womb of the mother, receives powers which are not its own, and within the protective covering gradually develops its own, so is this also the case with these later powers of growth, until the time of the second teeth. Only at this period does the etheric body perfect its own

powers in conjunction with the inherited and alien ones. During this time, while the etheric body is freeing itself, the physical body is already independent. The etheric body which is gradually freeing itself perfects that which it has to give to the physical body. And the final point of this work is the child's own teeth, which come in the place of those he has inherited. They are the densest things embedded in the physical body and therefore at this period appear last.

After this period, the child's own etheric body takes care of its growth alone. Only the latter still remains under the influence of an enveloped astral body. As soon as the astral body becomes free as well, a period is terminated for the etheric body. This termination takes place at the time of puberty. The reproductive organs become independent, because from henceforth the free astral body does not work inwardly, but openly encounters the external world.

As one is not able to let the influences of the outward world affect physically the child before it is born, so those powers (which are the same to him as the impressions of the physical surroundings to the physical body) should not be allowed to affect the etheric body before the time of the second teeth. And the corresponding influences upon the astral body ought only to be brought forward at the time of puberty.

Common phrases, such as, "the harmonious training of all the powers and talents" and the like cannot form the foundation for a true art of education, for this can only be built upon a genuine knowledge of the human being. We do not mean to affirm that the above-mentioned phrases are incorrect, but only that they are as valueless as if one were to say with regard to a machine, that all its parts must be brought into harmonious working order. Only he who approaches it, not with mere phrases, but with a real knowledge of the particular kind of machine, can handle it. This applies also to the art of education, to the knowledge of the principles in a human being and of their individual developments; one must know which part of the human being should be influenced at a certain time of life. There is indeed no doubt that a really intelligent art of education, such as is outlined in these pages, can make its way but slowly. This is due to the manner of viewing things in our day, wherein the facts of the spiritual world will still be

considered for a long time as merely the overflow of a mad fantasy, while common-place and entirely superficial phrases will be regarded as the result of a really practical way of thinking. We shall here proceed to give a frank outline of what will be considered by many, at the present time, a mere mirage of the fancy, but which in time to come will be regarded as an accepted fact.

At physical birth, the physical human body is exposed to the physical environment of the external world, whilst previously it was encircled by the protective body of the mother. That which the forces and fluids of the mother's body did to it previously, must now be done by the forces and elements of the outer physical world. Up to the time of the second teething, at the age of seven, the human body has a mission to perform for itself, which is essentially different from the missions of all the other life-epochs. The physical organs must form themselves into certain shapes during this time ; then structural proportions must receive definite courses and tendencies. Later on growth takes place, but growth in all future time works on the bases of the shapes which were forming themselves up to the period here noted. If normal shapes have been forming themselves, normal shapes will afterwards grow, and conversely from abnormal bases will proceed abnormal results. One is not able to make amends in all the succeeding years for that which, as guardian, one has neglected during the first seven years. As the right environment for the physical human body is provided by Nature, before birth, so after birth it is the duty of the guardian to provide it. Only this correct physical environment influences the child in such a way that his physical organs mould themselves into the normal forms.

There are two magic words which epitomise the relation which is formed between the child and its environment. These are : Imitation and Example. Aristotle, the Greek philosopher, called man the most imitative of animals, and for no other period of life is this more applicable than for the age of childhood up to the time of the second teething. The child imitates whatever takes place in its physical environment, and in the imitation his physical organs mould themselves into the forms which then remain to them. The term physical environment is to be taken in the widest sense imaginable. To it belongs not only that which takes place materially round the

child, but everything that is enacted in his surroundings, everything that may be observed by his senses, everything that from all points of physical space can influence his spiritual forces. To it also belong all actions moral or immoral, sensible or foolish, that the child may see.

It is not by moral phrases, nor by rational precepts, but by what is done visibly before the child by the grown-up people around him, that he is influenced in the manner indicated. Instruction produces effects only upon the etheric body, not upon the physical, and up to the age of seven the etheric body is surrounded by a protective etheric shell, just as the physical body until physical birth is surrounded by the body of the mother. That which ought to be developed in this etheric body in the way of ideas, habits, memory, etc., before the age of seven, must develop itself "spontaneously," in the same way as the eyes and ears develop themselves in the womb of the mother, without the influence of the external light. It is written in an excellent educational book, Jean Paul's *Levana* or *Pedagogics*, that a world-traveller learns more from his nurse in his early years than in all of his travels put together. This is undoubtedly true, but the child does not learn by instruction, but by imitation. And his physical organs form themselves through the influence of his physical surroundings. A healthy vision is formed when the right colors and conditions of light are brought into the child's environment, and the physical foundations for a healthy moral nature are formed in the brain and in the circulation of the blood, when the child sees moral things in his environment. When the child, up to the age of seven, sees only foolish actions taking place around him, his brain assumes such forms as to make him also, in later life, capable only of foolishness.

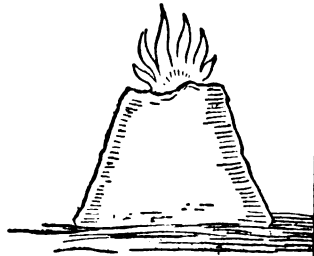
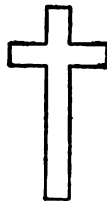
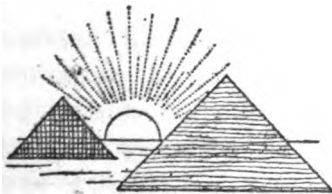
DR. RUDOLF STEINER.

(*To be continued.*)



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



STUDIES IN COMPARATIVE SCIENCE.

VI.

THE *physiological* identity between mineral, vegetable, animal, and man shows itself, as we have already seen from Professor Bose's researches, in the similarity of the responsive phenomena elicited from inorganic and from organic tissues by the same kind of stimulus. From this simple, basic physiological reaction which is common to all the kingdoms in Nature, the more highly evolved or more complex physiological reactions met with in nature can all be obtained. The physiology of nerve tissue seemed to be an exception, because nerve was long regarded as non-motile and its responses as characteristically different from those of muscle. But in his third book, *Comparative Electro-Physiology*, which has recently been published, Professor Jagadish Chandra Bose has successfully demonstrated that the characteristic variations in the response of nerve are, generally speaking, similar to those of muscle. This discovery is extremely valuable, for it enables us to trace the evolutionary progress of physiological functions met with in the nervous system. For the details of these researches I must refer the student to Professor Bose's book. He shows us that the nervous impulse which forms the basis of sensation is attended by change of form. He shows also that this wave of nerve-disturbance, instead of being single, is of two different kinds, "in which fact lies the significance of the two different qualities or tones of sensation" says Professor Bose—of that which in Psychology are generally termed pleasurable and painful. By means of his Oscillating Recorder, he has demonstrated that the responses of the afferent (*i.e.*, sensory) nerves are in every way the same as those of the efferent (*i.e.*, motor) nerves. This result is especially interesting in view of the fact that the Samskr̥t books speak of ten true centres or Indriyas, *viz.*, five sense-centres or Jñānendriyas and five motor-centres or Karmendriyas. The former centres govern and have as their organs the eye, ear, nose, tongue and skin; the latter govern and have as their organs the hands, feet, voice, generative and excretory organs.* Western books speak of the five sense-centres—those of the eye, ear, nose, tongue and skin; but do not yet know the

* See *Advanced Text Book of Hindū Religion and Ethics*, pp. 151, 152.

five motor-centres which are recognised in Eastern physiology. The researches of Professor Bose, which show that the responses of sensory and motor nerves are in every way the same afford evidence of the truth of this ancient teaching of the Samskr̥t books. Two other results may here be mentioned because of their practical bearings in medicine, especially as regards nerve diseases or disorders. "It is customary to suppose that the nerve is indefatigable," but Professor Bose demonstrates that the conductivity of a nerve is liable to fatigue, and that its excitability is liable to fatigue. He demonstrates that nerve, which is regarded as a conductor, *par excellence*, will sometimes become a non-conductor. His researches prove that "conduction is not alone dependent on anatomical structure, but requires also a certain molecular condition. A nerve whose continuity remains uninterrupted may undergo paralysis and cease to conduct. Recovery may then, in many instances, be brought about by tetanisation".*

An interesting question suggests itself with regard to this cessation of conduction in nerve tissue, which is brought about by a changed molecular condition of the nerve-substance. Is this change in molecular condition the change which the student of yoga learns to control and to bring about temporarily when he desires to close the ordinary outer avenues of his senses against physical impacts in order that his true nerve-centres or Indriyas may remain undisturbed by these outer physical impacts and be available for use on the inner planes? The recovery from paralysis, which may sometimes be brought about by tetanisation, suggests that such recovery is due to a re-opening of some outer avenues to his Indriyas which were closed by disease, *i.e.*, by the changed molecular condition set up by the disease. In both cases, the result is the same—namely, a changed molecular condition which prevents the nerves from continuing to act as conductors; but in paralysis, this changed molecular condition is the result of disease, and is brought about independently of the will of the sick person, whereas in yoga practice this changed molecular condition is the result of meditation and is brought about by the will of the healthy person. The re-opening of the outer avenues by tetanisation, *i.e.*, by vibrations imposed upon the paralysed nerves suggests that the open-

* Bose's *Comparative Electro-Physiology*, p. 530.

ing up of the inner avenues which lead to the same true centres or Indriyas is accomplished in the same way, *i. e.*, by vibrations imposed upon the nerve structures which the yoga student seeks to open up for the receipt of the mental impacts that come from the mental world, or mental plane on which he is learning to function consciously. The process is similar to that by which the babe and child learn to function consciously on the physical plane. The physical impacts open up the outer avenues or paths to the Indriyas of the child, both sensory and motor, and by degrees he learns to control them more or less.

Let us leave now the physiological evolution of these four kingdoms, and turn to their physical and to their chemical evolution. Much work has been done along both these lines by Western Scientists. Professor Haeckel, Professor Huxley, and most Zoologists, have devoted themselves almost exclusively to the physical evolution of animal and human forms. Botanists have done the same for the vegetable kingdom, and crystallographers and mineralogists for the mineral kingdom. I would recommend students to read the excellent article by Edmund B. Wilson in the *Journal of Morphology* (vol. vi., 1892), entitled "the Cell-Lineage of Nereis." In this article the writer traces the life history or development of a small worm which is called Nereis ; and shows us that " the cleavage of the ovum takes place with a precision and regularity which oft-repeated examination only renders more striking and wonderful ", and that the entire development of Nereis " gives the impression of a strictly ordered and predetermined series of events, in which every cell-division plays a definite rôle and has a fixed relation to all that precedes and follows it." These words express briefly but adequately the conclusions reached by all investigators into the developmental history of plant and animal forms. I need not detail the facts, for they are familiar to all students of biology and can be studied in any biological work. Those who are not students of biology can get a very good idea of the nature of this development if they read Wilson's article on Cell-Lineage. A similar strictly ordered series of events is met with in the mineral kingdom. The best books to consult on this subject are Dana's *Mineralogy*, and Lord Kelvin's *The Molecular Tactics of a Crystal*. By regarding every crystal as an assemblage of small bodies or molecules, which he compares to an assemblage of people, Lord Kelvin shows us how a homogeneous assemblage of people will, of

necessity, be a rectangular grouped assemblage, and—similarly—how a homogeneous assemblage of molecules will be a rectangular grouped assemblage or a rectangular crystal. Next, he imagines a homogeneous assemblage of people in tiers, *i.e.*, arranged in the three directions of space, and he shows us that this three-dimensionally grouped assemblage will of necessity be a tetrahedrally grouped assemblage, in which the central individual will have at least twelve differently placed, inter-related neighbors. Similarly, a homogeneous assemblage of molecules in three-dimensional space will be a tetrahedrally-grouped assemblage, a tetrahedron or tetrahedrally-formed crystal. He shows that if an assemblage of wooden balls be thus tetrahedrally grouped, the resulting form or crystal is shaped like a mulberry. This is very suggestive and throws light on the well-known fact that in the development of animals, the round cells which are first formed present the appearance of a mulberry or 'morula'. By adding more molecules to this crystal form, each additional molecule, or ball, being placed in such a position that it bears the same relation to the adjacent molecules of the crystal which they bear to one another, Lord Kelvin points out that we "can build up any possible form of crystal of the class called *cubic* by some, and *octohedral* by others." By an ingenious mechanical contrivance, Lord Kelvin shows how other geometrical forms are built up by varying the relative lengths of the geometrical lines and angles. The similarity of the geometrical figures which determine the form and physical evolution of mineral, vegetable, animal, and human bodies is the feature which is common to all physical forms, and it affords additional proof of the identity, as regards the essentials, in their mode of development. However different the outer form may be, owing to ever-increasing complexities, yet the same geometrical figures underlie the simplest and the most complex. The 'ground-plan' is the same for all the kingdoms of nature, and gives proof of the unity of all nature, inorganic and organic.

Let us now leave the physical evolution and turn our attention to the chemical evolution of which Madame Blavatsky speaks. This seems to be based upon what has been termed by Pasteur asymmetry in contradistinction to the 'symmetry' upon which the physical evolution or building up of all forms depends. The subject is of special interest at the present time, because of the flood of light which is thrown on it

by the chemical researches of Mrs. Besant and Mr. Leadbeater, which are described in Mrs. Besant's articles on "Occult Chemistry." In vol. 68 of *Nature*, on pp. 280-283, there is a lecture delivered by Professor William J. Pope, at the Royal Institution on May 1st 1903, which is worth reading. It is called "Recent Advances in Stereo-Chemistry," and briefly outlines the main historical facts which are as follows: In 1803 John Dalton put forward his atomic theory upon which the whole superstructure of modern chemistry has been built. He assumed that every chemical element is made up of homogeneous atoms and that chemical compounds are formed by the union of the various chemical elements in simple numerical proportions—hence the idea that a chemical substance is characterised by constancy of molecular composition. Later, however, it was discovered that chemical substances existed which possessed totally different properties, though their molecular composition was the same. The further assumption was therefore made that the same atoms in chemical substances might be differently grouped, and thus give rise to the differences that had been noted. Thus, the theory that chemical substances are characterised by a definite molecular composition, was enriched by adding to it the idea that they were also characterised by a definite molecular constitution or arrangement of their atoms into distinctive groups. For example a substance with the molecular composition $C_2 H_6 O$ might have one or other of two groupings or constitutions. Its atoms might be grouped either as $CH_3 CH_3 O$ or as $CH_3 CH_2 HO$. The former is a gas called methyl ether, the latter is a liquid called ethyl alcohol. Such substances are said to be 'isomeric.' The formula $C_2 H_6 O$ represents the molecular composition of methyl ether and also of ethyl alcohol; while the formulæ $CH_3 CH_3 O$ and $CH_3 CH_2 OH$ represent the molecular constitutions of these two isomers. In 1870, Wislicenus showed that three isomeric lactic acids existed, all three having the molecular composition $C_3 H_6 O_3$, and that the method of writing constitutional formulæ was insufficient to represent this fact. Four years later, Van't Hoff and Le Bel pointed out that the weakness of this method of writing constitutional formulæ lay in the assumption that the atoms and molecules were spread out upon a plane surface (in two-dimensional space), and that "by taking a rational view of the way in which the molecule is extended in three-dimensional space, all difficulties vanish." Thus was born what is ter-

med Stereo-Chemistry, Chemistry in Space, or Geometrical Chemistry, which treats of the relative position of the atoms, or manner in which the atoms are distributed within the molecule in three-dimensional space—a subject whose bearings on Theosophical teachings will be better understood after we have studied (1) Pasteur's famous memoir, *On the asymmetry of naturally occurring organic compounds*, which was read before the Chemical Society of Paris in 1860, and will be found (translated into English) in G. M. Richardson's book *Foundations of Stereo-Chemistry*; (2) Dr. John Beard's article in the *Medical Record* for October 19th 1907, entitled: "On the asymmetry of the cycle of life, being 'the End of the Thread'."

LOUISE C. APPEL, M.B., B.Sc., B.S.

THERE IS NO DEATH.

There is no death. The stars go down
 To rise upon some fairer shore,
 And bright in heaven's jewelled crown
 To shine for evermore.

There is no death. The dust we tread
 Shall change, beneath the summer showers
 To golden grain or mellow fruit
 Or rainbow-tinted flowers.

There is no death. An angel form
 Walks o'er the earth with silent tread;
 He bears our best loved things away
 And then we call them—dead.

Born into that undying life,
 They leave us but to come again;
 With joy we welcome them—the same,
 Except in sin and pain.

And ever near us, though unseen,
 The dear immortal spirits tread;
 For all the boundless universe
 Is life. There are no dead.

THE IMPERISHABLE LAND—AIRYĀNA VAĒJO
ACCORDING TO ZOROASTRIANISM.

“*Make for thyself an island, work hard, be a scholar : with stains blown off, and free from guill, the divine Aryan land thou shalt enter.*”—DHAMMAPADA.

WE are told that the state of earth in the beginning was a silvery fire rather than a solid heap of clay—there was no solid earth then. We see in the beginning a ‘wheel’ or a globe of light, so to speak, of which we have no accurate conception at present. We read in *Simon Magus* :

“External to all is the Physical Universe, made by the Hyllic Angels, that is to say, those emanated by Thought, Epinoia, as representing Primeval Mother Earth or Matter ; not the Earth we know, but the Adamic Earth of the Philosophers, the Potencies of Matter, which Eugenius Philalethes assures us on his honor, no man has ever seen. This Earth is, in one sense, the Protyle for which the most advanced of our modern Chemists are searching as the One Mother Element.”*

The *Vendīdād* opens with a hint about the Airyāna Vaējo, the Imperishable Land, the Land of Gods, “the *first* and best of regions and places.” This Airyāna Vaējo is always taken, up to the present time, as Persia Proper. We have been given the geography of this sacred land, considering it to be Persia, showing the Daitik river flowing “through the mountains of Gorjstān” (*Bund.*, ch. xx, 13, note), comparing it with modern Georgia, a name assigned in the time of the Sassanides to Araxes.

“It was lying,” it is stated, “on the north of the Pamir mountain and north-west of the modern Bilutary mountain between the rivers Amuḍarya (Oxus) and Sirdarya (Yaxartes). The area of this country was afterwards expanded towards the far west. In the later period this country encompassed a wider area by the name of Irān. The *Bundahiṣh* (ch. xix. 12) connects this with Ājarbaijan. The river Ḍarji which runs through Ājarbaijan is said to have been in Irān-vēj (ch. xx. 32). Zarathushtra the Initiate also belonged to Irān-vēj (ch. ix. 14). It appears from all these that the area of Irān-vēj was extended to the far west.”†

**Simon Magus*, by G. R. S. Mead, p. 65.

† *A Dictionary of Avestic Proper Names*, by Jivanji Jamshedji Modi, B.A.

We are told again in a very learned paper that "the location of Airyāna Vaējo, 'the farthest east of the Irānian high lands at the sources of the Oxus and the Yaxartes,' has been agreed upon. Here, according to the second Fargard, human civilisation sprang up. So great was the Irānian love for this primeval land, that Airyāna Vaējo, with this historic backbone, soon became a semi-mythical land."

Yima is said to be the founder of this region, who was overthrown by Azī Dahaka, 'the Assyrian tyrant.' "It is curious to see, however, that in later writings, as *Bundahishh* (xxix, 12), Airyāna Vaējo is placed to the extreme south-west, 37.35 N., 47.0 E., near Ajarbaijan. The origin of the Airyāna Vaējo is merged in semi-mythic obscurity, but it appears from the next Fargard that King Yima (Jama or Jamshed) was the founder," because, according to the second Fargard it is stated that "King Yima lays the foundation of Airyāna Vaējo." In a map said to be drawn on the basis of the Fargard of the *Venqidiād*, Airyāna Vaējo," is located in the north-east of Persia.*

These and other accounts are not very consistent with the scriptural teaching, while the conclusions drawn are mostly confounding. Even after giving us the longitude and the latitude of this place, they call it either mythical or semi-mythical land.

The name of Irān-vēj may have been given to modern Persia, but to call modern Persia Airyāna Vaējo is, to say the least of it, degrading to the original land. The accounts that we find in the scriptures, meagre though they are, show this to be a land far superior to this earth.

It is now an established fact that we descended originally from the North Pole. Professor Wilser, of Heidelberg, who is one of the highest authorities on natural history, has recently published an instructive article on the original home of the human race, which points in the same direction as the indications given in *The Secret Doctrine*.

"Professor Wilser comes to the conclusion that not only the larger apes, but also the most ancient hordes of human beings, made their way across the European Continent. The point where their various ways divided, or as Professor Wilser puts it, the centre from

**The Journal of the Anthropological Society of Bombay*, Vol. v., No. 3. "On the Geography of the Ancient Aryans," by Fardunji Dadabai Mulla, M.A.

which they were distributed, can only be looked for in extreme northern latitudes. Professor Wilser's opinion coincides with that of Professor Schlosser, that mighty migrations of the animal kingdom preceded that of man. The continuous cooling of the north sharpened the struggle for existence, altering completely the conditions of life, and bringing into existence new forms. It is not true that the tropical sun has power to develop the human germ. All progress has come from the north, and all new and highly developed races have their origin here. Professor Wilser points out that nothing is known of the original home of all those great groups of mammalia which have spread themselves with men all over the world, and he comes to the conclusion that the home of all the mammalia, men included, is to be found in those inaccessible regions which to-day are buried under eternal ice or covered with the waves of the Arctic seas. "*

Again, as we do not see any land existing where Persia is located now, so far back in the Lemurian period, are we not right in ascribing to Airyāna Vaējo a far better region than modern Persia, as the *first* land, which must be sublime, and the beings inhabiting that region must have a wider range than a small minority of people called the Parsis? Modern Persia emerges from the waters in the Atlantis period, as we do not see this land in the maps of the Lemurian period, given by W. Scott-Elliot, and the account of the 'original creation' as related in the Zoroastrian scriptures seems to belong to a period remoter than even the existence of Persia; thus showing that the Airyāna Vaējo and its inhabitants are not related to modern Persia only, but are universal, divine and superphysical. Let us see if we can support this view by the help of the *Bundahiṣh* and other Zoroastrian records.

We see that "Irān-vēj is in the direction of the Atrōpatakān."† This plainly shows that Airyāna Vaējo is not Persia; but it is in the direction of Atrōpatakān or modern Ajarbajian, which being at the north-west boundary of Persia, it is plain that the Irān-vēj should be towards the North Pole. Had it been Persia itself, it would not have been shown that Persia is "in the direction of Atrōpatakān."

Moreover we have learnt that the life principle came from the moon; but before it reached the solid earth it had to pass through

* *The Daily Telegraph*, June 8, 1906, quoted in *The Theosophical Review*, vol. xxxviii, p. 468.

† *The Bundahiṣh*, ch. xxix, 12.

finer states of matter. "The seed of the ox," which often stands as a symbol of life, "was carried up to the moon station; there it was thoroughly purified and produced the manifold species of animals. First, two oxen, one male and one female, and afterwards one pair of every single species was let go into the earth, and was discernible in Irān-Vēj for a hasār, which is like a parasang" [a measure of long distance]; "as it says, that, on account of the valuableness of the ox, it was created twice, one time as an ox, and one time as the manifold species of animals. A thousand days and nights they were without eating, and first water and afterwards herbage were devoured by them."* When the different Jivas were transferred from the moon plane on to the earth, they were discernible in Irān-vēj, showing that the land is on an elevated position distinct from the physical earth. May it not be a higher globe of the earth-chain? That life was only 'discernible' in Irān-Vēj, before it took a solid form, can be plainly seen from the fact that "a thousand days and nights," a Yuga, rather, remained without the necessity of food and drink, which craving arose thereafter.

"Quadrupeds walked forth on the land, fish swam in the water and birds flew in the atmosphere, *in every two*, at the time good eating is enjoyed, a longing (*āvadhān*) arose therefrom and pregnancy and birth."†

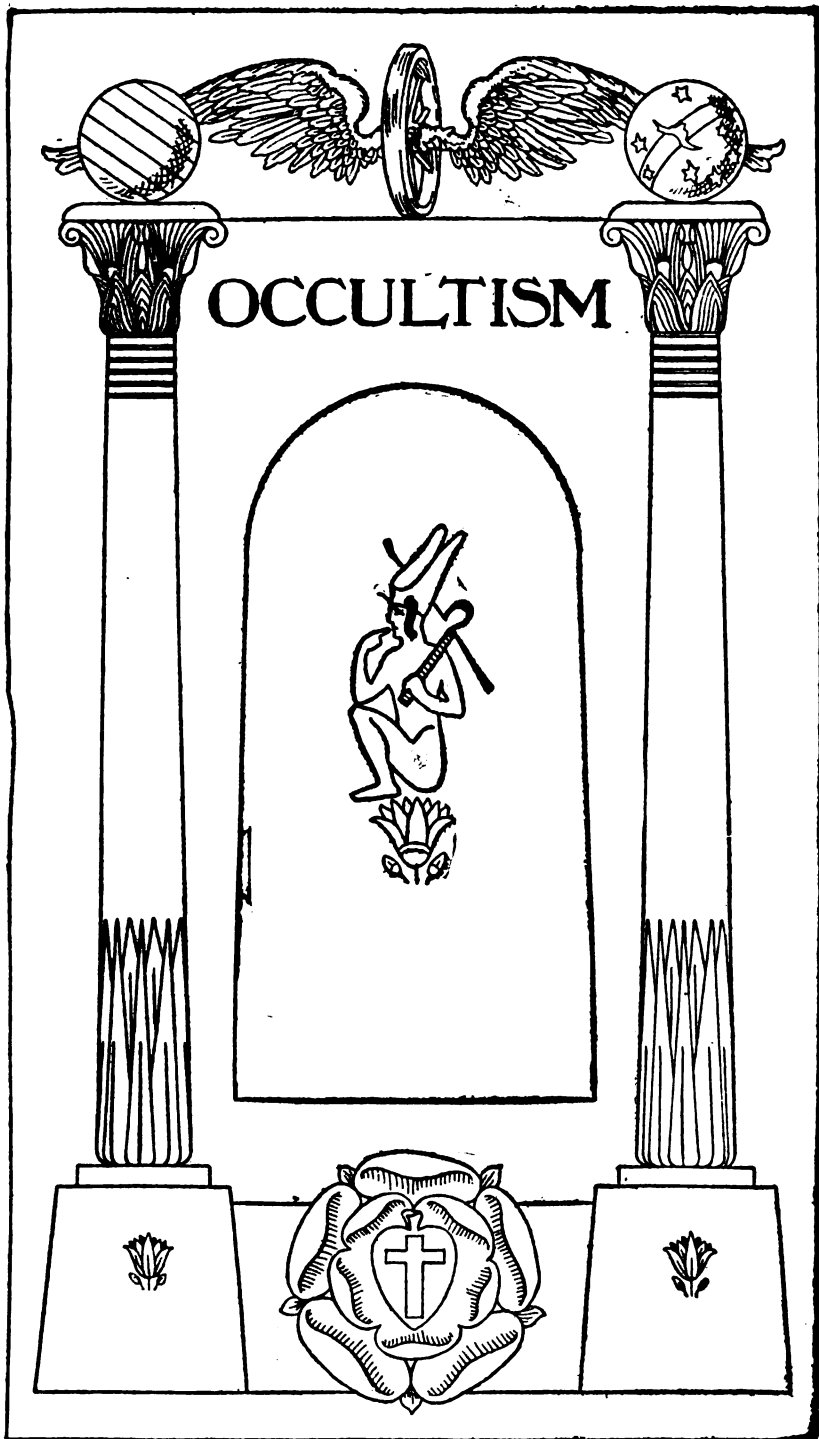
In the above few lines we see in a nutshell a clear reference to the hermaphrodite nature in "every two," the awakening of Kāma (*āvadhān*), in longing, and subsequently separation of sexes and procreation through terrestrial embryo in "pregnancy and birth."

N. F. BILIMORIA.

(To be concluded).

* *The Bundahish*, ch. xiv, 3-5. This is supported by *Zad Spāram*, ch. ix, 8.

† *Zad Spāram*, ix, 8-9.



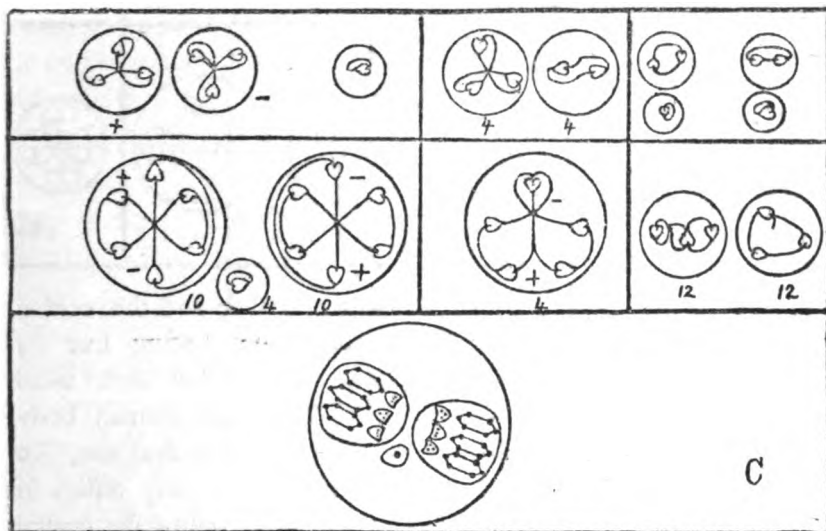
OCCULT CHEMISTRY.

X.

WE have now to consider the breaking up of the octohedral groups, and more and more, as we proceed, do we find that the most complicated arrangements are reducible to simple elements which are already familiar.

CARBON (PLATE III., 5 and XV., 1).

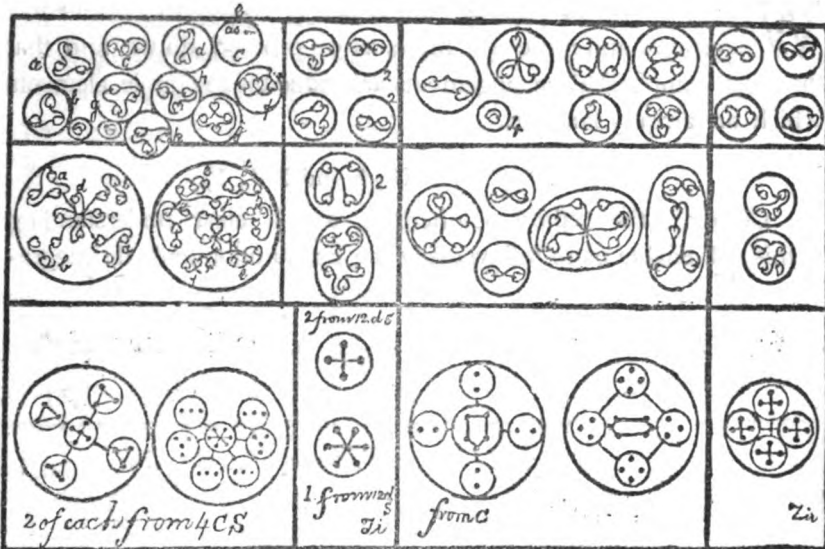
Carbon is the typical octohedron, and a clear understanding of this will enable us to follow easily the constitution and disintegra-



tion of the various members of these groups. Its appearance as a chemical atom is shown on Plate III. (opposite p. 379, February). On the proto level the chemical atom breaks up into four segments, each consisting of a pair of funnels connected by a single atom ; this is the proto element which appears at the end of each arm of the cross in titanium and zirconium. On the meta level the five six-atomed 'cigars' show two neutral combinations, and the truncated 'cigar' of five atoms is also neutral ; the 'leaves' yield two forms of triplet, five different types being thus yielded by each pair of funnels, exclusive of the linking atom. The hyper level has triplets, duads and units,

TITANIUM (PLATE III., 6 and XV., 2, 3).

On the proto level, the cross breaks up completely, setting free the pairs of funnels with the linking atom (*a* and *b*), as in carbon,



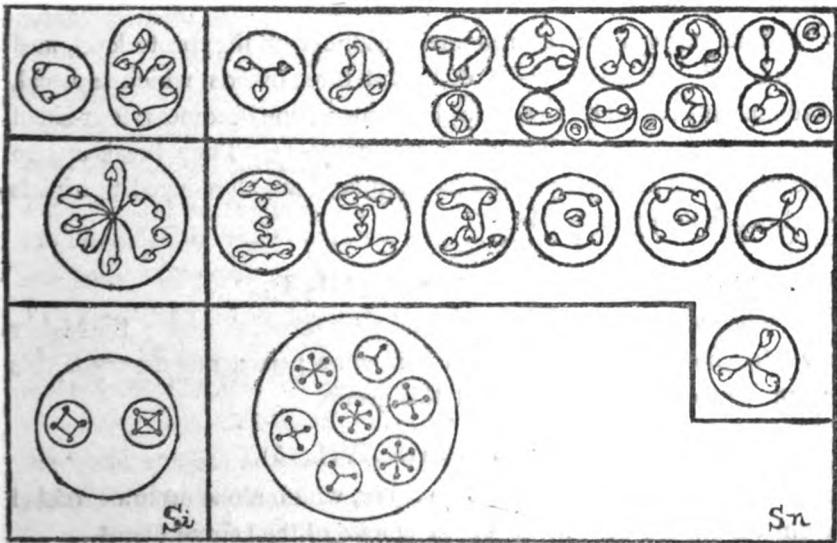
the four bodies marked *c*, the twelve marked *d*, and the central globe marked *e*. The latter breaks up again, setting free its five intersecting cigar-bearing tetrahedra, which follow their usual course (see Occultum, p. 628, April). The eight-atomed body in the centre makes a ring of seven atoms round a central one, like that in cobalt (see p. 628, April), from which it only differs in having the central atom, and breaks up similarly, setting the central atom free. The ovoid *c* sets free its four contained globes, and the ovoid *d* sets free the three within it. Thus sixty-one proto elements are yielded by titanium. On the meta level, *c* (titanium δ) breaks up into star-like and cruciform bodies; the component parts of these are easily followed; on the hyper level, of the four forms of triplets one behaves as in carbon, and the others are shown, *a*, *b* and *f*; the cruciform quintet yields a triplet and a duad, *c* and *d*; the tetrahedra yields two triplets *g* and *h*, and two units; the septet, a triplet *k* and a quartet *j*. On the meta level, the bodies from *d* behave like their equivalents in sodium, each *d* shows two quartets and a sextet, breaking up, on the hyper level, into four duads and two triads.

ZIRCONIUM (PLATE XV., 2, 5).

Zirconium reproduces in its *c* the four forms that we have already followed in the corresponding *c* of titanium, and as these are set free on the proto level, and follow the same course on the meta and hyper levels, we need not repeat them. The central globe of zirconium *c* sets free its nine contained bodies ; eight of these are similar and are figured in the diagram ; it will be observed that the central body is the truncated 'cigar' of carbon ; their behavior on the meta and hyper levels is easily followed there. The central sphere is also figured ; the cigar follows its usual course, and its companions unite into a sextet and an octet. The *d* ovoid liberates five bodies, four of which we have already seen in titanium, as the crosses and sextet of sodium, and which are figured under titanium ; the four quartets within the larger globe also follow a sodium model, and are given again.

SILICON (PLATE XVI., 1).

In Silicon, the ovoids are set free from the funnels on the proto level, and the truncated 'cigar,' playing the part of a leaf is also liberated. This, and the four 'cigars,' which escape from their ovoids, pass along their usual course. The quintet and quartet remain together, and form a nine-atomed body on the meta level, yielding a sextet and a triplet on the hyper.



GERMANIUM (PLATE XVI., 2, 4).

The central globe, with its two 'cigar'-bearing tetrahedra, need not delay us ; the tetrahedra are set free and follow the occultum disintegration, and the central four atoms is the sodium cross that we had in titanium. The ovoids (XVI., 4) are liberated on the proto level, and the 'cigar,' as usual, bursts its way through and goes along its accustomed path. The others remain linked on the meta level, and break up into two triangles and a quintet on the hyper.

TIN (Plate XVI., 3, 4).

Here we have only the spike to consider, as the funnels are the same as in germanium, and the central globe is that of titanium, omitting the eight-atomed centre. The cone of the spike we have had in silver (see p. 729, May), and it is set free on the proto level. The spike, as in zinc, becomes a large sphere, with the single septet in the centre, the remaining six bodies circling round it on differing planes. They break up as shown. (Tin is Sn.)

IRON (PLATE IV., 1., and XVII., 3).

We have already dealt with the affinities of this peculiar group, and we shall see, in the disintegration, even more clearly, the close relationships which exist according to the classification which we here follow.

The fourteen bars of iron break asunder on the proto level, and each sets free its contents—a cone and three ovoids, which as usual, become spheres. The twenty-eight-atomed cone becomes a four-sided figure, and the ovoids show crystalline contents. They break up, on the meta level as shown in the diagram, and are all reduced to triplets and duads on the hyper level.

COBALT (PLATE XVII., 4).

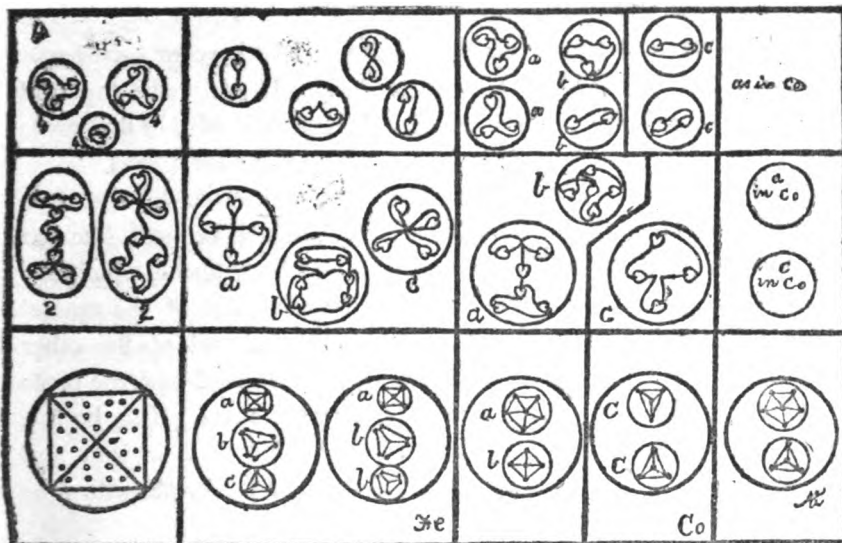
The ovoids in cobalt are identical with those of iron ; the higher ovoids, which replace the cone of iron, show persistently the crystalline forms so noticeable throughout this group.

NICKEL (PLATE XVII., 5).

The two additional atoms in a bar, which alone separate nickel from cobalt, are seen in the upper sphere of the central ovoid.

RUTHENIUM (PLATE XVIII., 1).

The lower ovoids in ruthenium are identical in composition with those of iron, cobalt and nickel and may be studied under iron. The upper ones only differ by the addition of a triplet.



RHODIUM (PLATE XVIII., 2).

Rhodium has a septet, which is to be seen in the *c* of titanium (see *k* in the titanium diagram above) and differs only in this from its group.

PALLADIUM (PLATE XVIII., 3).

In palladium this septet appears as the upper sphere in every ovoid of the upper ring.

OSMIUM (PLATE XVIII., 4).

We have here no new constituents ; the ovoids are set free on the proto level and the contained globes on the meta, all being of familiar forms. The cigars, as usual, break free on the proto level, and leave their ovoid with only four contained spheres, which unite into two nine-atomed bodies as in silicon, (see above).

IRIDIUM (PLATE XVIII., 5).

The twenty-one-atomed cone of silver here re-appears, and its proceedings may be followed under that metal (see diagram, p. 729, May). The remaining bodies call for no remark.

PLATINUM (PLATE XVIII., 6).

Again the silver cone is with us. The remaining bodies are set free on the proto level, and their contained spheres on the meta.

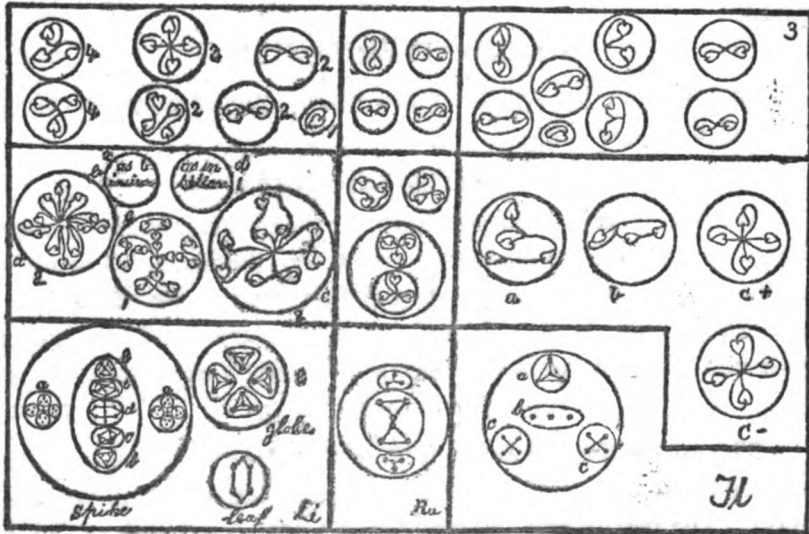
LITHIUM (PLATE IV., 2, and XIX., 1).

Here we have some new combinations, which recur persistently in its allies. The bodies *a*, in Plate XIX., 1, are at the top and bottom of the ellipse; they come to right and left of it in the proto state, and each makes a twelve-atomed body on the meta level.

The five bodies within the ellipse, three monads and two sextets, show two which we have had before: *d*, which behaves like the quintet and quartet in silicon, after their junction, and *b*, which we have had in iron. The two bodies *c* are a variant of the square-based pyramid, one atom at the apex, and two at each of the other angles. The globe, *e*, is a new form, the four tetrahedra of the proto level making a single twelve-atomed one on the meta. The body *a* splits up into triplets on the hyper; *b* and *d* follow their iron and silicon models; *d* yields four duads and a unit; *e* breaks into four quartets.

POTASSIUM (PLATE XIX., 2).

Potassium repeats the lithium spike; the central globe shows the 'nitrogen balloon,' which we already know, and which is surrounded



on the proto level with six tetrahedra, which are set free on the meta level and behave as in cobalt. Hence we have nothing new.

RUBIDIUM (PLATE XIX., 3).

Again the lithium spike, modified slightly by the introduction of an ovoid, in place of the top sphere ; the forms here are somewhat unusual, and the triangles of the sextet revolve round each other on the meta level ; all the triads break up on the hyper level into duads and units.

FLUORINE (PLATE IV., 3, AND PLATE XVII., 1).

The reversed funnels of fluorine split asunder on the proto level, and are set free, the 'balloons' also floating off independently. The funnels, as usual, become spheres, and on the meta level set free their contained bodies, three quartets and a triplet from each of the eight. The balloons disintegrate in the usual way.

MANGANESE (PLATE XVII., 2).

Manganese offers us nothing new, being composed of 'lithium spikes' and 'nitrogen balloons.'

ANNIE BESANT.

(*To be continued.*)

All life is exile from an unguess'd home,
 Worlds half-remembered, where perhaps we trod
 (For memories haunt us of a calm; grand peace)
 When we were flowing in the veins of God.
 There is a rhythm in the windy trees,
 A gleam in th' apple-bloom,
 A measured music in the hidden brook,
 That seems the counterpart of something gone :
 Whole lives forgotten live in a bell's tone.
 A sudden landscape, or a sister's look.

ROBERT W. CRUTTWELL.

(From the Newdigate Prize Poem, 1907.)

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 1136.)

WHEN so great a discordance as 5·6 seconds is found between two admittedly great authorities in recent times, and that upon the one element of all others which is supposed to be determined with the greatest exactitude, what possible estimate are we to make as to the value assignable to the periods of, say, Jupiter and Saturn, where the matter is complicated not only by the error of the solar year used in reducing the observations, but also by the "great inequality" and other equations of their mean motions, about the exact values and periods of which astronomers are divided? We may gain some ideas on this point from an examination of the elements of the planet Uranus, as respectively published by Professors Newcomb and Leverrier about thirty years ago, within a year of each other; in which we note that the common epochal value of the mean longitude in the ecliptic differs by *five minutes* of arc, and in the periodic time they disagree to the extent of some fourteen hours.* So that neither of these two astronomers (assigning equal weight to their respective determinations) could be certain as to the exact position of the planet for any given date, within *ten days*. And this as the result of 95 years of consecutive observations many hundreds in number; but in the case of a still more difficult planet (Neptune) under observation for a much shorter time, we are told that its elements are known "with a high degree of precision"†.

And yet, in face of such grave discrepancies as these, we are gravely told, and in the name of official science are doubtless expected to believe that :

"The astronomical tables have been carried to such an astonishing degree of accuracy, that it has been said, by the highest authority, that an astronomer could now predict, for a thousand years to come, the precise moment of the passage of any one of the stars over the meridian wire of the telescope of his transit-instrument with such a degree of accuracy that the error would not be so

* Ball's *Elements of Astronomy*, 418.

† *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

great as to remove the object through an angular space corresponding to the semi-diameter of the finest wire that could be made ; and a body which, by the tables, ought to appear by the transit-instrument in the middle of that wire would in no case be removed to its outer edge. "*

Now, in regard to this quotation, it is only necessary to remember that the difference of 5.6 seconds above noticed, when multiplied by 1900 years, comes to one hour, thirty-three minutes, and twenty seconds ; and that this would cause those who used the respective tables of Messrs. Delambre and Leverrier to differ from each other in regard to the transit of any particular star by all that time—equal to 23 degrees 20 minutes of arc upon a great circle of the heavens—to be convinced how very little the "highest authority" could have been aware of what he was saying. Under these circumstances we can hardly be expected to join with the author last quoted, when he so confidently remarks that he "can assure the young student, that the evidence on which these statements are founded is perfectly satisfactory to those whose attainments in the sciences qualify them to understand them ".†

Such discreditable assumptions and statements are apt to give the impression that all modern astronomical constants are unreliable ; but fortunately experiment proves that they must nevertheless be very accurate ; otherwise, as we shall see, the Mahāyuga would have to be set aside as worthless. But, as we find that which is now supposed to be "the most perfect of all the sciences"‡ containing such incongruities, we may be justified for the purposes of this enquiry if we proceed to elect a tentative value for the odd seconds of the solar year, according to whatever elements we may deem most reliable—and in this we only follow the same rule as the management of *The Nautical Almanac* adopts, when whatever are thought to be the best elements are chosen from year to year. For, this matter becomes of the utmost consequence in the examination of the Mahāyuga and the sun's mean motion therein, where, unless we are provided with some data as to the possible limits of error in our radical numbers, it will not be

* *Mechanism of the Heavens*, 181, ed., 1850, by Denison Olmsted.

† *Ibid.*, 100.

‡ Milner's *Gallery of Nature*, 1, article on Astronomy.

feasible to assign corresponding limits to the sun's place in the Zodiac when we are dealing with long periods of time. And it appears upon trial, that an error of only *one second* per year will, when multiplied by 4,000,000 odd, entail an uncertainty of some 49 degrees of the sun's calculated longitude, or about fifty days of his mean motion in the ecliptic.

The determination of the sun's mean motion (and therefore of the tropical year) is said to have been made by M. Delambre from some 2,000 observations; * whilst that of Leverrier was based upon more than 3,000. The instrumental means may have been better in his case, and he is supposed to have made use of some later refinements than Delambre in discussing these observations, so that his values are held to be the more accurate—moreover, as we have above seen, the corrections up to 1900 are immaterial. If both calculators had been equal in other respects, the weight or value which might be allotted to the determinations of each would be directly as the number of observations, supposing both sets equally accurate; in which case Leverrier's value would be to Delambre's as 3 to 2; but, owing to the above considerations, we shall be safer in using the proportion of 5 to 2. In this case, therefore, *twice* Delambre *plus five times* Leverrier, the sum divided by 7, will give the average value of the odd seconds we are in search of as 47.63 nearly. We may for the present assume this to be sufficiently correct, for it is found to agree with the same quantity as determined by a comparison of the observations transmitted to us by Hipparchus, 2,000 years ago, with those of the modern astronomers; though the latter have rejected the ancient observations as inferior to their own, because the latter are much more accurate and numerous, which makes up for the comparatively short period over which they extend. And the determination at which we thus arrive serves to indicate that the progress made in 120 years of assiduous observing has not been nearly so great as may be pretended, nor the ancient observations so valueless, as may be seen from the fact that M. de la Lande, in 1780, gained the prize of the Copenhagen Royal Society for his *Mémoire sur la véritable Longueur de l'Année Astronomique*, in which the odd seconds are 48 † and thus differ from our

* Vince's *System of Astronomy*, iii, 2, ed., 1808, Tables of the Sun.

† *Ibid*, i, 56, ed., 1814.

adopted value only 0. 37. And it may here be noted that the mean motion of the sun used by Leverrier and Hansen, though it may be adapted to the last hundred years, is on the whole too rapid, in consequence of their year being a little too short ; for this is becoming annually more and more manifest by the corrections which are given for the moon's places as calculated from the Lunar Tables of Hansen. These latter are adapted to the too rapid motion of the sun used ; and therefore the moon's mean motion is also too fast, since the corrections which Professor S. Newcomb gives in *The Nautical Almanac* show a constantly increasing quantity to be subtracted from the moon's places, as these are given from Hansen's elements, though the whole of the difference is not due to this cause.

In adverting to the values which may be quoted for the mean motions of the planets per century as they appear at the present time, and as they may be found according to the Mahāyuga, or any other period extending over millions of years, an examination of these as given by Leverrier some thirty years ago, and as adopted in *The Nautical Almanac* for 1900 from Newcomb and Hill, shows that there are still outstanding uncertainties amounting to five seconds of longitude in a hundred years ; and yet it appears by comparison that the latter are to the former, as regards accuracy, only more so in about the proportion of 6 to 5, or but very little to be preferred. Under these circumstances we may adopt any of them as they appear best to meet the required case.

But there is another and much more far-reaching reason why we may expect to find that the centennial motions of the planets which suit the Mahāyuga will differ slightly from present-day determinations, which may be thus illustrated. It is a well-known fact that the moon in her course about the earth is affected by the varying annual distance of the latter from the sun ; which causes the orbit of the moon alternately to contract and dilate, and her mean motion to differ accordingly. It is also well-known that the slow change which in the course of many centuries goes on in the eccentricity of the earth's orbit causes another alteration in the movement of the moon, which expresses itself as an increase of a few seconds per century in her longitude. Now both the law of analogy and the results of experience indicate that just as the moon

revolves about the earth and the latter about the sun, so does the sun itself revolve about some enormously distant centre. By correspondence, his orbit about this centre will be elliptical; and consequently his distance from it will vary, as possibly the eccentricity also. And in such a case there will undoubtedly be similar corrections to be applied to the centennial mean motions of the planets, which we find in the annual and centennial motions of the moon; for all their orbits will similarly dilate and contract, as the sun may move nearer to or further from his primary.

Now as the sun's orbit must be vastly larger than any with which we are familiar, and its periodic time unimaginably long, so these corrections to the planetary motions must be insensible during the historic period; moreover in this time they would all be equal and have the same sign, and so could not be distinguished. But when we have a period such as the Mahāyuga, covering millions of years, and apparently coming to us from some remote antiquity which may be long anterior to tradition—then if such a period is found to be an almost exact multiple of the planetary years known to us, but on the whole is found to require a common difference by some minute quantity whether in excess or defect, it will be a fair presumption that such a quantity is of the nature of a secular equation of the mean longitudes, arising from the different position of the sun at some remote epoch in regard to the unknown centre about which it revolves. Or, seeing that we have no means of ascertaining by what means the Mahāyuga was discovered, it may be that the results arrived at are what they would be if the sun had *no* motion in space.

S. STUART.

(To be continued.)

"I AM THE WAY."

SOME THOUGHTS UPON THE "ELIXIR OF LIFE."

THE hope of discovering some compound or process which would prolong life indefinitely or ensure uninterrupted memory has led many men of intellectual and occult attainments in all times and ages to devote themselves long and arduously to the problem. It would indeed be surprising if this were not so—death having always been universally feared, and to retain their clutch upon existence, unsatisfactory and miserable though it be, the large majority would make almost any sacrifice. Lord Lytton makes one of his characters say, in answer to the question as to why, seeing her old age and wretchedness, she so earnestly prayed a potion to lengthen her days—that it was not that life was so sweet, but death was so bitter. Which suggests fairly well the general sentiment.

The fact that the most prominent characteristic of material things is 'Impermanence'—that they are all subject to change and decay—has led the more subtle to abandon the idea that success could be attained with a lotion, potion or compound of material substances; albeit some researchers are said to have produced remarkable results—such as the renewal of the menses, etc., in the very aged—by the use of some highly volatile mixture of herbal origin. There are good reasons for thinking that the latter statement is not wholly to be discredited. Possibly the potion was saturated, by reason of the sympathetic relationship of the plants to stellar or astral influences, with vivifying etheric energy; though more probably with the quickening magnetism of the physician himself. But that the indefinite prolongation of existence without any lapse of memory, if possible to the higher types of humanity in its present condition at all, must be the result of a *process* spread over a very long period of years—and then with certain favorable characteristics and circumstances to begin with—is, of course, a settled thing amongst occultists.

It is of course obvious that this question of endless life involves that of the purpose of existence and its goal. For clearly, unless the former be accomplished there is little likelihood of attaining to the latter—and of thus escaping the final extinction which awaits all created things. Thus, in dealing with this great subject we must

necessarily treat of the Path to the soul's emancipation—of "the way out" of this world of change, decay, death, and, worst of all, re-birth. The able article on this subject to be found in *Five Years of Theosophy* contains, perhaps, the most lucid and explicit directions for the seeker after longevity yet written. Still, it is not comprehensive, and a little elaboration of some aspects of the subject only glanced at therein will not only be helpful (to the less advanced) but appears to be very necessary. Moreover, for the special reasons hereinafter stated, it is proposed to frequently refer to the general arguments of the article in question. After outlining the process by which immortality is gained it says: "This is the only road by which there is the faintest scientific likelihood that 'Death' can be avoided, perpetual memory secured, (and) infinite wisdom attained... There, as plainly as words can put it, is the Path (to power). Can they (the Theosophists) tread it?"

Now this path for which so much is claimed has been and is being followed by many very earnest and determined seekers after freedom and occult power; and while their system of development, transmutation or regeneration may not be exactly identical with that outlined by the authority quoted, and they do not perpetually cry "to live—to live," it is sufficiently close thereto to be classed with it. In fact, it appears to be a very prevalent mode of occult development. The dangers of the method in question, its short comings, *its utter futility* to accomplish the object sought, however, are among the reasons for this paper. As it is thus proposed to discuss the system of a popular school, it will be quite a convenience to take as a text the representative deliverance above named, especially as it contains indispensable knowledge upon one aspect of our subject, and it is desired to treat the same exhaustively. The influence of an occult work containing a large part of the truth does not materially decrease with time as long as it is accessible, but rather the contrary. The "Elixir of Life" aforesaid is, as far as it goes, both able and instructive, and it is intended first of all to elaborate somewhat upon the verities embodied in it—and especially upon certain facts purposely avoided by the author, namely, those dealing with our relationship to the ethers—firstly, because there is a very good reason why longevity should be sought for, and secondly, because the transmutation of the grosser physical elements

as therein insisted upon is absolutely essential to that complete and *harmonious* development of all faculties, powers and principles herein advocated.

" So, then, (our authority says) we have arrived at the point where we have determined literally to crack the outer shell known as the mortal coil or body and hatch out of it, clothed in our next... ..Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outer shell to die off.....we have to prepare for this physiological transformation.....The whole secret is to succeed in evolving it (the astral body) out and separating it from the visible.....Each of these (inner men except one) has in turn to survive the preceding and more dense one and then die." He then goes on to say that the whole rationale of continued existence is (a) the development of an extremely powerful will, and (b) the weakening of the concrete action of the body to make it amenable to that will. "First, then, must be the determination—the WILL...to survive and continue..... And... ..it must not only be a passing resolution of the moment..... but a settled and continued strain, as nearly as can be continued and concentrated without one single moment's relaxation.....To live, to live, to live must be his unswerving resolve."

Obviously the development of an impregnable will is absolutely essential to occult development of any kind whatsoever. Without it there cannot be adequate restraint of thought or interior concentration, upon which the attainment of oneness with the invisible etheric worlds so largely depends. The operation of the will is, of course, considerably hampered by the irresponsiveness of a gross nervous system, etc., in addition to which it is necessary to raise the rate of vibration of the whole organism to correspond measurably with the higher ethers and be played upon by them. Will is the Force inherent in Ether, and anything which acts as an obstruction to the influx of the latter not merely hampers the will but detracts from its actual force ; not only hinders its action but weakens the will itself by lessening its volume. Thus, in strengthening the will-force it is necessary to 'open' oneself to the etheric streams. Now this is a part of our subject intentionally avoided by the writer quoted, who says herein that " this knowledge, though of vital importance in other respects, need not be explained

now." Decidedly it is of vital importance, for the method under discussion consists of nothing more nor less than the establishment of sensible relations between the being of the aspirant and the ethers to which the elements thereof are related—in other words the attainment of oneness with the ethereal worlds. To these forces and substances we are indebted for all our 'vehicles.' We are absolutely dependent upon them, and apart therefrom have no existence whatever—in form. Amongst the writings of Kwang Tse (Sacred Books of the East) appears the following suggestive deliverance in this connexion :

"The knowledge of all creatures depends on their breathing. But if their breath be not abundant, it is not the fault of Heaven, which tries to penetrate them with it, day and night without ceasing ; but men notwithstanding shut their pores against it. The womb encloses a large and empty space ; the heart has its spontaneous and enjoyable movements. If their apartment be not roomy, wife and mother-in-law will be bickering ; if the heart have not its spontaneous and enjoyable movements, the six faculties of perception will be in mutual collision."

It is really highly important that the neophyte thoroughly realise his entire dependance upon his sympathetic relationship to 'heaven,' and that "all actions are performed by the energies of nature." Otherwise he will never rise above the limitations of the personality, etc. and indubitably will be absolutely bound to the 'wheel' of manifested life. None can hope for immortality who do not eventually in the performance of every action recognise the real, *modus operandi* thereof. We cannot do better than give in this connexion the dictum of another authority, not less reliable because otherwise maligned :

"The brain is not a laboratory. It is as static as the head of a negative attractor until influenced by certain orders of vibration, when it reveals the true character of the outreach so induced. The brain is the high resonating receptacle where the sympathetic celestial acts, and where molecular and atomic motion exhibits itself as according to the intensification brought to bear upon it by the celestial mind-flow..... We find that the mind may be considered a specific order of inter-atomic motion sympathetically influenced by the celestial flow, and that it becomes when thus excited by this

medium a part and parcel of the celestial itself. Only under these conditions of sympathetic assimilation can it assert its power over physical organisms ; the finite associated with the infinite."

That profound mystic, Emerson, also wrote on the same subject :

"As with events, so it is with our thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me—I see that I am a pensioner, not a cause, but a surprised spectator of this ethereal water ; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

Now it will be seen from the above that in the refining of our outer vehicle, the question of our daily bread—our diet—is of the first importance. The foods commonly consumed, even when meat is excluded, are quite unsuited to the purpose in view : partly because of their obstructive nature, and partly because they are permeated with salt—which in many ways is peculiarly harmful to the would-be immortal—and with the subtle spirit of fire. Somewhere in one of the Eastern sacred books it is stated that when fire is introduced into the system it shuts out all the other 'life winds.' One of the most illuminated seers has reported the following from no less an Intelligence than Hermes—heard in trance :

"If you would be perfect and able to know and to do all things, quit the heresy of Prometheus Let fire warm and comfort you externally : it is heaven's gift. But do not wrest it from its rightful purpose, as did that betrayer of your race, to fill the veins of humanity with its contagion and to consume your interior being with its breath. Of all the evil uses of heaven's good gifts, none is so evil as the internal use of fire. For your hot foods and drinks have consumed and dried up the magnetic power of your nerves, sealed your senses, and cut short your lives. Now you neither see nor hear, for the fire in your organs consumes your senses. Ye are all blind and deaf, creatures of clay."

This warning refers to cooked foods, which even when cold, retain the 'spirit' of the fire—one undesirable action of which is the stimulation of the animal desires.

It is extremely desirable that the purest, most highly solarised and readily atomised substances be ingested, and that they should

contain all the nutritive elements in an unchanged, assimilable form. Cooking coagulates and renders insoluble some of the most important elements, amongst which are albumen and the various organic salts, and should be avoided by those desiring to raise the vital and sensitive standard. The writer first quoted recommends a diet of fruit and milk for most cases. The fruit is all right, but there is a strong doubt about the milk, if an animal product is meant. In the first place it is entirely too deficient in nutriment to meet the requirements of one who has undertaken the most arduous and exhausting task conceivable. The following are some objections to cow's milk. It retains the aura of the animal, which is decidedly objectionable in that the user is subjected to sympathetic vibrations ; it may cause gastric disturbances ; a large number of cows are affected with disease, the majority being unhealthy ; and it contains the impurities found in the blood from which it is derived. By far the best substitute is found in nuts, which have the highest nutritive value, are virtually immune from disease, and, like fruits, are strongly etherised by the sun, have a high rate of vibration and are readily burnt in the system. The following are comparative analyses :

	Water.	Protein.	Carbohydrates (Starch, Sugar).	Hydro-carbons (Fats).	Organic Salts.
Milk ...	87°/o	3.3°/o	5°/o	4°/o	.7
Nuts (Almonds)	4.8°/o	21°/o	17.3°/o	54°/o	2°/o

Important as this question of food is, we cannot dilate at greater length upon it now, it is too wide a subject. But many have found after considerable experiment that this diet of fruits and nuts is by far the most agreeable and suitable for the would-be adept. (As to quantity, the amount required daily, would in a very large number of cases, average 2 lbs. fresh fruit, 4 oz. dried fruit (dates, etc.,) and 4 oz. nuts, taken in two meals). Still, all systems cannot be treated alike, and some need very careful handling—the gradual change from one régime to the ideal one, perhaps spread over a fairly long period. Again, in some cases where the body is a great hindrance, to keep it under subjection it may be necessary to lower its vitality, and keep it at a low ebb until that no longer is safe. All depends upon the condition of the organism. “ Know thyself,” the old behest, is of special import here. As a general rule, however, those who tread the highest level—the hortest Path—must have the advantage of a specially fine organisa-

tion to begin with. Presuming this to be the case, then, and that it is not necessary to deplete the bodily powers for the subdual of desire, or the acquisition of spiritual clairvoyance, it will be found that the neophyte will have use for all the vitality he can possibly absorb, and his greatest difficulty will be the maintenance of a proper balance between income and outgo, supply and demand. As whatever path he tread to infinite life he must keep himself under " a settled and continued strain"—which means intense mental concentration to the exclusion of THOUGHTS, the rapid and ceaseless drain upon brain and nerve tissue—and the nervous force must be adequately replenished. With the reservations above stated, we do not think that the eligible candidate for Oneness with the Infinite need worry himself greatly about reducing his food supply to a minimum, as directed by the first quoted authority. Let him rather take all he can comfortably consume or burn. His tastes, and later his intuitions will be reliable guides. Hereschel wrote in this connexion :

" The brain and nervous system seem to bear a somewhat close resemblance to a galvanic battery in constant motion, whose duty it is to provide a certain and continuous supply of its special fluid for consumption within a given time. As long as supply and demand are fairly balanced, the functions which owe their regular and correct working to the fluid are carried on with precision ; but when, by excessive demands carried far beyond the means of supply, the balance is not only lost, but the machine itself is over-strained and injured, disorder first and disease after are the result."

Nervousness and impaired mental powers are the surest signs of overstrain, and their warning should be promptly heeded.

CECIL. W. WATSON.

(To be concluded.)

ECHOES FROM THE PAST.

LETTER FROM COLONEL OLCOTT TO MR. H—X—.

[This interesting letter appeared in *Hints on Esoteric Philosophy*, long out of print.]

COLOMBO, CEYLON,

30th September 1881.

DEAR MR. X.,

The enclosed card, to the *Spiritualist*, I had written and put under cover to—as early as the 27th instant—post-dating, so as to correspond with the P. and O. Mail day—and meant it to go straight to London by this post. But on the night of that day I was awakened from sleep by my *Chohan* (or *Guru*, the Brother whose immediate pupil I am) and ordered to send it *viā* Simla, so that you might read it. He said that it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and, next to seeing them yourself, would as soon take my word as any other man's to the fact. I have to ask the favor, therefore, of your sending the letter on by the next succeeding post, readdressed to——.

I can well understand the difficulty of your position—far better, I think than H. P. B., who, womanlike, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy you. And so going back, I know that as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time ; but for months I was being gradually led out of my spiritualistic fool's paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences, with mediums and circles. I had a hundred questions to ask and difficulties to be solved. It was not until a full year had passed by, that I had dug out of the bed-rock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me.

But now it was all made clear. I had got just as much as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellow-men appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that, I had all the proofs I needed, alike of the existence of the Brothers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the saddest thing of all" to see me giving up this world and everything that makes the happiness of those living in the world, and yet, after all these years, not only not made an adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year ; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a Brother, you will cease to wonder ; or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could ever have succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from, the Brothers ; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavorable external conditions, I have for long neither seen them nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret, a certain Magyar philosopher, who had begun to give me a course of

instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win him back and the others also, for I have so determined ; and *whatever a man really WILLS, that he has*. No power in the universe but one can prevent our seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF !

Throughout my studies I have tried to obtain my proofs in a valid form, I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others.

Let me give you one instance :

One evening, at New York, after bidding H. P. B. good-night, I sat in my bed-room, finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it *had* been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humor towards me, I asked him a favor. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion, or *māyā*, conjured up by H. P. B. He laughed, unwound the embroidered Indian cotton *fehla* he wore on his head, flung it to me, and—was gone. That cloth I still possess, and it bears in one corner the initials of my Chohan in thread-work.

This at least was no hallucination, and so of several other instances I might relate.

This same Brother once visited me in the flesh at Bombay, coming in full day-light, and on horse-back. He had me called by a servant into the front room of H.P.B.'s bangalow (she being at the time in the other bangalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come, that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and seeing him dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bangalow, but only H.P.B. and I and the servant *saw* him.

Another time, two, if not three, persons, sitting in the verandah

of my bungalow in the Girgaum compound, saw a Hindū gentleman ride in, dismount under H.P.B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones ; but what proof is there of it to offer even to a friend like yourself ? There are many Hindūs and many horses.

You will find in an old number of the *N. Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels witnessed by the eight or ten persons present was the apparition of a Brother who passed by the window and returned. The room was on the second story of the house, and there was no balcony to walk on.

But this it may be said, was all an illusion ; that is the trouble of the whole matter ; everything of the kind seen by one person is a delusion, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.)

Feeling this, while obeying my Chohan, as I try to do in little as well as great things, and sending you these writings, I do so in the hope, though by no means in the certainty, that your present reliance on my veracity will survive their perusal.

I have never, I should mention, kept a diary of my experiences with the Brothers, or even of the phenomena I witnessed in connexion with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when especially authorised to speak about any particular thing ; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.

You may possibly glean, if not from personal observation, at any rate from the printed record of my American services of one kind or another, that I am not the sort of man to give up everything, come out as I did, and keep working on as I have done, without having obtained a superabundance of good proofs of the truth of the cause in which I am embarked. And you may possibly say to yourself : " Why should not I, who am more capable of doing good to this cause than a dozen Olcotts, be also favored with proofs ? " The answer you must seek from another quarter ; but if my experience is worth anything, I should say that that answer would be in substance that, however great a man may be at this side of the

Himālayas, he begins his relationship with the Brothers on exactly the same terms as the humblest Chelā who ever tried to scale their Parnassus, (he must "win his way.")

If you only knew how often, within my time even, a deaf ear has been turned to the importunities, both of influential outsiders professing readiness to do everything in the way of personal exertion and liberal gifts, and of our own fellows, who pretended to be ready to sacrifice the world if the Brothers would only come to them and teach them, you would perhaps be less surprised at their failure to visit you.

Events have always proved their wisdom, and so it will be in your case, I fancy; for if you do see them, as I hope and trust you may, it will be because you have earned the right to *command* their presence.

The phenomena they have done have all had a purpose, and good has eventually come even from those which brought down upon us for the moment the greatest contumely. As for my mistakes of judgment and H. P. B.'s occasional tomfooleries, that is a different affair, and the debits are charged to our respective accounts.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of the Society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame it is all that is required.

I do not know whether or not there is any significance in the fact of my Chohan's visiting me on the night of the 27th, but you may. He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H. P. B., to whom for many years he has been at once a father and a devoted guardian. How I do hope you may see him! You would confess, I am sure, that he was the finest possible type of *man*.

I have also personally known——since 1875. He is of quite a different, a gentler type, yet the bosom friend of the other. They

live near each other, with a small Buddhist Temple about midway between their houses.

In New York, I had——'s portrait, my Chohan's, that of another Brother, a Southern Indian Prince, and a colored sketch on China silk of the landscape near——'s and my Chohan's residences with a glimpse of the latter's house and of part of the little temple. But the portraits of——and the Prince disappeared from the frames one night just before I left for India.

I had still another picture, that remarkable portrait of a Yogi about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Damodar and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin.

You and I will never see Jesus in the flesh, but if you should never meet——, or one or two others whom I might mention, I think you will say that they are near enough our ideal "to satisfy one's longing for the tree of humanity to put forth such a flower."

I am ordered to say that you may use this letter as your judgment may dictate, after noting carefully its contents. With sincere regards and best wishes,

Yours,

H. S. OLCOTT.

Were all thy fond endeavors vain
 To chase away the sufferer's mart ?
 Still hover near, lest absence pain
 His lonely heart.

For friendship's tones have kindlier power
 Than odorous fruit, or nectared bowl,
 To soothe, in sorrow's languid hour,
 The sinking soul.

SA'pī.

SCIENTIFIC NOTES.

THE article on "The Æther of Space" which appeared in the June *Theosophist* contains important information from the standpoint of science. Its importance arises from the fact that it can be immediately linked with some of the results of physicists. The articles on "Occult Chemistry" are also of great importance, but scientific researches are not at present sufficiently advanced to enable us to bridge over the gaps between the two, whereas some of the statements in "the Æther of Space" are immediately assimilable to the exoteric investigations.

Even the most startling statement contained therein that what we call matter is not matter but the absence of matter will probably not be received by the scientific world with either great surprise or incredulity, for some of them have been already led to conclude that such is the case. On June 10th, 1902, Prof. Osborne Reynolds delivered "The Rede Lecture" on *An Inversion of ideas as to the Structure of the Universe*, published by the Cambridge University Press, wherein he shows that physical phenomena are all mechanically explainable if the parts of space which appear to us as filled with matter are in reality empty space, whilst what to us is empty space is filled with matter.

The complete mathematical proof of this was communicated by him to the Royal Society on February 3rd, 1902, and was accepted for publication in full. It was published in 1908 by the Cambridge University Press as Vol. III of Prof. Reynolds Scientific Papers.

The above work, therefore, may be said to constitute a scientific proof of the fundamental statement in the article on "The Æther of Space" and Prof. Reynolds claims to have shown that it not only explains physical phenomena but that it is the *only conceivable* mechanical explanation of the Universe. The nature of the proof is highly technical and can only be followed by advanced mathematicians. So far it has not caused much discussion in the scientific journals and no attempt has been made to refute either the premises or conclusions. It may be said in a sense to have been shelved, the attention of scientific men having been drawn away to the more attractive theories of J. J. Thomson and Sir Oliver Lodge.

When modern physicists first measured the mass of an electron and found it was only about one thousandth of that of Hydrogen, it seemed at first to some of us that this was inconsistent with the result

of occult investigation, for we had been told in 1895 that hydrogen consisted of eighteen physical atoms.

But on page 825 of the June *Theosophist* we are now told that each of these physical atoms is represented by 49 astral atoms, hence Hydrogen will be represented by $18 \times 49 = 882$ astral atoms; and if these 882 astral atoms have collectively the same mass as an atom of Hydrogen, then the mass of one of them will be about one thousandth of the mass of Hydrogen; in other words *the mass of one of these astral atoms is the same as the mass of an electron* and in all probability is identical with it.

If this surmise be correct, as I believe it is, very important conclusions follow from it, for it means that modern physicists in discovering the electron *have crossed the physical borderland and discovered the astral plane*; so far they have been under the impression that in the electron they had found the basis of physical matter, whilst in reality they have found the basis of Astral matter; and since modern theories of electricity are now all based upon the distribution and motions of these electrons, it follows that all these theories have astral matter for their basis and that *all manifestations of electricity are astro-physical phenomena*.

The investigations of J. J. Thomson and others have proved that these electrons are all charged with a fixed quantity of electricity, and that the electrons whose mass is about one thousandth of the hydrogen atom have all a *negative* charge. The electron having a positive charge has not yet been isolated, but so far it is known that the bodies carrying the equivalent positive charge to the negative electron have masses never less than the atom of hydrogen and often much greater than this; hence it seems that *positive* electricity is always associated with *physical* matter, whilst *negative* electricity is always associated with *astral* matter. From this the very natural inference can be drawn that all astral matter is negatively charged and all physical matter positively charged, so that the science of electricity may be said to be the science of the interaction of the physical and astral planes. In other words it is a borderland science, involving two mutually interpenetrating universes, the physical and the astral.

G. E. SUTCLIFFE.

BÜDDHA.

I spoke the holy name as soon
As sunrise woke the world,
For every morn as one new-born
The spirit's wings are furled ;
I spoke His name at busy noon,
For then the soul astray
And known to none is like to one
Whose home is worlds away ;
And when at evening, robed and crowned,
The soul returns redeemed,
I went apart and in my heart
I spoke His name and dreamed.
And thus I came to weave the sound
With vast eternal things,
And dreamed until I rose at will
On unbeholden wings
Beyond the range of hurt or harm
From earthly joy or pain ;
For when I spoke His name I woke
And was divine again.
It has more power than any charm
Or talisman may hold,
Than any ring that Queen or King
Worked wonders with of old.
For when the good within me drifts
Anigh that lurid flame
Whose vapors keep the soul asleep,
I do but speak His name
And like a breath of wind it lifts
The curtains of this Hall ;
Wherein all night we keep alight
The torch of festival.
And in the midmost passion there
That sears the soul and scars,
Amid the cries I turn my eyes,
Look out, and see the stars !
I see the stars far off but clear,
Like to the final goal
Which He discerned and haply learned,
The One Encircling Soul.

AUBREY VERNON.

MAITREYA.

The World grows weary : when shall He be born
Who age by age hath saved Her perishing !
Ever She climbeth : ever THAT within
Her heaving bosom yearneth unto THAT
Without, Self unto Self, Deep answering Deep ;
And ever as the wheeling Days go by,
Like Sisyphus She plungeth down, down, down
Exanimate into the black Abyss,
Whence with return to tortured sense, her cry
Ascends to the far spaces of the Heavens
And He Himself comes forth, the Lord of All—
Aja, Achyuta, Eka, Akshara—
Unborn, Immortal, Sole, Unperishing !
Not as the Lord of Worlds in blinding blaze
Of Love Consummate cometh He, but lo !
Tenderly wrappeth Him in human flesh,
And, entering the strait chamber of the womb—
Hail ! O pure womb He chooseth—lieth hid,
Even as we, long months of growing wonder,
Resteth at length, even as we, close-drawn
By arms of utter love, on Māyā's breast—
Man, Very Man, that man unshent may look,
And, looking, learn and live. Yea, in his smile,
Lit with the inextinguishable flame
Of Love Divine, Earth's misery melts and runs
Like ice in joyous Springtide ; and She sighs
The soft sigh of one waked from evil dream,
And smiles a slow smile back to Him ; and soon,
Tenderness breeding tenderness, Her heart
Glowes suddenly within Her, and She falls
In happy flood of weeping at His feet.
Then, lifted by His gracious hand, Her eye
Filled with new light, and on Her lip a song,
She turns Her to the sky y-pointed peaks,
And climbs—and climbs !

O Thou Compassionate,
O Thou who troddest the whole bitter way,
And, overcoming, wert enthroned with THAT
Whence Thou and all have come ! O hear us now
As from the Depths we cry to Thee ! O come,

Come as Thou camest in the ages past
 To save Thy world ! O, lay Thy splendours by :
 The Robe of woven Flame from out the Sea,
 The shoreless Sea of Fire that sinks and swells
 Stirred by the ebbing, flowing of the Breath !
 How can we reach Thee so enpanoplied
 In shafts of living Light—how know Thee Kind ?
 Come, O Compassionate Lord, to us who fear
 Thy awful Beauty, veiled in the form
 Our little human lives have made so dear—
 Man among men. Tread these our common ways,
 Smile on us, speak with us, yea, sit at meat
 At these our tables in dear friendliness
 Till all the wonder of that love and grace
 Constrain us, and in passion of wild joy
 We fling us, O Belovèd, at Thy feet.
 Ho ! ye who watch the heavens evermore
 From all Earth's Sacred Mounts—is there no sign
 Of His appearing ? Breaks there yet no Star
 In gorgeous spilth of light against the blue ?
 Nay—none. Yet soon, O very soon shall Earth
 Gaze on that glory, and the whisper run
 Swift thro' the startled lands. " Thus," men shall say,
 " Thus have we heard it was of old, and thus,
 " Cry all the prophets, ever will it be
 " When the Lord visiteth His peoples : lo !
 " Let us search out His birthplace, and adore ! "

And some will search and find, and Nations all
 Shall know that that towards which their age-long life
 All blindly strove hath come at unawares :
 But will burst sudden into glorious bloom,
 And O the fragrance—O the loveliness !

The world grows weary : Come, Maitreya, come . . .
 Surely her cry hath risen to Thine ear,
 Pierced thro' the shrouding splendours to the still
 Small flame where all Thou ever wert burns on
 In deathless miracle ; and as of old
 The brooding love of Thee will conquer Thee,
 And Thou wilt come, and as beneath her wings
 A hen her chickens gathereth, so Thou,
 O Christ, wilt gather in Thine own.
 Come . . . Come !

MARSYAS.



THEOSOPHY IN MANY LANDS.

NEW ZEALAND.

Our Section has just had the great privilege of a visit from Mrs. Besant. It is fourteen years since she came to New Zealand last, and great changes have taken place with regard to the feeling towards Theosophy in the meantime. After a stormy passage from Sydney Mrs. Besant, accompanied by Mrs. John (wife of the General Secretary of Australia), Miss Christie and Miss Browning (Joint Organising Secretaries of the New Zealand Section) arrived in Auckland on July 26th, and the two first ladies became the guests of the Assistant General Secretary and of the Treasurer of the Section. In addition to members' and E.S. meetings, two lectures were given and a public conversation meeting held. On July 30th Mrs. Besant started for Wellington; the sea-trip from Onehunga to New Plymouth was smooth, but then there was a long journey of twelve hours before reaching our capital city. In Wellington two lectures were delivered in addition to a public conversation and members' meetings, and the same was the programme in Christchurch which was reached on August 4th. Dunedin was the last of the branches to be visited, and Mrs. Besant gave three lectures and one public conversation meeting during her stay of four days. I need hardly say how deeply grateful our members are to our President for coming among us. Our only regrets were that her visit was so short that several meetings had to be crowded into one day in every place, and that she visited us during our winter. This made her stay less comfortable than we should have liked. I understand Mrs. Besant has not felt winter weather since 1898, and she must have felt the cold severely, especially on draughty platforms. The general public supported the meetings well and there will be a surplus to be divided with India. We should have wished it larger, but in proportion to the length of time allotted to New Zealand, the expenses for travelling were very heavy. We are hoping for increasing membership as the result of her tour, but in any case much good has been done by spreading our

teachings in such a masterly way before large audiences. The press has been sympathetic as a whole, and has given good reports and interviews. Country members came from long distances to the four centres but it was impossible to visit the whole of our fifteen branches. On August 10th Mrs. Besant and Mrs. John left the Dominion for Hobart, carrying with them our heartfelt good wishes for a pleasant voyage and if possible a return in the not too-distant future. Mrs. Besant laid her finger on several weak points in our new country. She endeavored to stir members up to realise the effects of a scheme of education which is purely secular, to teach the importance of young voters being instructed and led to feel their responsibility to the country. Few of the clergy of any denomination take advantage of the clause in our Education Act, which permits them to give religious teaching before or after school-hours, and only in one or two towns is this important branch of education attended to—and then generally by non-skilled teachers. The second difficulty is also a great one, as every girl and boy is given a vote on reaching the age of twenty-one. I hope soon we may establish a League of Service to band together members to grapple with these and other problems. Another difficulty we have to contend against is that our clergy and ministers are directly dependent on their congregations, and if they preach advanced theology, the older and more conservative portion of their followers object and cut off supplies. The result is that our churches are not keeping pace with modern thought, and church membership is not recruited from the ranks of the young thinking men and women. One Presbyterian Minister, Mr. Gibson Smith, has just published a book dealing with the Atonement, and giving very much the views of the New Theology. I understand he is to be summoned before his Presbytery; next month I may be able to tell you the result of his trial.

K. B.

FRANCE.

During the closing of our sectional headquarters there has been little to record of special interest to our fellow members, except the appearance of a beautiful book by Dr. Steiner, entitled *The Mystery of Christianity and the Mysteries of Antiquity*, translated by M. Schuré, whose preface to this work is particularly fine. This is the first of Dr. Steiner's books to be translated into French. During the holidays some few of our members have done some useful work in the provinces in the direction of meetings and lectures, but we have no special

organisation for this purpose like our fellow members in Holland. It is gratifying to notice the increasing tendency towards a rapprochement between Spiritualists and Theosophists; hitherto the former have ignored our theories, taking up a position of irreconcilability while throwing the onus for this attitude upon us.

It may be that in earlier days, before the formation of the French Section, some of our more prominent members exhibited a somewhat sectarian and contemptuous spirit, but this was only temporary and the most conciliatory attitude was shortly adopted by Theosophists, some of whom have even taken as subject for public lectures, and treated in the most sympathetic manner, questions regarding Spiritualism and its phenomena, while relegating these to their rightful place.

This winter, as I have already remarked, a spiritualistic conference was held by invitation at our headquarters. May not this be regarded as an evidence of a more sympathetic attitude between ourselves and the Spiritualists, who appear to have a real desire to draw nearer to us, and the sympathy they have shewn we most gladly reciprocate

Among other proofs of this friendly feeling was an invitation given to our General Secretary to attend a materialising séance, given by the medium Miller, and together with various representatives of different movements who were present, our Secretary was requested to exercise such rigid scrutiny over the arrangements as would satisfy him that no kind of imposition was possible.

It must however be admitted that in later séances, where the same control has not been exercised, the medium Miller has been detected in the very act of deception. The fact that the Spiritualists themselves have had the honesty to make this known to us, and to the other representatives of various movements who were present, is very much to their credit.

A.

GREAT BRITAIN.

There is little activity to record for the month of August—the great holiday month of the whole year. Only the Conference of the Northern Federation, held on the 15th and 16th, broke the silence of the month. This took place at Harrogate under the presidency of Miss Edith Ward. The discussion was on Telepathy, its probable or possible, use and abuse; some of the Lodges appear to have been experimenting in this direction, but no results at all comparable with those achieved under the auspices of the Psychical Research Society have, as yet, to be recorded. On the Sunday evening there was a

crowded audience, largely visitors to Harrogate, to listen to Miss Ward's lecture on "Destiny". There must be many readers of theosophic literature who owe their first introduction to the subject to a casual visit to the Theosophical Hall while staying at Harrogate.

Writing of literature, one cannot but be struck by the number of publishing houses which are now issuing books on occult, or semi-occult, subjects. Several have passed through my hands lately from the firm of Werner Laurie. One is by Miss Katharine Bates, *Do the Dead Depart?* and is a particularly readable and popular discussion of problems connected with Spirit Return, Spirit Guardianship, Clairvoyance, Materialisation, etc. Specially interesting to members of the T. S. is the chapter on Reincarnation, which Miss Bates treats in an open-minded fashion that should commend itself alike to believers and non-believers; she emphasises the lesson that the development of character is the main thing, and that recollections of past incarnations are in no sense essential, nor is the non-existence of memory an argument of any validity against the theory. Another book from the same press is Beckles Willson's *Occultism and Common Sense*, which is a reprint of articles that appeared in the *Westminster Gazette*; articles that in the main are characterised by fairness and even a sympathetic attitude, for Mr. Willson has been convinced, as Professor Barrett puts it in the Introduction to the work, by the study of a painstaking and honest inquirer "that no theories based on fraud, illusion, nor even in telepathy, are adequate to account for the whole of the phenomena he has reviewed." Singularly enough Professor Barrett allows himself to write and Mr. Willson apparently to endorse the old slander with regard to H.P.B., to whom he refers as a "fraudulent medium." Old prejudices die hard. Why cannot Professor Barrett do H.P.B. the justice that he would extend, say to Eusapia Paladino, and admit a marvellous mediumship with the inevitable corollary of a possible use by powers of ill on occasions? So much at least an investigator of Professor Barrett's reputation might be prepared to admit, but no; poor H.P.B. must go down to all posterity, as far as the Psychic Research element can secure it, branded by the inexperience of Dr. Richard Hodgson!

But those who have secured the "Stanzas of Dzyān" and the Commentaries of the *Secret Doctrine* through such 'mediumship' as that of H.P.B. are not likely to be affected by the verdict of Dr. Hodgson's admirers; only it is well that they too should be prepared to accept everything on its own merits and *not* because it comes through

a particular channel which may have become especially endeared. No members of the T.S., should make a claim for infallibility, even for H.P.B.

Mentioning the "Stanzas of Dzyān" reminds me that the T.P.S. announces that they are to be issued separately in convenient pocket-form. A welcome addition to our miniature library. The Blavatsky Lodge, I hear, is going to make a special study of the Stanzas during its autumn session.

E.

BULGARIA.

There is something new and strange and elevating in the feeling with which I am sitting down to write this letter. The reader may be directed to seek for our country in Europe. This is necessary not only for brothers outside Europe, for I have met even Europeans who do not know where this nation abides, for it has played but a small rôle in the recent history of the continent. The Bulgarian people belong to the Slavic sub-race, and their language is one of the many Slavic dialects. As a student of Theosophy I should point out a peculiar coincidence. Being on the way between East and West, between Constantinople and Europe, between dying Byzantium and regenerating Germany, Bulgaria played the part of the transferer of the civilisation and especially of the secret literature to West and North. Our great ruler Simeon in the tenth century, with a group of devoted workers under him, not only translated from Greek many important religious and mystic works but also wrote original treatises. These in due course of time influenced the West and the North, especially Russia, which at the time was quite an uncivilised country.

The great mystic tradition which played so important a rôle in the Middle Ages in Europe came from Asia to the West *via* Bulgaria, brought and implanted for the first time in our soil by a band of monks. This band was headed by the priest Bogomil, a learned and spiritual man, and the movement bears his name to this day. Definite particulars about this movement are somewhat lacking, but there are reasons to suppose that one of the workers was the younger son of the ruler, Boyan, a very mysterious personage, a wandering bard. For two centuries the Bogomils influenced the country and their 'perfect men' were wandering all over the land with a mission forgotten now. Even to-day the tradition remembers the mode of meditation of those mystics—the Indian mode of sitting down on the ground

cross-legged. They took the doctrine from the Manichæans in Asia, and when the persecution dispersed them they went West and North, and gave birth to other mystic bodies. The old city of Sofia (now entirely transfigured into a European city) had till late a street bearing the name of the great mystic, Bogomil.

I shall mention also another mystic body of which still less is known now; that is the sect with a probable origin in S. Paul, or one of his disciples—Pavlikenies. Even to-day we have a big village with the same name, Pavlikeny, a Railway Station.

The present theosophical movement began in our country in 1900. The first book translated and published (1902) was Colonel Olcott's *Buddhist Catechism*. In 1904 was published a pamphlet on the lines of Dr. Pascal's *A. B. C. de la Théosophie*. In October, 1905, began our first theosophical monthly, *Bulgarian Theosophical Review*, which lived three years. With the death of it has been started the present review, *The Path*, which now is in its second year. During these four years have been translated and published the following works: *An Outline of Theosophy, Clairvoyance, The Other Side of Death*, and *Invisible Helpers* by Mr. Leadbeater, and *The Ancient Wisdom and Necessity of Reincarnation* by Mrs. Besant. Now are coming out in *The Path*, *The Astral Plane* and *Esoteric Christianity*. Besides these we are intending to publish the *Bhagavad-Gītā* and the lecture of Mrs. Besant, *Spiritual Life for the Man of the World*.

The first Branch of the T.S. was founded in January, 1908. Unfortunately it returned its charter last December, because some of the members left the Society. The second one bearing the name of our late beloved President, "President Olcott," was formed on the 1st March, 1907, and it gathers in its fold all the remaining Theosophists, about 20 in number.

From the very beginning the Bulgarian Theosophists have been attached to the French Section, but after the decision of the last meeting of the General Council in Benares we are transferred to the Headquarters at Adyar. We are now receiving *The Adyar Bulletin*; our difficulty however is that the English language is less known in our country than French and German. Only one or two amongst us can profit by this publication. To avoid this disadvantage, we have decided to start a lithograph monthly only for our members and sympathisers. It will keep our members in touch with the theosophical movement in all countries, borrowing information from the sectional bulletins, which we have in exchange for *The Path*.

Greetings to brothers and sisters all over the globe, and hail to our great leader!

S. N.

INTERESTING PHENOMENA.

The following letter was received by the Editor, and will interest many of our readers.

“ Some years ago I buried a baby boy aged $8\frac{1}{2}$ months ; prior to the death of the child our nights were peaceful and quiet, nothing whatever occurring to disturb us, but the very first night after the child was buried my wife and self were rudely awakened and very much startled by a terrible crash in the fireplace. Before I got the light to see, I told my wife that several bricks must have fallen down the chimney and smashed the grate to atoms, but on getting the light and examining the grate, strange to say, there was not the least damage done, not even a bit of dust or mortar in the grate. We were naturally very much nonplussed, especially as a similar crash occurred two or three times, and repeated several times night after night. In a week or two the crash changed in sound, and it then appeared as if a strong man had struck the marble mantle with a heavy sledge hammer, and I repeatedly got up to examine, feeling sure it must be broken ; but no, not the least sign of damage ; and so it went on until we removed to another house and selected a bed-room without a fire place. Then it was the chest of drawers ; I got up many times to examine them, as the noise made me feel sure they were smashed to atoms, but there was no sign of a crack or break in them. We removed them out of the room ; then it was in the washstand. We removed that also, and everything else but the bedstead and bedding ; then the row was in the corner of the room, similar to the walls parting with a crash. But as years passed, so the noise decreased in volume and became less frequent, until it died away in the course of three or four years.”

These phenomena are familiar to students, but it is the first case I have met with in connexion with the passing over of a young child. I doubt if the new astral body of a baby would be sufficiently organised to act as a vehicle of conscious effort to attract attention from the earth-dwellers left behind. An advanced Ego, retaining his old astral, would be able to produce them, but an advanced Ego would not manipulate forces so clumsily. Has any one of our readers met with a similar case ?

The following experience, that may seem strange and wonderful to one unfamiliar with theosophical teachings, is taken from the *Daily Chronicle*; to the Theosophist it is neither strange nor wonderful :

Last autumn a Catholic girl, who had spent some years in a Convent School on the Continent, was assisting the Mother dusting the pictures, under the direction of the Mother Superior, Mère Columba. As Miss Wilson—I purposely alter all names for obvious reasons—was standing on the steps of a ladder in order to reach a picture high on the wall, she suddenly found herself on the ground, “looking at herself,” so she phrased it, still standing on the ladder. The Mother Superior was at the foot of the ladder. Beside her, to her surprise, Miss Wilson saw an old school-friend in the costume of a nun. The girl—a Miss Smith—had left the school two years before, and Miss Wilson had no idea that she intended to take the veil. What surprised her most of all was that she felt herself compelled to follow Miss Smith, who at once moved towards the door of the nuns’ refectory, into which the school girls were never admitted. She passed through the door and walked across the refectory. She noted with some curiosity the arrangement of the furniture, but her attention was caught specially by a picture on the wall, crossed, so it seemed to her, by two strings of red tape, which appeared somewhat odd. There was no time for examination, for her guide moved swiftly on, and in a few seconds they left the room and entered the convent chapel. As they entered she saw her uncle, Captain Oldham, advancing to meet her. He was dressed as usual, and he seemed very sad. Amazed at finding him there, she greeted him affectionately, and exclaimed: “Oh, uncle, why did you not tell me you were here? I am so delighted to see you.” His reply was startling. He said: “My dear, I have shot myself.” “Oh, uncle,” she cried in alarm, “I hope you have not hurt yourself seriously,” for she was quite sure the real man stood before her. “You do not understand me, child. I have killed myself because the woman I cared for could not love me. Pray for me, for I am very unhappy, and I want you to pray for me.” Miss Wilson and her friend knelt down and prayed for the sufferer. She noticed with some surprise that as they knelt upon the wooden prayer stool, which usually creaked as the weight of the worshipper pressed it on the tessellated pavement, they made no noise. But she prayed earnestly for the peace of her uncle’s soul. When they arose from their knees, Captain Oldham looked at her gratefully and seemed less haggard and sad

Her companion then retraced her steps, and again the strange constraint compelled her to follow. Through the refectory they walked, and back to the room where she had been dusting. When she reached the foot of the ladder she became momentarily unconscious, and when she regained consciousness she was standing on the ladder, her school friend had vanished, and she heard the voice of Mère Columba saying: "My dear child, how pale you look. You must be ill. Come down from the ladder at once and lie down." Passively she obeyed and was put to bed, where she slept for some hours. This was on Saturday morning. When she awoke, the Mother Superior asked her what had ailed her. "Why had she so suddenly become unwell." Miss Wilson told Mère Columba exactly what had happened. "My dear child, you must have been dreaming. This is all sheer imagination. Spirits do not return like this, and besides, your uncle is probably all right. It is very wicked to say such things." Miss Wilson, school girl-like, was awed by the words of Mère Columba, feeling that unwittingly she might have committed some great sin. She begged the Mother not to say a word about it to anyone, since it was so wicked, and the promise was given.

Next morning, just before four o'clock, when the bell had not yet rung for Matins, Miss Wilson was wakened by her uncle's presence in her room. He did not speak. She only saw his face and bust, and there was a wistful look on his countenance. She got up and prayed earnestly for the repose of the troubled spirit. She had been his favorite godchild, and, despite the warnings of the Mother Superior, she knew it was reality and no dream. Every morning for two months her uncle came to her at the same hour, and great was her joy to find his face becoming more and more cheerful. At the convent all letters, both out and in, were read by the Mother Superior. On the Wednesday after her uncle's first appearance, Miss Wilson received a letter from her mother, telling her that her uncle had died suddenly the previous Wednesday.

Before Miss Wilson left the convent for the Christmas holidays she was taken through the refectory. Everything was just as she had seen it on her previous visit. She looked eagerly for the picture which had attracted her special attention. There it was in the same place. It was a picture of a martyr. But she now perceived that what she had taken for two strings of red tape were two streams of blood, which the realistic spirit of the artist had painted streaming from the wounds of the martyred saint. When Miss Wilson returned

home her mother met her at Charing Cross. "Mother, tell me the truth about my uncle. He did not die suddenly, as you wrote. He shot himself." Her mother started. "What do you mean? How do you know? Who has been telling you about it?" "Uncle came himself to the convent chapel on the Saturday morning, and told me that he had shot himself because of his love for a woman who did not love him."

Then her mother told her the facts. They were exactly as the uncle had said. It had been a great surprise to them all that he had been in love. But when his corpse was discovered, on the mantelpiece was a scrap of paper on which he had written an unwitnessed last will and testament. He stated that he had decided to end his life because the woman he cared for could not love him. He left everything he possessed to his favorite godchild, Miss Wilson.

CORRESPONDENCE.

FOUNDATION DAY.

The Theosophical Society was founded on the 17th day of November thirty-three years ago. To all Theosophists, that day is sacred; and it is a day worthy to be remembered with feelings of reverence and gratitude, every year, by all members the world over.

The 17th day of November should be an Anniversary Day of the Society, celebrated by all Lodges, whereas the official Convention is only celebrated in one place.

The Council of the Dharmālaya Lodge T. S. of Bombay proposes to celebrate the Foundation Day this year on the 17th of November next, and to do the same every year.

G. B. VAIDYA.

ACADEMICAL MAGAZINES.

1. *Journal of the Pāli Text Society, 1906-1907.*

We hurry to bring to the notice of our readers the principal contents of this most important number which only now has come into our hands.

The Zen Sect of Buddhism, by Daisetz T. Suzuki, (pp. 8—43) is, so far as we are aware, the first scientific monograph on this subject. "Among the many sects of Buddhism that developed in the Far East we find a unique order, which claims to transmit the essence and spirit of Buddhism directly from its author, and this not in a form of any written document or literary legacy. Its scholastic name is the Sect of the Buddha-Heart, but it is popularly known as Zen Sect (Jhāna in Pāli, Shan in Chinese, and Dhyāna in Samskr̥t)."

Of the *history* of this sect in India not much more is known than the names of the twenty-eight patriarchs after the Buddha, "who successfully transmitted the 'Seal' down to Bodhidharma, who came to China in the year 520 A.D." and was living there, in the Shao Lin monastery (State of Northern Wei), silently sitting against the wall in deep meditation, for a period of nine years. Finally there came to the 'wall-gazing brahmin', as people called him, a former Confucian scholar, named Shen Kuang, and after many fruitless efforts attained to be received as his pupil and successor. In the same year Dharma died, and Shen Kuang became the Chinese patriarch of the sect, under the Buddhist name Hui K'o. There followed, in due succession (each Zen master had to be sanctioned by his predecessor and could not teach anything the latter did not approve of) three other patriarchs, and then, after the death of the latter (Hung Jen), the sect was divided into a Southern (orthodox) and a Northern school, the latter of which, however, soon died out. The sixth patriarch, Hui Neng, was a great religious genius under whom the sect made rapid development, spreading especially among the thoughtful class of people. A collection of his sermons, called 'Fa pao t'an ching' was incorporated in the Chinese collection of the Buddhist sacred books, and is considered one of the most authoritative works of the Zen sect.

For fear of schism, Hui Neng did not hand down the insignia to his successors, when he died. With his death (713), therefore, the history of the Sect enters quite a new period. Any leader, henceforth, "who was duly trained under a recognised master, and received his sanction for his spiritual attainment, was at liberty to develop the

faith and practice of the Zen Sect in any manner best suited to his individuality." At once the Sect divided into two schools, both of which, however, were considered orthodox. And then came the greatest time of the Sect, covering a space of about 800 years, *i.e.*, from the middle of the T'ang to the end of the Sung dynasty. In this time the Sect pervaded the whole of China and became thoroughly Chinese itself. "Almost all the important temples and monasteries now existing in the Middle Kingdom belong to the Zen Sect, though the Sect as a living faith is as dead as everything else in that old tottering country." In Japan at present we have two schools of the Zen Sect, Sodo and Rinzai. The former was introduced A.D. 1233, the latter A.D. 1191. The former tends towards quietism, while the latter is more speculative and intellectual. "The military class of Japan, which had for long been seeking a religion to satisfy their spiritual needs, found at once their ideal in the teachings of Zen." Zen was greatly patronized by the emperors and now "thoroughly permeated every fibre of Japanese life and civilisation." "The calmness and even joyfulness of heart at the moment of death which is conspicuously observable in the Japanese; the intrepidity which is generally shown by the Japanese soldier in the face of an overwhelming enemy; and the fairness of play to an opponent, so strongly taught by Bushido—all these come from the spirit of the Zen training."

Now, what does this *Zen discipline* consist in? The answer our author gives to this question is not quite lucid and decidedly too short. The training, he says, is a double one: intellectual and conative or affective. The latter is accomplished by the means of *Zazen*, *i.e.*, *Dhyāna*. "In this the pupil is required to sit quietly for a certain length of time, during which he will think of the 'Ko-an' given to him." And the intellectual training consists in the efforts he makes to find out the meaning of the 'Ko-an.' Yoga, as a state of trance or self-hypnotisation, is not taught but rejected in the Zen Sect. But it seems that the conative or affective phase of Zen discipline exactly corresponds with what Hindūs consider the first steps, the irremissible condition, to Yoga. For in the *Sermons of a Buddhist Abbot* (delivered in America by one of the highest representatives of the Zen hierarchy) we read the following quotations from the *Chandradīpa-samādhi Sūtra*: "When a man practises *dhyāna* according to the regulation, all his senses become calm and serene Having a close watch over all the senses, *dhyāna* guards them against the intrusion of evils the mind being concentrated on higher thoughts, all sorts of

temptation and attachment and egoism are kept away." A 'ko-an' is a magistral case which was discussed or constructed by the old masters, e.g.: "When an ancient master of Zen was asked what was the essence of Buddhism, he said: 'The oak-tree in my garden.' What is the signification of this?" or: "What is your original face which you have even before your parents were born?"

What do Zen masters aim to attain by this training? "Their efforts seem to be to come in contact with the universal reason or life which animates all things, and personally to feel its pulsation, as when the eye comes in touch with the ethereal waves it at once recognises it as light. When one has this actual inner feeling, which might be called intuition or immediate knowledge, as western philosophers would have it, Zen teachers designate such a one a Buddha, a Bodhisattva, or Daizen Chishiki (great, good, wise man)."

Turning from here to the *Philosophy of Zen* we cannot help regretting that the author confines himself to giving a few extracts from the *Sermons of the Sixth Patriarch*. We cannot gather from them anything more than that, at the time of the sixth patriarch, the philosophy of Zen was not different from that of the Mahāyāna in general. The idea of the 'emptiness' (s'ūnyatā) stands in the centre. "The land of all the Buddhas is like unto vast space. The very essence of our being is from the first devoid of determinations, and there is nothing particular which could be taken hold of like an object of sense. When I speak of the absolute emptiness of our essence, it should be understood in this sense." "All things exist in the essence of every sentient being." "The Mahā-prajñā-pāramitā.... does not depart, nor does it come, and all the Buddhas of the past, present, and future are born of it." "All beings are from the beginning in possession of the Bodhi-prajñā (wisdom) and the reason why they are unable to realise it is due to their confused subjectivity." This is, of course, pure Vedānta, not a borrowing, but the very part of Buddhism, as it seems, which the Master—"well knowing"—did not teach his disciples, or, as a Japanese author puts it, the flower which developed out of the bud of the Buddha-dharma.* As to the counterpart of this theory of emptiness, viz., the doctrine of the 'Not-Self' (anātman, anattā), † it seems no longer to be in favor. But it is evident

* It may be noticed here that just now an Indian pupil of Professor Jacobi has tried to prove (with success, I am told) that Vedānta (the system, not, of course, the Upaniṣads) is a child of Mahāyāna!

† The paper on "Anattā and Reincarnation" which I have promised the *Buddhist* (Ceylon) for one of its next numbers, will, I hope, put an end to the confused ideas current on this subject.

from the Ko-ans recorded in the history of the Sect that by *earlier* Zen masters it was quite as much, if not more, emphasised than even s'ūnyatā. Yet, after all, it was not philosophising the Buddha recommended (he rather warned against it), but something entirely different, and this is a fact which has nowhere and never so well been borne in mind as by the Zen Sect, which illustrates it by the following beautiful story. "When Bodhi-Dharma, the first Chinese patriarch of the Sect, was passing away from this world, he wished to see if his disciples understood his spirit. One of his disciples, in response to his question, said : 'As I understand, the essence of Buddhism is vast emptiness.' Dharma said : 'You have obtained only my skin.' The other replied : 'As I understand, I give just one glance at it, and it is never repeated.' * Dharma said : 'You have reached as far as my bone.' He then asked Hui K'o what was his view of Buddhism, and the latter folded his hands against his breast and stood in his place without a word. Dharma then said : 'You have truly grasped my spirit,' and the patriarchal authority was given to him." Zen religion is mysticism, individualism. It "proposes to deal with concrete living facts, and not with dead letters and theories." It "labels itself as 'a special transmission outside the canonical teaching of the Buddha,'" and, consequently, does not rely upon any Sūtras or Abhidharmas. "What it claims to have transmitted from the Buddha is his spirit." Never there was a belief so absolutely opposed to the cult of the person as is Zen. The Buddha himself was treated very unkindly by many a Zen follower. Says Rinzai : "The Buddha is like other plain bald-headed monks, and those who seek enlightenment through him are grievously mistaken." That means, indeed, to cast away the good with the bad. Likewise the disregard of the sacred books has had its curious effect, *viz.*,—a very prolific Zen literature !

Similes in the Nikāyas, by C. A. F. Rhys Davids. This is a great boon for both the student of Buddhism and of comparative literature. It is a complete index of all similes and sense-images occurring in the Sutta Pitaka. Only the Niddesa, Apadāna, Buddhavaṇsa, and Cariyā-pitaka have not been taken into account. From the preface we may mention that in the similes and figures of speech the lion appears often, the tiger seldom ; the lotus (unknown in the Vedas) has but a moderate part ; and the most prominent 'metaphorical actions' are cutting (chindati) and crossing over (tarati).

* This refers, of course, to the principles of *anitya* and *anātman*.

Sutta-Nipāta in Chinese, by *M. Anesaki*, makes us acquainted with the interesting fact that, though the *Sutta-Nipāta* as a whole never existed in China, yet over a half of the single texts do exist in the Chinese literature, e.g., the whole *Aṭṭhakavagga*.

2. *Journal of the Royal Asiatic Society of Great Britain and Ireland, April 1908.*

The Nations of India at the Battle between the Pāṇḍavas and Kauravas, by *F. E. Pargiter*. This is a paper read before the Society with reference to a map reproduced here, in which the names of the peoples supporting the Pāṇḍavas are printed in blue, the Kauravas and their allies in red, and others in black. The story has been taken "just as it stands," the author's aim being not to criticise, but to yield a base for the examination of epic ethnology. The work has been done with utmost care, and it can be said to have already produced at least one important result, *viz.*, the discovery of the fact that "the division of the contending parties may be broadly said to be South Madhyades'a and Pāñcāla against the rest of India' (*i.e.*, the Kauravas and their allies.)" In the discussion following the lecture Dr. Grierson took up this point and developed it in the following way : the more eastern of the Āryan tribes were for a long time little subject to Brahmin influence. Here Sāmkhya, Buddhism, Jainism arose. "At the time of the Great War even so western a country as Pañcāla was unorthodox." "The Pāṇḍavas themselves, as Hopkins says, had no Brāhmanical standing and were evidently a new people from beyond the pale." Their great ally was Kṛṣṇa Vāsudeva, "the traditional founder of the anti-Brāhmanical monotheistic Bhāgavata religion. Its followers called themselves Sātvatas, and these Sātvatas were prominent on the Pāṇḍava side.... From this point of view the war resolves itself into a combat between Brahmanism (the Kauravas) and anti-Brāhmanism (the Pāñcālas and Pāṇḍavas), the former to the West, the latter to the East," and further we find that "it was at the same time a struggle between the later (represented by the Kauravas) and the earlier (represented by the Pāñcālas) Āryan immigrants to India." The 'treaty of peace' which sanctioned the alliance between Sāmkhya-Yoga and Brāhmanism is the Bhagavaḍ-Gītā Brāhmanised and incorporated in the *Mahābhārata*. "It is now the text book of the Brāhmanised Anti-Brāhmanists."

The modern Hindu Doctrine of Works, by *G. A. Grierson*. A translation, from the Hīndī, of two sections from the *Bhākta-kalpaḍruma*

of Pratāpa Simha (written in 1866), with some introductory and concluding remarks. Mr. Grierson combats the idea that Hindūism is not a missionary religion. "Here (*i.e.* in the doctrine of Bhakti) we have a form of belief which actually *lives* upon its missionary work. It ignores all caste, and every follower of the cult is, and if he is genuine must be, a missionary." Mr. Grierson admits that "further study in the direction suggested by Professor Keith" has convinced him that "the old Bhāgavata monotheistic religion" cannot have originated through or been influenced by Christianity, because it dates "from an age perhaps contemporary with the early Upaniṣads." "That the ancient Bhāgavata faith was originally a rival of the Vedic religion is, I think, admitted by all scholars, whether Indian or European, who have studied the subject. As adopted by Brāhmaṇs, and given a superficial Vedic coating, we have it in the Bhagavaḍ-Gītā, and even here the loose connection with orthodox Brāhmanism is patent in every line. As Mr. Telang shows, all that we can say of the author of the poem as we have it now is that he does not throw the Vedas absolutely overboard." "Going back to the origins, we see that, as all the world over, it is to the priestly caste that we owe the emphasis laid upon works and ceremonial, while it is the laity—the Kṣattriyas and Vais'yas of ancient India—who first laid down the law of the necessity of devotion and faith that in the course of centuries has developed into the modern Hindū doctrine of *bhakti*."

The S'āṅkhāyana Aranyaka, by A. Berriedale Keilh, is a description of the contents of this Aranyaka (belonging to the R̥g-Veda) the latter half of which is now being printed for the first time. It contains the Kauṣītakī and several untitled Upaniṣads. The Adyar Library has a very old Ms. of it (lately brought from Benares) which might have been welcome to Mr. Keith, whose edition is based on the two only MSS. available in Europe.

The Rumindei Inscription and the conversion of Asoka to Buddhism, by I. F. Fleel. With great sagacity it is shown here that the Lumbini inscription and certain other 'edicts' do not, as was hitherto believed, tell for the conversion of Asoka. In the mentioned inscription the word *maḥiyile* does not refer to any religious worship, but simply means that by the king "the honor was done (this place)" of coming in person. If, further, the inscription says that the king ordered a stone pillar to be set up in memory of the birth of the Sakya saint, we must not forget that there are numerous similar instances, *e.g.*, of Vaiṣṇava kings making grants to S'aiva temples

and *vice versa*. Quite as little the account of the eighth edict, *viz.* "This king Devānampiya-Piyadassi, when he was ten-years-anointed went to *sambodhi*; therefore (there is now) this touring for *dhamma*" does in any way refer to the conversion. For the first expression means "came to reason," *i.e.*, came to condemn hunting and similar royal amusements which he was fond of before, as the edict itself says, and as to *dhamma*, there is an exact definition of it in the second pillar edict which shows that it is "the ordinary *dharma* of kings, which is laid down in the *Mānavadharmasāstra* I, 114." There are only five records marking Asoka as a Buddhist, and they tell us the following facts: "Asoka was converted to Buddhism and became a lay-worshipper about half-way through the 30th year after his anointment to the sovereignty. A little more than 2½ years later, and consequently soon after the commencement of the 33rd year, he formally joined the Buddhist Samgha. A little more than 5 years after that, early in the 38th year, he followed a not infrequent custom of ancient Indian rulers, and abdicated, and, taking the vows of a monk, withdrew to spend his remaining days in religious retirement.....And from that retirement, one year later, he sent forth this notification (of Brahmagiri, Rūpnāth, etc.) that 'the Gods of Jambudvīpa with their followers were proved to be false, and the doctrine of the Buddha was established as the true religion.'"

The discussion on the child Kṛṣṇa is continued. Mr. Keith's statement that "Patañjali distinctly says that Vāsudeva is a Samjñā (denomination) of the Bhagavant (*i.e.*, Viṣṇu-Kṛṣṇa)" is proven a double mistake by a (hitherto unpublished) note of the late Professor Kielhorn. *Tatra bhagavataḥ* is a wrong reading of the Benares edition for *tatrabhavalataḥ* (given by most MSS.) which "does not in the least suggest that the personage denoted by the proper name is a divine being." Even the wrong reading would not suggest this, the word *bhagavat* being, in the Mahābhāshya, once an epithet of Kātyāyana and in all the remaining cases an epithet of Pāṇini! There is also *A reply to Mr. Keith, by Mr. Kennedy* himself, but it is not much more than a repetition of his former statements, excepting his calling attention to the Jaina legends of the Antagaḍa-*Dasāo* which seem, indeed, sharply to distinguish between at least two Kṛṣṇa, *viz.*, Devakī-putra, the hero of Dvārakā, and, secondly, the hero of the great war. This is not contradicted by Mr. A. M. T. Jackson who, however, succeeds in giving the fatal blow to Mr. Kennedy's six months' child, *viz.*, his nice hypothesis of Christian teachings

transplanted to Mathurā by the Gujars. That the child Kṛṣṇa is much older than the Gujars is shown "by the discovery at Mandor in Mārwar of sculptures of certain of his exploits which cannot be dated later than the Christian era (see Arch. Survey Report, Western India, 1906-07, p. 33, para. 24);" and further by the *date of the Harivams'a*. The final redaction of the *Harivams'a* may in all likelihood be assigned to the second period of the Kshatrapa sway over the west coast of India, *i.e.*, 218-300 A.D. But that the poem must be much older shows the legend of Parasurāma. In its earliest form it was localised on the east coast of India, and its transference to the western coast was already complete by 100 A.D., as we know by an inscription. "In the earliest enumerations of Samskr̥ṭ literary works we find the *itihāsā-purāṇam* mentioned in such a way as to imply *that there was but one Purāṇa*, and that it was regarded as a supplement to the Itihāsa. As the latter name belongs *par excellence* to the *Mahābhārata*, it is hard to avoid the conclusion that the Purāṇa in question was what has now become the *Harivams'a*."

P. C. Ray's English Translation of the Mahābhārata has lately been examined by Dr. Grierson, and the result was the discovery that wherever it varies from the Samskr̥ṭ, it literally agrees with the older Bengali translation, though the latter is several times condemned by the translator with considerable emphasis. It may be added here that P. C. Ray has merely *published* the work, the translator of which was the late Pandit Kisari Mohan Ganguli who received, in the last number but one of the *Journal of the German Oriental Society*, the rare honor of an obituary notice by Professor Jacobi. The Paṇḍit is also the translator of the Charaka Samhitā, which translation was published under the name of Kaviraj Avinash Chandra Kaviratna. How the first work could be called 'very conscientious' by such a severe critic as Professor Jacobi uses to be, is a riddle which seems not to admit of any other solution but that he perused a very small portion of it only. Professor Deussen in his latest work says that in the 'flood of words' of the translation "the Samskr̥ṭ words are often no longer to be recognised at all."

DR. F. OTTO SCHRADER.

(To be concluded).

REVIEWS.

ECHOES FROM THE GNOSIS. VOL. X.*

We have received the 10th Volume of Mr. Mead's *Echoes from the Gnosis*, dealing with the ancient Gnostic poem, which he entitles "The Hymn of the Robe of Glory." He tells us that it has been known by other names—such as "The Hymn of the Soul" and "The Song of Deliverance". But in the absence by loss of its primary title, Mr. Mead considers that "The Hymn of the Robe of Glory," best describes the scope of the poem.

It was written originally in old Syriac, a copy of which is in manuscript in the British Museum, bearing the date A.D. 936. There is besides a version in Greek, which has been lately discovered at Rome; and also a summary by an Archbishop of Thessalonica prior to the XIth century. By some strange chance, it was introduced into a Syriac translation from the Greek of *The Acts of Judas Thomas, the Apostle*, and is supposed to have been a hymn sung by him, when he was imprisoned in the "country of the Indians." Although it cannot be asserted positively, yet there seems little doubt that the poem was from the pen of Bardasanes or Bardaisan, "the last of the Gnostics," who lived between A. D. 155 and 283—the author of 150 Psalms and Hymns "On the model of the Psalm-collection of the second temple."

The Poem, in many parts, bears a striking resemblance to the Parable of the Prodigal Son, and again it presents an exposition of the Parable of the "Merchantman seeking goodly pearls" and finding at last the "One pearl of great price."

The key-note of the whole poem is the search for and finding of the pearl—"the light-spark," the ray of the Logos, the Christ-nature in man, hidden in the body—of which Egypt, where the pearl was found, is the type. Incorporated with the key-note, and forming its harmonious surrounding, is the description of the "Ineffable Vesture," with which the pearl seeker and finder was clothed; a vesture, twofold in its nature, spoken of as the *Robe of Glory* and the *Purple Mantle*—signifying the Heavenly Dwelling of the Initiated Man.

Another remarkable point is the duality of the Father's Son :

* By G. R. S. Mead. Theosophical Publishing Society, 161, New Bond Street, London, W.

the Son who remained—the Supernal Man, and the Son who went forth—the Christ, who won the pearl “yet are they both one.”

The fourth point, is the “Letter” which was given to the pearl seeker, sealed by the Father, “so that it shall not be torn to pieces in descending through the regions or planes.” The mystical interpretation of the letter seems to be the “plan woven out of the permanencies of a man’s previous incarnations, passing down through all the planes, till it reaches the natural body on the physical plane.”

It is impossible in the small space available to enter into all the symbolic meanings of this wonderful spiritual poem, as set forth in this remarkable book. The volume is divided into four parts: the preamble, the poem itself, comments, and notes, the latter dissecting the poem, almost line by line. It is a masterly exposition, and will well repay the study of the earnest student, who is not afraid to dig deeply into its mystical teaching.

M. O. M-S.

UNE ÂME DE FEMME. *

A Woman's Soul is a theosophical novel in which the author shows what high ideals ought to guide all artists in their daily life, in order that their works may really act as “the leaven that leaveneth the whole lump.” It has been objected, and perhaps correctly, that this novel is not of the kind that people will rush to buy, because it is so full of teachings which the general public cannot understand or appreciate. But though an author wishes to have as great a circulation as possible for his works, he must not cater to the taste of a perverted public, but rather lead his readers on so that they will appreciate his high ideals, as is well portrayed in the work under review. It would take too much space to quote all the beautiful thoughts expressed mostly by the heroine of the book; suffice it to mention the following: “Whatever you may do, put your whole soul into it; do not allow your thought to wander wherever it likes, be its absolute master. If you create a work of art, give it all your attention; do the same if you are adding up figures or writing labels; force your thought to fix itself entirely on your work; never do one thing while thinking of another; there are no details in the life of the wise man; every moment of our day has its importance.”

C. K.

* By M. Reepmaker, Paris.

A BRAINY DIET FOR THE HEALTHY.*

The above treatise on the diet question will be welcome to those who seek confirmation for their preference of a mixed diet.

The different kinds of foodstuffs are discussed and cooking recipes given, the net result being that meat, fish and dairy produce take the first place, in the opinion of the author, as brain-producing food. Vegetables prevent the formation of an excess of uric acid; fruit is admitted to be an excellent food for the healthy, but should be taken moderately, as many diseases can be traced to an inordinate use, and because it decreases the appetite for meat and vegetables. Vegetarians are warned that they may die of brain-starvation, that the indigestible cereals, pulses and nuts are detrimental to brain-workers and cause a prematurely aged appearance, ill-health and often premature death!

Much may of course be said for a mixed diet from a purely physical point of view, but the arguments brought forward will hardly convert vegetarians, especially those who take the higher aspects of the food question into consideration.

— A. SCH.

SHRĪMAT BHAGAVAD GĪTĀ. †

The book is very neatly got up and is available for four annas. It is printed in the Devanāgarī type and is intended for those who want the sacred song for 'Pārāyanam'. The publisher has done a useful service to the Samskr̥t-reading public by printing this sacred book in such a handy shape and in bold characters.

— A. K. S.

SONS OF THE SUN. ‡

The book must appeal to many readers, for there is a wealth of thought in the poems, as well as charm of style and originality. It is gratifying to note that popular American writers, with firm convictions of their own, are giving out such thought, instilling into their readers the desire to understand the true meaning of life, teaching them that there is a much deeper significance in the seeming than they have generally understood, if they would only search for it.

— M. B. R.

* By Sophie Leppel, L. N. Fowler & Co., London.

† Printed by Mr. T. K. Balasubramhanya Aiyer, B.A., of the Shri Vani Vilāsa Press, Srirangam.

‡ By Martha Virginia Burton, Chicago.

MODERNE GESUNDHEITSBAUTEN.*

Modern Health-Institutions gives an outline of theosophic doctrines, showing how they apply in architecture to the construction of our houses, their inner arrangement, furnishing and ornamentation, all of which should be in harmony with and symbolise the seven principles in man, so as to be conducive to our highest physical, moral and spiritual well-being and development. Readers find a description of such a building erected in Herisau (Switzerland) and the booklet closes with an appeal on behalf of the "Society for the erection of Institutions for public welfare" whose Secretary is Carl Beck in Ebingen (Württemberg) Jägerstrasse 199.

A. SCH.

The article on "The Æther of Space" by Mrs. Besant and Mr. Leadbeater in the June *Theosophist* is translated into Italian.

Gurudershena is a Gujrāti booklet interesting and well-written. The writer seems to have studied our literature. Those treading the path of Devotion will find a few nice reflexions to think over.

We have received from Germany a pamphlet issued as two lectures by Annie Besant. They are translations from some Dutch reports, and contain some serious errors. No translations even of written books should be issued without the consent of the author being asked, and translations of translations of speeches, which have not even been seen by the speaker, are very undesirable, since they may, as in this case, put into the speaker's mouth errors for which he is not responsible, and which he can rarely contradict.

MAGAZINES.

The Theosophical Review, September, contains the second instalment of Mr. Mead's "Stray Notes on the Christ-Mystery," "The Revelations of B. Angela of Foligno," by Dr. Wells, "The Supremacy of the Will," "The Contemplative," by Michael Wood, "Goethe's Outlook on Life" "The True Basis of Education," etc.

The Theosophic Messenger, August, contains a nice contribution on "Abul Fazl," by C. Jinarājaḍāsa. Mr. Warrington writes on "Personal Purity." "The Pose of Martyrdom" is a readable piece. "The Scientific Basis of Vegetarianism," by Prof. Winfield S. Hall, Ph. D., M. D., of North-Western University Medical School, Mercy

* By Baumelster H. Grunwald, Leipzig.

and Western Hospital, Chicago, who is a lecturer on dietetics, is a very useful contribution. The Query Department in charge of Mr. C. W. Leadbeater is as usual instructive ; the answers are worth serious reading. " Letter from Adyar " is copied from the *Adyar Bulletin*.

Theosophy in Australasia, August, contains " The Besant Lectures," " The ' Voices ' of Joan of Arc," " A. B.—Impressions—and a Result," " The Pathway of the Active Life," by Mr. John, etc.

Theosophy in New Zealand, August, has " A Buddhist Story " copied from *Texts from the Buddhist Canon*, " Questions and Answers " and other usual Notes.

Revue Théosophique, August, contains a translation of Mrs. Besant's "The Place of Masters in Religions," " Conscience," by Dr. Pascal, etc.

The South African Bulletin, August, with " Editorial Notes " and " News and Activities " has an article by Mr. C. E. Nelson on " The Unmanifest made Manifest."

The C. H. C. Magazine, September, concludes " Some Aspects of Political Evolution," by Mr. Corley. Mrs. Besant's article on " Nationalism v. Provincialism " is very instructive. Other small contributions make up a very good number.

The Lotus Journal, August, has the concluding portion of Mrs. Besant's lecture on " Religion and Psychology." Miss Mallet writes on " Beethoven." It is an interesting number.

American Theosophist, August, continues to be interesting. The number contains " Karma and Fatalism," " Mediumship and Clairvoyance," " The Gospel of Joy," " Clairvoyance and Clairaudience," by Hilda Hodgson-Smith, " Brotherhood through Language " by A. P. Warrington, the fifth instalment of " Hints to Young Students," " Vegetarianism," etc.

Among our foreign magazines we have also received : The Cuban *Revista Teosófica*, June-July ; German *Neue Lotus Blüten* of Dr. Hartmann, Finnish *Tietäjä*, including, along with various translations, " The Miracle of the Cross," by V. H. V. ; Scandinavian *Teosofisk Tidsskrift* for July-August ; the East Indies *De GuldenKeten* ; Italian *Ultra* ; Spanish *Sophia* ; the South American *La Verdad* ; all for August ; *The Modern Astrology*, containing " The Signs of the Zodiac analysed " and other interesting matter, *The Modern Review* with a beautiful colored picture of Rāja Rammohun Roy and very readable matter printed neatly and well. Also, *The Vedic Magazine*, *The Dawn*, *The Brahmavadin* and *The Mysore Review*, for July ; *The Oriental Mystic Myna*, *The Prabuddha Bharata*, *Notes and Queries*,

The Indian Review containing the "Resurrection of India" by Mr. H. Crossfield, "Leo Tolstoy," by Arthur Davies, etc., *The Phrenological Journal*, with "The Voice as an index of character," *The Harbinger of Light*, *The Theist*, *The Siddhanta Deepika*, *The Kalpaka*, for August; *The Ceylon National Reformer*, containing "The Village Community and Modern Progress," "The Future Education of the Indian Woman," by Sister Nivedita, "The Dipavamsa and Mahāvamsa," by Prof. Geiger, etc., *The Christian College Magazine*. The Gujrāti *Cherāg* for September is a good number. *The Light of Reason*, is as usual well made up with short but useful articles, including "Common Life," "Cure for Misery," "Happiness," etc.

NOTES.

Dr. Steiner is doing fine work in Europe and his indifatigable energy is marvellous. He has been lecturing this year in Holland and in Norway, outside his own territory, and has lately given a series of lectures in Stuttgart to Theosophists, gathered together from all parts of Germany, from England, Russia, Denmark, Switzerland, France, Austria, Bavaria, on "Welt, Erde and Mensch." Dr. Steiner is a fine orator, as well as a mystic and a thinker, and Germany may well be proud of its General Secretary; as President, I rejoice to see such splendid work being done by a leading member of our organisation.

All readers of the *Theosophist* will be glad to hear that Dr. English writes: "My health has been steadily improving since the first month of my stay here [Ootacamund] and perhaps we shall remain here through October . . . I shall be glad to render assistance in proof-reading, after returning to Adyar, as the Anniversary Report always necessitates considerable extra labor." It was, and is, my hope that a few months' rest, and the release from the strain of work which had to be completed to the hour, would enable Dr. English to give us his valuable help for a long time to come. His experience will be of great use to the younger workers, and the co-operation between young and old is helpful to both.

Headquarters has to suffer a regrettable, but we hope temporary, loss. Mrs. Bussak has remained in Adyar throughout the summer, and her health is much strained. She is therefore returning for the winter to the place in Germany—Weisser Hirsch, Dresden—where she before took a rest-cure, and will go thence to America to visit her mother and to do some T.S. work, joining me on my arrival in the States, and returning with me to India. We all hope that her health will thus be restored, and that she will long be able to work for the Society she loves.



THE THEOSOPHIST.

FROM THE EDITOR.

The fag-end of my tour last month shut out the more important fact that with October, 1908, *The Theosophist* entered on the thirtieth year of its eventful life. It can make a fairly good report to its readers of its progress during the year. October and November went out of print, so we raised the printing order to 1500, reprinting these two issues. 1000 of these go to regular subscribers; 200 go to press, exchanges, and some T.S. workers who cannot afford to pay for them; the remaining 300 will be sold as volumes. I have not ventured to raise the printing order this year, but if our readers would find friends who would subscribe, we might raise our sales to 1300, without affecting the 200 free copies. The yearly volume has grown to most uncomfortable proportions, and if readers would prefer it, and will signify their wish, we will follow the example of the *Theosophical Review*, and issue a half-yearly Index instead of a yearly one. I have been so alarmed by the portentous size of the volume for 1906-07, that I am going to bind the 1907-08 in two respectable volumes. Hence these remarks, for others may feel the same.

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There will be quite an important function here on November 17th, the thirty-third anniversary of the Foundation of the Theosophical Society. On that day, I hope to hand over to the Treasurer the title-deeds of Blavatsky Gardens, and a tablet inserted in the wall of the bungalow will be unveiled, bearing the inscription: "Presented to the Theosophical Society, in loving memory of H.P. Blavatsky, by some of her grateful pupils, to whom she brought the Light." The gate-tablets for Blavatsky Gardens and Olcott Gardens will also be in their places by that day, and the names of the two Founders will thus be woven into the Headquarters of the T.S.

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Students should turn to the interesting article on "Zenna and Dhyāna," by Dr. Otto Schrāder in this issue. Everything which throws light on the teachings of the Lord Budd̄ha from sources other than the well-known Southern canon is of profound interest to Theosophists. As H.P.B. told us, the great Teacher known as the Master "K. H." is a Budd̄hist, but of the Northern School for Budd̄hism in Tibet and China, which, carried thither in early days, has preserved, according to her, the profound esotericism of the original teaching. If Arhaṭs are no longer found in the South, it is because the training which alone leads to that lofty level has been lost. The Zen Sect, however, as described by D. Schrāder, hardly looks likely to give us esotericism.

In the article the word 'ko-an' occurs. The learned Zen priest, alluded to on p. 136, explains that the word literally means 'passport'; hence, if the student cannot find by meditation the hidden meaning of one of these, his progress is stopped on the frontier, as it were, and he cannot pass on into the realms of knowledge beyond.



It is sometimes said by western mystics that eastern Occultism is less perfect than western because it does not recognise the supreme position of 'the Christ.' This is an error. Eastern Occultists do not use the name 'Christ,' which is merely a Greek epithet denoting a stage in super-human evolution, but they know, and bow with profoundest reverence to, the mighty Personage who, during the three years' ministry, used the body of the holy Jesus, the "Spirit of God" who "came down and abode upon him," at the 'Baptism.' There is no reason why they should surrender the ancient names by which they know Him for the comparatively modern Greek term. When the missionary speaks of "winning India for Christ," he knows not that the BEING whom he calls Christ is revered all over the East under other names, as the "Supreme Teacher of Gods and Men," and that the Indian is not so enamored of western names that he should change the title by which he adores Him. To the western world He is the Christ; to us, otherwise. Budd̄hists call Him the Bodhisatt̄va, the Pure Wisdom; the Hind̄ūs the Jagaṭ-Guru, the World-Teacher. What matter names? it is always HE.



Now and again a western child will talk of his past, and as parents grow wiser the instances of such talk will grow more numerous. A friend lately wrote me of her little son : " He is beginning to talk of what he did *long ago* ! He says he lived in Kōnigstein Castle long ago, and used to shoot through the holes there, and once he shot a dog. He hadn't a daddy, and there were no stairs. He didn't die ; ' I just comed back a boy.' " To one castle he gave a name different from the one it now bears.

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It is pleasant to hear from Hobart, Tasmania, that a room has been taken by the Hobart Lodge for its work, and that increased activity is seen among the members. That is the real value of presidential tours : not the excitement of public lectures, but the quickening of local life. South Africa is very busy in organising its scattered members, and will probably form a Section early in the new year. Our " non-sectionalised areas " threaten to disappear.

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It is a great joy to chronicle, on the threshold of the thirty-fifth year of our life, the formation of the fourteenth autonomous Society within our ranks. There is now duly constituted a Russian Theosophical Society, or, more gracefully, the Theosophical Society in Russia. The seven constituting Lodges are : three in Petersburg, two in Warsaw, one in Kief, one in Kaluga. One or two Lodges were not represented in the Convention, as they apparently preferred dependence upon Germany to independence, but they now seem inclined to fall, as is proper, into their own national organisation. Some members have received much help from our good colleague, Dr. Steiner, and naturally cling to his guidance. But they will probably soon recognise, under that very guidance, that their bodies should discharge their duties to the nation that bore them, wherever their inner life may strike its roots. External foreign dependence, especially in an autocracy like Russia, is apt to rouse political jealousy, and the Theosophist should everywhere be a good citizen.

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The Convention was held at Kief, with Melle. Nina de Gernet — who did such heroic service under the Red Cross in the Russo-Japanese war — as President, and Mr. Nicolas Pissareff as Vice-Presi-

dent. Mme. Anna Kamensky is the first General Secretary. I have ratified the Rules, and the Charter will be issued immediately. Let all our members the world over, for love of H. P. Blavatsky our Russian Light-Bringer, give cordial welcome to this youngest child of the Theosophical Society.

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The feeling in England against the methods of dealing with disease connected with the names of Jenner and Pasteur is steadily growing, as is shown in the increased public interest in discussions thereupon. A long controversy has been going on among the Hebrews on the value and danger of vaccination, and the use of this 'preventive' is being largely challenged. Mr. Arnold Lupton, M. P. has a letter in the *Amrita Bazar Patrika*, on the "failure of vaccination and the serum treatment generally." Mr. Lupton condemns the anti-toxin treatment of diphtheria, and says that in Hull, where the anti-toxin serum was distributed free of charge, the number of deaths attributed to diphtheria increased fourfold. I should be glad if some English reader could send me the figures on this, with the authority on which the statement is based. The main objection to all these artificial methods of meeting disease is that they turn people away from the only sound methods, cleanliness, sanitation, a pure life, and well-chosen diet. In addition to this, even in the cases in which people may be rendered temporarily immune from one form of disease, they are rendered more liable to others, so that the safety is entirely illusory. Let us hope that the League in the T. S. Order of Service for the abolition of Vivisection, Vaccination and Inoculation—three closely intertwined evils—may be useful in England. Dr. Louise Appel, M.B., B.Sc., B.S. (Lond.) is doing great service in this.

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Miss Appel is known to our readers by her articles in these columns. She took a useful part in the great Abolitionist Congress lately held at Geneva; the Congress Programme gives Dr. Helen Wilson, Dr. Louise Appel, Miss Emily Ford, Lady Bunting and Miss Whitehead as the official representatives of the Ladies National Association for the Abolition of State Regulation of Vice. The *Journal de Genève* characterises her paper as "un remarquable travail," and it seems to have made a marked impression. In the *Jewish Chronicle*,

also, she has contributed some valuable arguments against the worship of the fetish vaccination. Dr. Appel's wide knowledge and varied medical experience make her aid invaluable in the war waged by occult science against the unnatural and dangerous poisons with which modern medicine is now afflicting humanity. Dr. Appel is the more useful in that she never hides her theosophical colors. She writes and speaks always as a Theosophist.

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Another interesting Congress was that for The History of Religions, meeting at Oxford. Sir A. Lyall, in his presidential address, made some points that have often been urged on theosophical platforms: religious wars were "unknown on any great scale to the ancient civilisations;" under Hindūism and Buddhism "governments have been absolute and personal; the religions have been popular and democratic;" the tenets of Hindūism "have never been circumscribed by a creed; its free play has never been checked or regulated by State authority." Dr. G. A. Grierson slew once more the false idea that Hindūs do not recognise the unity of God; he pointed out that "the cult of the millions of minor 'Gods'..... corresponds to the *dulia*, or secondary veneration paid to saints and angels as the servants of God. Even the unlearned Hindū keeps this polytheistic mask to the worship of the one God on a different plane of thought." Every one who knows anything of Hindū life is well aware of this, but, in view of the presentation by some missionaries of the "poor heathen," it is well that it should be stated authoritatively.

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The Rev. Gibson Smith is being persecuted in New Zealand for his theory of the atonement, as set forth in his book, *The Christ of the Cross*. In a sermon lately preached at Wellington, he gave an account of the genesis of the book. The most interesting part was as follows (he was in great mental distress at the time, and was thinking of giving up the ministry):

I was sitting at my desk writing to a friend, when suddenly it seemed as though the little room were filled with light inexpressibly soft and beautiful. I knew perfectly well that there was no real light there, yet I found myself looking up to the roof as if to trace its source. It seemed as though a beam of this spiritual light pierced straight into my heart, and struck upon something

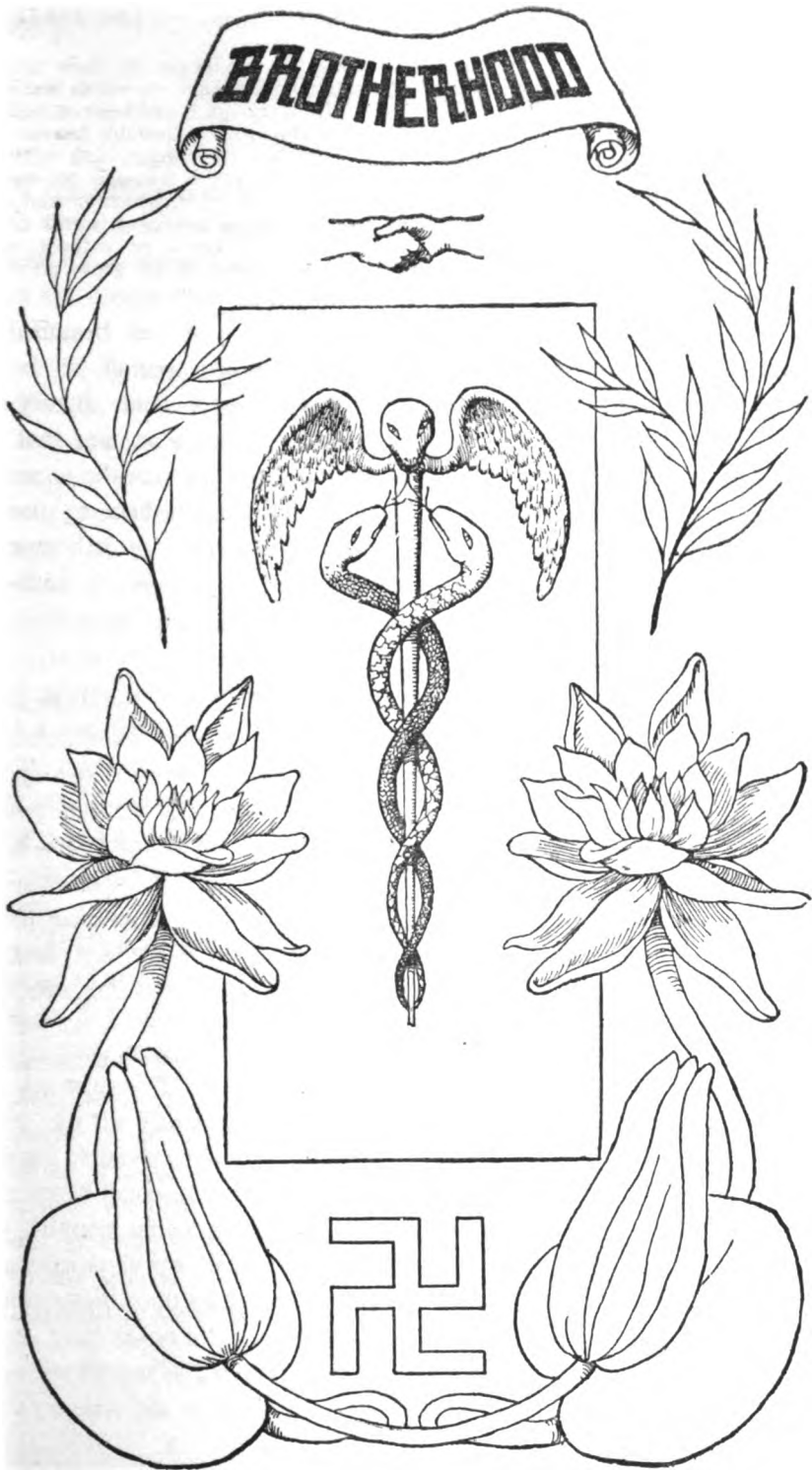
there which immediately glowed into a similar light and began to show full beams of shining, dazzling radiance. At the same time, though no words were spoken, this meaning was revealed to my soul just as though it had been attired in actual words, "God loves you for the Christ within you." Ineffable heavenly love flowed in upon my soul, and more than satisfied its hunger, and with the love itself came also the truth. Above love there was a message to my understanding as well as my heart. That the spiritual world, which formerly had seemed almost a chaos of perplexities, was revealed to me as a world of holy and beautiful law, in which nothing happened by chance or without a reason, and with a quiet, inexpressible joy I saw all the dark things grow plain and clear, and testify to the reasonableness of the truth of God.

Theosophists will joyfully recognise the reality of this beautiful experience, and will be glad that Mr Gibson has the courage to be faithful to the light he has received. He says, with quiet dignity, that he has given in his book the very best he had to give, and that, if the Presbyterian pulpit is closed to him, he must go elsewhere, so that he may be able to say : "I have not been disobedient to the Heavenly Vision." May his church be wise enough not to drive him out. It is a joyous thing to notice how the avenues of communication between the worlds are being opened once more.

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It may interest friends to know the financial side of the Australian and New Zealand tour. The receipts at the lectures for which a charge was made at Perth, Fremantle, Adelaide, Brisbane, Sydney, Melbourne, and Launceston amounted to £1,501-19-8. Out of this were paid all local expenses, leaving a total profit of £1,064-8-0. Travelling expenses to and from India for myself, and rail and other expenses within Australia for Mrs. John and myself, amounted to £156-18-5, leaving £907-9-7 to be divided between the Section and myself, representing Indian work, in the proportion of one to two ; so the Section has £302-9-10 and myself £604-19-9. I have not yet received the New Zealand details, but the General Secretary writes me that my share is £140, raising the total in my hands to £744-19-9.

When I know how much I am liable for for building at Adyar, for oil-engines for pumping water, and other expenses already incurred, and not chargeable under the T.S. budget, I shall be able to allocate the money. The Sections and India have all profited by the admirable business arrangements carried out by the General Secretaries and their bands of voluntary workers. Without this, no financial success could have been secured.



MUSIC AND THEOSOPHY.

A FEW THOUGHTS.

IT has occurred to me as a student of the one and the other to jot down a few of many useful analogies which may be drawn between the study and application of Music, the Art of Divine Sound, and the study and application of Theosophy, the Art of Divine Wisdom.

The Divine Sound and the Divine Wisdom are both eternal verities beyond our capacities of comprehension ; but in our efforts to unfold ourselves, in our puny attempts to realise things in their essence, we examine the fringe of each of these subjects, according to our capacities, and bring them down into the intellectual world, where the one is studied as Music and the other as Theosophy—both labels meaning widely different things, according to the relative capacities and the development of each student.

At the root of Theosophy is the Logos ; at the root of Music is His uttered Word. Certainly the former comprehends the latter, but it is by means of the latter, the art of sounds as we know them down here, that I want to draw a few analogies, which may broaden our conceptions as regards the former, namely Theosophy, when it also is brought down to the limitations of our every-day life.

So let us leave the high latitudes of abstractions and come to earth.

There is a very real bond of brotherhood among artists—it is true of all arts, but I am confining myself to music. Strangers meet and on this subject fraternise at once. They sink all differences of caste, race, creed, etc., and become fellow-worshippers at the shrine of the muse. The bond of sympathy is strong in the love for the Art. In the Theosophical Society it is the same—very nearly ; but we are children as yet in the present incarnation of Theosophy, and are apt to behave differently when views clash.

Except where professional interests are concerned, and where material ends are the source of contention, two musicians meeting by chance will soon exchange views, and the greater of the two will at once understand the point to which the other has attained, and, unless the former is a mere fool trying to show off his superiority, he will confine his conversation to those subjects that the other is

capable of understanding ; he will take in at once the category to which the other belongs ; he will stimulate the other's interest just a little beyond the limit his friend has reached, while encouraging him as regards the ground already covered.

Supposing one conversant with the bigger classical works, and the intricacies and beauties of the greater masters, comes across one who, unable to comprehend the greater masters, rejects them as dull and ponderous and untrue to his aspects of life, extolling on the other hand the vivid coloring and the living interest of the lesser opera writers who deal with facts that he can understand, and that are more real and more immediate to him ; would his friend, the greater musician, continue to cram down his throat the intrinsic value of Bach's Fugal and Choral Works, or the mighty conceptions of Beethoven's Symphonies ? Would he even feel annoyed or despise him because these masters meant nothing to him ? Because he was incapable of understanding or of feeling them ? Assuredly not ; he would probably talk to him only of those works that the other admired ; he would explain those very works in a fuller manner than the other had as yet been able of himself to grasp ; he would point out to the other the virtues and deficiencies of those works, and would lead him gradually to feel that they only represented a certain stage, showing at the same time that it was possible to go further. Implicitly the other would in turn feel that his friend knew all he did, and more, of that aspect of the music and that his greater grasp came from his more extended view-point. He would later on, when his own views began to shift, come to that friend for advice and help.

Suppose again he were less tractable than in the instance I have just taken ; suppose he was a bigot about a certain class of music—say dance-music or operettas, as being those that attracted most people and gave best return, besides offering pleasure and amusement to far greater numbers.

Even in such a case no true musician, who was an artist and a lover of music, could possibly feel any impatience with the man. In the first place he would understand all and much more than the other could, and in the next place he would know that when that man had had his full of the lighter music, his inner sense of harmony would push him into another and higher stage. No discussion

would be necessary ; he would listen to the man's views and let him go his way, perhaps pointing out to him the best works of the class the other preferred.

The difference of method, frequently, in the Theosophical Society is too painfully obvious to most of us in our own experiences, and all over the world, to permit of my dwelling on the analogy. The lesson, I take it, holds good.

Let us pass to another analogy : How does the musician develop his talents ? In a not dissimilar manner to that suggested by Kṛṣṇa to Arjuna, *viz.*, " by attention and constant practice," which being interpreted in this case means, by an attitude of interior listening by which the periphery of your awareness is extended, and by the constant practice of bringing down into actuality the nascent ideas of which you increasingly become aware.

A man may be a really great musician, in the sense that his degree of awareness of the intricacies and beauties of even great masters' works is very extensive ; in the sense even that he may have a thorough knowledge of how and when all the greatest works were written and by whom ; he may be even gifted with an exceptional ear and an interior aristocracy of feeling. But—and there are many such—he can neither play, nor sing, nor compose ; of what use is his talent to the world at large, except perhaps as a force on the planes of feeling and of mind ? He may, at the most, be a useful critic, a guide of those who, unlike him, are articulate and can externalise their art. One need not be hard on him, for he too has his use. It may not be his fault, but his karma, that he is born dumb and unable to voice among men his inner capacities. The very fact of the existence of those faculties in his innermost composition denotes the possession of one aspect of spiritual light ; he hears God's Voice in creation ; he is unable, possibly for his sins, to make others hear some of it through his means. If he is a writer or a critic, he can vicariously get others to understand what he hears, and so pass it on to the exterior world.

We also have such as these in our Society, and we should bear with them. The bitterest and most captious criticisms may often be but the inarticulate utterance of the dumb, unable fully to express themselves, or the heart's outcry for the power of speech.

On the other hand, take the musician who possesses some gift

of utterance. Deep inside him, as in the case of the musician who is dumb, he hears the uttered Word manifest in creation. As the wind of the Breath of Life goes through the world's Æolian Harp, ever changing in its correlations and harmonies, yet never ceasing in its eternal flux and reflux, so the musician tries to register that small fraction of its passing moods and modulations that he is capable of withholding and bringing down into actuality.

He finds the Eternal Voice in Nature, he finds it in men ; everywhere in everything, in its myriads of varieties, in its countless rhythms, in its endless tonalities, everywhere and at all times God's word is being uttered. Any wonder then that his attitude should be one of listening, should be that of attention ?

And as he listens and feels the growing wonder of hearing, and realises that there are some, who, being participants in the harmonious whole, are yet unable themselves to actualise their hearing, must it not become impellent to him to try to become a channel that through him others may increase their powers of awareness ? And so he begins life after life the development of the faculties whereby in course of time he may become a channel. This, the long period of constant practice.

It is important to remember that the works of great Masters, the whole curriculum of training, the wide range of study of other people's work, all serve only as lesson books, as helps, but are nothing as compared to direct knowledge, to the value of direct hearing and direct creation—by creation I mean direct bringing down into actuality of one's own conceptions. That is the beginning of personal utterance ; in itself, as all beginnings, it may be of paltry value to others, but it is the certain promise of articulate speech in the future.

Though we be as grains of sand on the sea shore, no two are alike, yet each can reflect the light of creation in a new way. Each has in him that individual distinctive touch which is the inheritance of the Monad as it reveals its Self in itself.

So in Theosophy, all the teachings, all the books, all the material we gather round us to enrich our experience, to awaken the Self in us, have their chief value for us as means whereby we may begin to know for ourselves. And the first direct perceptions, the first direct utter-

ances, are of far greater value to us, individually, than the reflected conception of others.

But too often both in the realms of the Eternal Voice, as in the worlds of Eternal Wisdom, we forget to listen and therefore we do not hear ; and not hearing we impotently fall back on what others have heard ; and so, as our experiences and our opinions in this are all different, our natures clash, and in the din of confusion we forget the harmony of origin, we lose the master-tone.

It is in these summer months that everyone, who has the chance, goes to Bayreuth to hear the great symbolic Dramas of one of the world's greatest sons of music. Forty years ago the stereotyped musicians execrated his innovations ; they did so because Wagner spoke as he heard, and they indeed could not understand for they were accustomed to set phrases, the form of which had to a great extent become crystallised by habit and incapable of further elasticity, unless traditional barriers of convention and usage were broken down. Wagner was sent to show that the Life-force could fashion its own form anew, when the old form had become too rigid for the fuller expression. His work proved that "Conventions are not realities," and the reality of the genius grows to be in time the convention of the masses. And when this happens, and the form has served its purpose, a new messenger is sent, who, working at first almost alone, by sheer inherent force of direct perceptions, slowly and eventually gathers round him an ever increasing number of those whose awakening perceptions can take the new revelation.

In the interpretation of Music, as in the interpretation of Theosophy, to really hear either, man must rise above his normal pigmy self. The brain is stilled, the attention is held in suspense, yet reaching out to the utmost, the emotions are firmly reined in, the mind is made to lift itself into its highest powers of grasping the whole, the intuition is given full play, and as far as he is able the man becomes, is, lives and has his being, his soul, in the image with which for the time being he is identifying himself.

His three lower vehicles are harnessed as steeds to the chariot, and the Ego is the driver, handling the reins, controlling or giving full play now to this horse, now to that, as they gallop in the beyond. And as the excursions into these regions increase, as his experience extends, so will the seeker ever roam further and further into space

until he hears the ' Music of the Spheres ' and links it on to the Music of his Soul. And when that happens, I take it, no further discord is possible for him, who is cognisant of the all-harmony. Everything, everybody, is understood in its relation to the whole. Every apparent discord has its place, for he not only can hear how and why it occurs, but he has by attention and by practice rendered it possible to convey to others, in the measure of their understanding, the answer which to each will be satisfactory as a glimpse of truth. And this is what we call Wisdom—Theosophy, the Divine Wisdom that we are to acquire each for himself by Harmony, by the comprehension of Union, that is by Yoga, that is by " attention and practice."

WILLIAM H. KIRBY.

EVANESCENT PLEASURES.

But pleasures are like poppies spread,
 You seize the flower, its bloom is shed ;
 Or like the snowfall in the river,
 A moment white—then melts for ever ;
 Or like the borealis race,
 That flit ere you can point their place ;
 Or like the rainbow's lovely form,
 Evanishing amid the storm.

ROBERT BURNS.

I claim you still, for my own love's sake !
 Delayed it may be for more lives yet,
 Through worlds I shall traverse, not a few ;
 Much is to learn, much to forget,
 Ere the time be come for taking you.

ROBERT BROWNING.

THE EDUCATION OF CHILDREN FROM THE
STANDPOINT OF THEOSOPHY.

(Continued from p. 28.)

AS the muscles of the hand grow strong and powerful when they do work conformable to them, so the brain and the other organs of the physical human body will be directed towards the right path, if they receive the right impressions from their environment. An example will best illustrate the point in question. A doll can be constructed out of an old piece of cloth, by making two corners serve for arms, two for legs and a knot for the head, with the eyes, nose and mouth painted in ink—or a would-be beautiful doll can be bought for the child with real hair and painted cheeks. The latter, it is hardly necessary to say, is really horrible, and is calculated to ruin the child's sound æsthetic taste for life. Here the question of education is quite a different one. If the child has the rag-doll to look at, it has to complete out of its own imagination the impression of a human being which the doll is intended to convey. This work of the imagination helps to build up the forms of the brain, so that it opens as the muscles of the hand expand by doing their natural work. When the child possesses the so-called 'beautiful doll,' there is nothing further for the brain to do. It becomes, as it were, stunted and dried up, instead of expanding itself. If people could look into the brain after the manner of the occultist and see it building itself up into forms, they would certainly only give their children that kind of plaything which is really able to stimulate the creative powers of the brain. All toys that are only composed of dead mathematical forms have a desolating and deadening effect on the child's formative powers, whilst on the other hand everything that stimulates the perception of something living tends to influence in the right direction. Our materialistic age produces but few good toys—such for instance as that in which two movable pieces of wood are made to represent two smiths facing one another and hammering at some object. Such things may still be bought in the country. Very good also are those picture books in which the figures are made to be pulled by strings, thus enabling the child to transform the dead picture into a representation of action. All this produces an inner activity of the organs, and out of this activity the right form of the organs builds itself up,

Of course these things can only just be indicated here, but in the future occult science will be called upon to point out that which in each particular case is necessary, and this it is able to do. For it is not an empty abstraction, but a body of vital facts quite able to furnish the guiding-lines for practical matters.

One or two further examples will serve as illustrations. According to occult science a so-called nervous excitable child should be treated differently from a lethargic and inactive one, with regard to its surroundings. Everything must be taken into consideration, from the color of the room and the various objects by which the child is generally surrounded, to the color of the clothes in which it is dressed. One will often do the wrong thing, unless one is willing to be guided by occult science, for a materialistic tendency will in many cases hit on just the opposite of what is right. An excitable child should be clothed and surrounded with red or reddish-yellow colors, whilst for the opposite type of child, blue or bluish-green should be selected. For in accordance with the color used outwardly is the complementary color produced inwardly. Thus, for instance, green is produced by red ; orange-yellow by blue, and of this one may easily be convinced by looking for a time on a spot of a particular color and then quickly directing the eyes to a white surface. This complementary color is produced by the physical organs of the child, and in turn reacts upon the corresponding organic structures necessary to the child. Red in the environment of an excitable child produces inwardly the green complementary picture. The activity thus produced by the sensation of green has a calming effect and the organs take upon themselves the tendency to composure.

One rule must invariably be taken into consideration at this period of life—that the physical body has to create for itself the standard of what is suitable to it. It does this through the corresponding development of desire. Generally speaking it may be said that the healthy physical body desires only what is good for it. And as long as it is a question only of the physical body of the growing child, one ought to notice carefully what it is that is sought by the healthy desires, cravings and pleasures. Joy and pleasure are the powers which draw out the physical forms of the organs, in the best way.

A very great error may be committed in this direction by not placing the child in the suitable physical conditions with regard to its environment. This can especially be the case with regard to the instinct of nourishment. The child can be overfed with things that make him completely lose healthy instincts of nourishment whilst through correct feeding they can be preserved for him so fully, that he will ask (even to a glass of water) for that which under given circumstances is good for him, and will refuse anything that may be harmful. When occult science is called upon to construct an art of education, it will be able to specify, even to the particular articles of nourishment and table luxuries, all that has here to be considered. For it is a practical teaching, applicable to life, and no mere colorless theory—as indeed one might suppose it, from the mistaken manner of many Theosophists of to-day.

Among the forces therefore which affect the physical organs by moulding them, must be included an element of joy with and amid the surroundings. Let the guardian be cheerful of countenance, and above all things let there be true and not artificial love—a love that flowing warmly through the physical environment, as it were, incubates, in the true sense of the word, the forms of the physical organs.

When, within such an atmosphere of love, the imitation of healthy models is possible, the child is in his right element. Special attention should therefore be given that nothing may happen in the child's environment that he should not imitate. Nothing should be done, that would oblige one to say to the child : "you must not do that." Of the way in which the child seeks to imitate, one may be convinced when one observes how it can copy written letters long before it can understand them. It is indeed an advisable thing for the child to copy the written characters first, and then later to learn their meaning. For imitation belongs to the developing stage of the physical body, whilst the mind responds to the etheric body, and this latter ought only to be influenced after the time of the second teeth, when its outer etheric covering is gone. Especially should the learning of speech by means of imitation take place in these years. For *by hearing* the child best learns to speak. All rules and artificial teaching can do no good at all.

In the early years of childhood it is especially important that such means of education as, for instance, songs for children should

make as beautiful a rhythmic impression on the senses as possible. The importance lies particularly in the beautiful sound rather than in the sense. The more invigorating the effect which anything can have upon the eye and ear, the better it is. The power of building up the organs which lies in dancing movements when put to a musical rhythm, for example, must not be under-estimated.

With the change of teeth, the etheric body throws off its outer etheric covering, and then the time begins in which the training of the etheric body may be carried on from without. One must be clear as to what it is that can influence the etheric body in this way. The transformation and growth of the etheric body signify, respectively, the transformation and development of the affections, the habits, conscience, character, memory and temperament. One is able to influence the etheric body by pictures, by example, by regulated guidance of the imagination. Just as one ought to give the child, until it has reached the age of seven, a physical model which it can imitate, so too, in the environment of the developing child, between the period of the second teeth and that of puberty, everything should be brought into play that possesses an inner sense and value upon which the child may direct his attention. All that conduces to thought, all that works through image and parable, has now its rightful place. The etheric body develops its power when a well regulated imagination is directed upon that which it can unravel or extract for its guidance from living images and parables, or from such as are addressed to the spirit. It is concrete and not abstract ideas that can rightly influence the growing etheric body—ideas that are spiritually rather than materially concrete. A spiritual standpoint is the right means of education during these years. It is therefore of paramount importance that the young person at this period has around him in his guardians themselves personalities through whose points of view the desirable intellectual and moral powers may be awakened in him. As imitation and example are the magic words for the training of children in their early years, so for the years now in question the corresponding words are hero-worship and authority. Natural and not forced authority must supply the immediate spiritual standpoint, with the help of which the young person forms for himself, conscience, habits and inclinations, brings his temperament into regulated paths and wins his own outlook on this world.

The beautiful words of the poet : " everyone must choose his own hero, in whose steps he may find the way to Olympus," are of special value with regard to this epoch of life. Veneration and reverence are powers that assist the etheric body to grow in the right way. And he to whom it is impossible, during this period, to look up to anyone with unlimited reverence, will have to suffer on that account for the rest of his life. When this veneration is missing, the vital forces of the etheric body become stunted. Picture to yourself the following in its effect on the youthful disposition : a boy of eight years of age is told of a person highly-esteemed. All that he hears about him fills him with holy awe. The day draws near on which he is to see this honored person for the first time. A profound reverence overcomes him when he hears the bell-ring at the door, behind which the object of his veneration is to become visible. The beautiful feelings which are produced by such an experience, belong to the lasting acquisitions of life. And *that* man is fortunate, who not only during the happy moments of life, but continuously, is able to look up to his teachers and instructors as to his natural authorities. To these living authorities, to these embodiments of moral and intellectual power, must be added, the authorities perceived of the spirit. The grand examples of history, the tales of model men and women, must fix the conscience and the intellectual tendency—and not abstract moral truths, which can only do their right work, when, at the age of puberty, the astral body is freed from its astral covering. One ought especially to guide the teaching of history into courses determined by such points of view. Before the time of the second teeth, the stories, fairy tales, etc. which are told to the child, can only have for their aim, joy, recreation, and cheerfulness. After this time it will be necessary to use forethought concerning the matter that is to be related, so that pictures of life, such as he can beneficially emulate, may be set before the soul of the young person. It must not be overlooked that bad habits can be ousted by pictures correspondingly repulsive. *Warnings* against such bad habits and tendencies are at best of little avail, but if one were to let the living picture of a bad man effect the youthful imagination, explaining the result to which the tendency in question leads, one would do much toward its extermination. One thing to bear always in mind is, that it is not abstract representations that influence the developing ethe-

ric body, but living pictures in their spiritual clearness, and, of course, these latter must be applied with the utmost tact, for otherwise the opposite to what is desired will be the result. In the matter of stories it is always a question of the way in which they are told. The verbal narration of a tale can therefore not be successfully replaced by a reading of it.

During the time between the second teeth and puberty, the spiritually pictorial, or, as one might also call it, the symbolical representation ought to be considered, in yet another way. It is necessary that the young person should learn to know the secrets of nature, the laws of life, as far as possible through symbols and not by the means of dry and intellectual ideas. Allegories about the spiritual relation of things ought so to reach the soul that the lawfulness of existence underlying the allegories is rather perceived and divined, than grasped by the means of intellectual ideas. The saying that "all things transient are only symbols" ought to form an all-important motto for the education during this period. It is very important for a person to receive the secrets of nature in allegories, before they appear to his soul in the form of natural laws, etc. An example will make this clear. Supposing one wished to speak to a young person of the immortality of the soul, of its going forth from the body, one might as an instance make the comparison of the butterfly emerging from the chrysalis. As the butterfly comes forth from the chrysalis, so the soul comes forth from the shell of the body after death. No one who has not previously received them by means of some such image, will adequately grasp the right facts in the abstract ideas. For by such a simile, one speaks not only to the intellect, but also to the sensations and feelings, to the whole soul. The young person having gone through all this, approaches the affair in quite a different mood when it is given to him later in intellectual conceptions. Indeed the man who cannot first approach the riddle of existence with this feeling is much to be pitied. It is necessary that the teacher should have similes at his disposal for all natural laws and secrets of the world.

In this matter it is quite clear what an enriching effect occult science must have upon practical life. Any one constructing from a materialistic and intellectual mode of representation, similes for himself and then propounding them to young people, will usually

make but little impression upon them. For such a person ought first to puzzle out the similes himself with all his mental capacities. Those similes which one has not first applied for oneself, do not have a convincing effect on those to whom they are imparted. When one talks to somebody in parables, then he is not only influenced by what one says or shows, but there runs a fine spiritual stream from the speaker to the hearer. Unless the speaker himself has an ardent feeling of belief about his similes, he will make no impression on the one to whom he gives them. In order to create a right influence, one must believe in one's similes oneself as if in realities ; and that can only be done when one possesses the mystical tendency, and when the similes themselves are born of occult science. The real occultist does not need to worry about the above-mentioned simile of the soul going forth from the body, because for him it is a truth. To him the butterfly evolving from the chrysalis represents the same experience on a lower stage of nature's existence, as the going forth of the soul from the body at a higher stage of development. He believes in it with all his might, and this belief flows forth as if in invisible streams from the speaker to the listener, and produces conviction. Direct life-streams then flow forth from teacher to pupil. But for this end it is necessary for the teacher to draw from the full source of occult science ; it is necessary that his word and all that goes forth from him, should be clothed with feeling, warmth and glowing emotion from the true occult view of life. For this reveals a magnificent perspective on the whole subject of education. Once the latter allows itself to be enriched from the life source of occult science, it will itself become permeated with a profound vitality. It will give up groping in the dark, so common in this particular domain of thought. All arts of education, all educational sciences, that do not continuously receive a supply of fresh sap from such roots, are dried up and dead. For all world-secrets, occult science has fitting similes ; similes not rising from the mind of man but drawn from the essence of things, having been laid down as a basis by the forces of the world at their creation. Occult science must therefore be the basis for any art of education.

A power of the soul to which particular attention ought to be given at this period of development, is that of memory. For the cultivation of the memory is connected with the transformation of

the etheric body. This has its effect in the fact that precisely during the time between the coming of the second teeth and that of puberty it becomes free, so that this is also the period in which the further development of the memory should be looked after from outside. The memory will be permanently of less value to the person in question, than it might have been, if at this period what is necessary to it is neglected. That which has thus been neglected cannot afterwards be retrieved.

An intellectual and materialistic way of thinking is liable to bring about many mistakes in this direction. An art of education arising from this way of thinking is easily prejudiced against that which is acquired merely by the memory. It will not tire at times of directing itself with the greatest ardor against the mere training of the memory, and rather makes use of the most ingenious methods that the young person may not mechanically absorb what he does not really understand. An opinion merely intellectual and materialistic is so easily persuaded that there is no means of penetrating into things except by abstract ideas ; it is only with difficulty that thinkers of this kind come to the conclusion that the other subjective powers are at least just as necessary to the comprehension of things, as the intellect itself. It is not merely a figure of speech to say that one can understand just as well with the feelings, the emotions, the mind, as with the intellect. Ideas are only one of the means by which to understand the things of this world, and only to materialists do they appear the only means. There are of course many people who do not imagine that they are materialists, but who nevertheless consider an intellectual conception to be the only means of comprehension. Such men profess perhaps to hold an idealistic, perhaps even a spiritual conception of the world and of life. But the attitude of their souls toward both is materialistic. For the intellect is, as a matter of fact, the soul's instrument for the comprehension of material things.

DR. RUDOLF STEINER.

(To be concluded.)

CONCERNING PRACTICAL POLITICS.

Two are better far than one
For council or for fight.

SO the rhyme runs, and in its advice is the germ of all true policy or politics. That "it takes two to make a fight" has been generally accepted as a self-evident fact, but history has been written as a consequence of the evolution of the idea that two are better for council than one. In early times, one, the Chief or King, constituted the whole council; he was autocrat; he decided for all; no second voice was needed; no second voice was at the time demanded. But with the growth of self-consciousness, of individuality, in the units of the ruled masses, there arose in the most advanced a strong and urgent desire to take a part in coming to conclusions and issuing commands, the result being the co-operation in council, first of the nobility, and later, as the power of the middle class grew, of the 'common people'. The struggle for a share in the management of the State by both these 'Lords and Commons' was accompanied by a rapidly diminishing power in the person of the King, consequent on the increasing understanding which each unit had of its own legitimate status. This naturally caused each to think less highly of a power which stood on no greater right than heredity. Hence in these days we find the newest and most advanced countries have abolished the office of Kingship entirely.

Further, men's minds are beginning to grow more conscious of the unity and brotherhood of all men. Since science has begun to preach the evolution of man, of each and every man, from the same lowest form of life, and through the same media, a levelling down on one side, and an ennobling on the other side, of class distinctions, is rapidly taking place in all thinking men's minds, and this at a time when the advantages of compulsory education are making it possible for a continually increasing number of people to formulate their thoughts, and to give them adequate expression. Not for much longer can mankind allow itself to be divided merely into the two classes of the rich and the poor, the nobility and the commons, the exploiters and the exploited. The time is fast coming when no man shall be called common, for each equally possesses the divine right of Kingship in his own person. This phase of self-consciousness is bringing in its train true reconstructive schemes of government; it is

making possible socialistic propaganda, the teachings of which could not take root and grow as they are doing, were the soil not ready. Many signs now indicate the diminishing power of such an arbitrary 'two in council' as is produced by separating those who have a 'handle' to their name from those who have not; or, in the newer countries, those who have made great piles of money at the expense of their brothers and sisters, from those who are only the workers—plutocracy *versus* democracy.

This is the rationale of the present movement in England towards the abolition of the House of Lords, and it is significant that it is at the same time that a new voice is being raised as claimant to that place as second in council which will eventually be vacated by the aristocracy as such. Movements like these always overlap one another in point of time, and it will be only *pari passu* with the diminution of power in the older force that the increase in the new will take place.

In modern history, till these days, the western world has been under the dominion of the power of *force*. Kingdoms have been annexed by *force of arms*, victories have been gained by sheer physical force of numbers, by strength in the art of butchery. But now there are signs in the times that diplomacy not physical force, the pen not the sword, the mind not the body, is to be the weapon of offence and defence in the campaigns of the nations.

This is really indicative of the *change of plane* of the whole field of practical politics, and it is another proof that an Age is coming to an end, and that a New Age is beginning, though the transition period must necessarily be an extended one in the protracted yugas through which the world is now passing. When force reigned, it could be wielded only by those who were physically strong enough to do so, and as Nature has made one sex—the masculine—more powerful bodily than the other—the feminine—all council, all law-making, all the art of government, was administered by men, to the entire exclusion of women.

But while force pertains specially to the male, mind is a common property of both men and women; and in this new government by mind, both can demand an equal share. Now this is just what is happening; the time is ripe, the world's thought is softening, the minds of men are uniting so as to band their one sex into a unity of

brotherhood without class distinctions ; there is being left only 'one in council' ; there is again being formed an autocracy, this time of sex. But Nature works as a duality in this world of manifestation ; only through the union of masculine and feminine can the manifestation continue ; and it is at this crisis that the Unseen Helpers of the Race-evolution have inspired a certain band of women to sound with no uncertain note their demand for enfranchisement, their claim to the right of a full and equal share in the government under which they, as well as men, live, and work, and think.

The creation of masculine and feminine did not start with the creation of Adam and Eve, the human species. The duality of sex is a concomitant of all organic creation, of all evolution ; but this duality is an equality of two distinct qualities, not one a superior, and the other an inferior division. Such complementary qualities can, however, only be shown under an equality of condition, and this latter is what has been lacking so far.

The growing sense of responsibility that has been arising in women as self-conscious individuals is causing such a demand for equality of opportunity with men as has not been heard before, and such a burning question has this enfranchisement of women become that till it gets some satisfactory answer it will never be silenced.

The need for the feminine element in all departments of life is continually becoming more pronounced. In religion, this is shown by the increasing honors which are being bestowed on the Virgin Mary by the Roman Catholic Church ; while in Protestant sections of Christianity this need for the feminine presentation of the Godhead has been felt and expressed by Christian-Scientists, who always use the dual appellation, Father-Mother ; and there is a growing tendency in all Protestant communities to draw more and more attention to the feminine qualities of the Holy Spirit, the feminine Person in the Trinity. In Philosophy, in Art, in Music, there is a reaching out to the mystical, the beautiful, the imaginative, the emotional, the intuitive, rather than the pessimistic, the realistic, the cold, the intellectual ; in short, the World-Mind seems to be seeking to manifest itself specially in a feminine vehicle, instead of in the masculine form which it has honored so long. This is the swing of the pendulum of evolution which may not be interfered with, and

the will of Cyclic Change cannot be frustrated. Accordingly, in the world of politics, one will find that as the divisions between the various classes of the masculine portion of the electorate disappear, a new division of the council will arise composed of women and their representatives ; the government of the nation will then be controlled by men and women, the fundamental duality of the world, and it will only be when the perfect equilibrium of these two shall be accomplished that the true Marriage Feast shall be made ready, that the beginning of miracles shall take place, that the transformation of the water which purifies into the wine which nourishes and stimulates shall be effected.

That one sex can possibly know equally and cater for the requirements of two is an illogical position that must strike an impartial judge. It is anything but practical politics which allows men to legislate on all questions which affect women and the conditions under which they live and work, while at the same time women are available to act in conjunction with them. It might be different if women were ignorant, uneducated slaves ; even then, men's laws should be aimed at freeing such a class of society, for no body of individuals can remain in a degraded condition without having a bad effect on the whole community. Imagine the present conditions reversed, the feminine sex alone laying down the law for *all men* as well as for themselves. The very thought seems absurd, yet this is the position which men arrogate to themselves without the faintest blush for their temerity. Even when they are reminded of their autocratic position, they cling all the more tenaciously to it, urging that they are entirely dominated by feelings of chivalry when they maintain that women must not be allowed to enter politics, by this excuse inferring a different law for men and women, an idea which brings untold evil in its train. This law takes it for granted, either that man is so superior to woman that he can touch pitch and not be defiled by it, as—being the weaker vessel—she would undoubtedly be ; or that man is an inferior race, to whom alone the dirty work should be given, and instead of aspiring for the companionship and co-operation of those who might elevate them, they presume to dictate conditions, oftentimes lowering and degrading to those whom they think more refined than themselves ; thus showing how unreal is this so-called chivalry, this regard for the ' better half ' of the race.

True regard for women should show itself in opening the doors of political freedom and sex equality through which so many women are desirous to pass, rather than in compelling these same women to force these doors back against their so-called protectors, who with all their power are holding them closed against them.

Never will peace and human nature meet
Till free and equal man and woman greet
Domestic peace.

For many centuries women have been content to fill an unacknowledged place as capable, thinking citizens. They have acquiesced in man's admiration of them as play-toys, as things of beauty, but not of State value. But the time has come, as was inevitable, for woman to awaken to her true importance as an individual, who possesses power and knowledge sufficient to justify her demanding an individual's share in the nation's housekeeping. The essence of all politics is that they be practical means to a practical end.

In this sphere of practicality, who gains a greater training in economy, in forethought, in ways and means, in details, than a housewife? She has faithfully served a long apprenticeship in 'little things', and now that she is seeking to extend her sphere of influence, she may still be trusted. He who best knew human nature said truly: "He that is faithful in that which is least is faithful also in much." The experience of women would be invaluable in dealing with such practical schemes as education, pensioning, or housing, for their daily lives touch all these problems in a practical and constructive way. Those men who are most imbued with earnest desire for practical and fully representative government are welcoming the proffered co-operation of women in their councils; they have recognised and appreciated their services in the homes, and they know their help and advice will be well worth having.

The enfranchisement of women is the most important political movement of modern times; and it is, on the physical plane, only a symbol of the entry, on the mental plane, of the intuition to share in the operations of the intellect; and through the intuition the soul will be able to function and eventually spiritualise the materialistic tendencies of the age. Though it is, in truth, one of the gravest crises in this age, it has been passed through in other countries without martyrdom or bloodshed, and its results have already proved advan-

tageous to the peoples of those countries. But in England and America, strongholds of force, materialism, and selfishness, the legalised freedom of woman to serve her country must be expected to be wrung from those in power only after years of great tribulation.

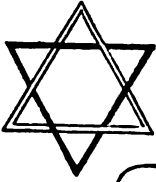
This world is the school of life wherein the individual soul learns to unfold its divine knowledge. That soul, like its spiritual essence, is sexless; and whatever form it animates, its greatest necessity is opportunity. Opportunity alone makes it possible for the individual to develop. No one is ever really able to rise to all the responsibility that is his or hers; yet the soul is ever seeking fresh responsibilities, and opportunity is its greatest educator.

Men are doing women a much deeper wrong than is apparent on the surface, in debarring those who have the same qualifications as themselves from the opportunity for which so many of them are clamoring, and denying them the responsibilities which so many women are eager to shoulder. They are retarding the growth of souls; they are battling against the Evolution-Spirit in the individual and in the race, and this can only result in harm to themselves.

Would that the philosophy of the duality of sex, working together under exactly the same opportunities, each free to choose that which is best suited to its quality and temperament, were generally recognised by both men and women! Then would men no longer arrogate to themselves supremacy—nay, rather, autocracy—in council; then would women awake to their responsibilities as souls, individuals, citizens; and, opportunity being open to them, knowledge and power would soon follow, and, with such a union of the fundamental forces in life, politics would become truly practical all round.

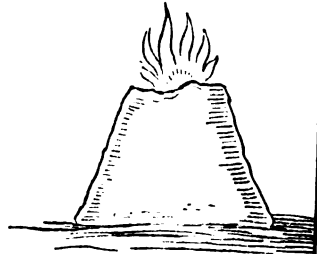
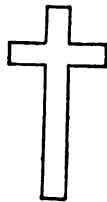
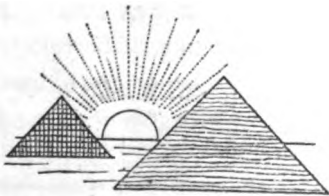
Such is the intensity and breadth of the force in Great Britain at present demanding the enfranchisement of women, and the abolition of sex-disqualification, that mere human masculine opposition can no longer withstand it. Another Independence Day must soon be celebrated, and all the world will be the gainer by it.

M. E. COUSINS.



COMPARATIVE
•• RELIGION ••

PHILOSOPHY & SCIENCE



ZENNA AND DHYANA.

NOW that there has at last appeared a fairly detailed paper on the history and principles of the Zen Sect of Buddhism (see my review on p. 83.), the time seems to have come to answer a question of considerable interest.

It is well known that in the countries of the so-called Southern Buddhism, the practice of Jhāna (Dhyāna) has been neglected to such a degree that probably not a single monk can be found nowadays who could teach it in a fairly satisfactory manner. Only one book on it, a small tract in Sinhalese, has been discovered, and so little could the discoverer (the Rev. Dharmapāla) and the members of the Order make out of it, that the former applied for an explanation, to Professor Rhys Davids, who, consequently, published the text (*Yogāvacara's Manual*, the first book in Sinhalese printed in European characters) with an introduction which, though as interesting as everything which comes from the pen of this eminent scholar, is not much more than another confession of our sad helplessness in the field of Buddhist mysticism. Perhaps we would not mind it so much, if the references to Dhyāna were only few. But the sacred literature is full of them. So we cannot possibly give up our search, but must try to continue it somewhere else. And where else could we expect to meet with a fuller answer to our questions than in that unique sect of Mahāyāna Buddhism, the very name of which shows that it must have preserved the practice of Dhyāna ?

In the Zen Sect, Dhyāna (Pāli *jhāna*, Japanese *zenna*) is the one important thing. What, then, does it teach about the four Jhānas, the eight Vimokhas, the ten Kasiṇas ? I am sorry to answer : nothing at all ; and I write this little essay merely in order to show how a great hope, which many others are likely to have shared with me, has broken down.*

The Dhyāna practised by the followers of Zen consists in nothing more than quietly sitting down for a certain time with the greatest possible emancipation from outer influences, and meditating on some ' ko-an ' or magistral case. A regular training of this kind is said to

* Of course, I do not mean to say that this is the last hope ; for Mahāyāna has other sources little known as yet ; nor do I think that we could, even in the best case, expect to find anything more than an outside view, so to speak, of the mystical phenomena.

lead at last to spiritual enlightenment and the comprehension of the inner spirit of Buddhism. A few ko-ans may be repeated here :

When Shēn Kuang came to Bodhi-Dharma, (the first Zen patriarch in China) he asked him to have his soul pacified. "Dharma then answered : 'Where is your soul ? Bring it out before me, and I shall have it pacified.' Shēn Kuang said : 'The very reason of my trouble is that I am unable to find the soul.' Whereupon Dharma exclaimed : 'I have pacified your soul.'"*

"A monk asked Dozan (A.D. 806-869) : 'Who is the Buddha ?' And the master replied : 'Three pounds of flax'."

"Rinzai (who first brought Zen to Japan) once delivered a sermon before a gathering of his disciples, in which he said : 'Upon this mass of red-colored flesh there abideth an untitled true man. He constantly cometh out and in from your sense-gates. Those who have not yet realised this, behold, behold !' A monk came out of the rank, and asked : 'Who is this untitled true man ?' The master then descended from the chair and took hold of this monk, saying : 'Speak, speak.' The monk faltered ; whereupon, releasing him, remarked Rinzai : 'What a worthless stuff is this untitled true man !' And he returned to his room."

In a little book by B. Furuya† the twenty Ko-ans recommended are of a somewhat different kind, *e.g.* :

- (3) Do you hear the voice of your single hand ?
- (6) Put out the light which is a thousand miles off.
- (8) The dead man carries the coffin having the living man inside.
- (9) The wood man goes out at mid-night putting on shoes, and a stone woman comes back in the morning putting on her bonnet.
- (12) Stop the boat sailing far over yonder.
- (14) On the branches of a plum-tree which does not bloom, sings sweetly the nightingale without making any noise.
- (17) See without seeing, hear without hearing, walk without walking.

But there are also some among them which remind one of those given by Suzuki, *e.g.* :

* This refers to the doctrine of the Not-Self (anatā).

† *The Path of the Adept*. Printed by the Yokohama Bunsha, 1901.

(19) What is Buddhism ? Nothing but a fist !

“The solution of these problems must be entirely by means of the heart, not by word, nor by theory, nor by reason.”

In the same book the posture to be adopted for Zenna is described as follows :

“Put your right leg on the thigh of the left leg, and place the left leg on the thigh of the right leg. Then put the right hand with its back on the left leg, and place the left hand in the same way over the right hand. Then allow the tips of your thumbs to come into contact.* You must keep perfectly straight. Firmly close your lips, and place your tongue in the upper jaw, as if about to pronounce the letter “ I ”. Half shut the eyes, and keep the tip of the nose in sight. Breathe as slowly as possible, as if scarcely breathing at all.”

This sounds exactly as if a trance or hypnotic state is to be brought about (note especially ‘keep the tip of the nose in sight’) and is originally, no doubt, a borrowing from Indian Yoga. But Zenna, though it is Yoga in a certain sense, is entirely different from the *Buddhist* Yoga recorded in both the Pāli and older Samskr̥t literature of Buddhism. This becomes evident by the following reflexion.

In Buddhism each of the innumerable Cakravālas, or universes, is thought to consist of three large spheres called Avacaras, Lokas or Dhātus which rise one over the other †, and each of which again consists of several storeys, viz. :

(1) *Kāma-loka*, or ‘lust-world,’ comprising the inhabitants of hell, beasts, ghosts, elementals, men, and, finally, six kinds of deities or angels (among them, as the lowest class but one, the thirty-three Vedic deities.)

(2) *Rūpa-brahma-loka*, i.e., ‘Body-ideal-world,’ with sixteen kinds of deities which, though free from sensuality, are still bound to the category of *rūpa*.

(3) *Arūpa-brahma-loka*, i.e., ‘Bodiless-ideal-world,’ with four kinds of purely spiritual higher beings.

Now the Buddhist conception of Yoga is that by the Jhānas (Dhyānas) and Vimokhas (Vimokṣas) one can gradually transfer one’s mind to each of the higher Lokas [until by Saññā-vedayita-

* This is, I believe, in order to close the *prāṇic* stream which is constantly coming forth from the tips of the fingers.

† In *Milinda-pañha* (III, 7. 4) this order of rank is also a spatial order, but no such allusion is known to me from the older literature.

nirodha one passes beyond all of them] and that there is, as a rule, a chance of being reborn in just that plane up to which one was able to raise one's mind in Yoga.

By the way I must observe here that the word Yoga in its technical sense is not known in the Piṭakas.* The various kinds of spiritual exercises are, as a rule, named separately. Only the four Jhānas and four Arūpa-vimokhas (see below) are sometimes collectively called the eight Samāpattis.†

The planes and states of trance correspond with each other in the following way : ‡

11. Rūpa-brahmaloka.

[1. Brahmakāyikas.]§					
2. Brahmāpāriṣadyas,	attainable through the first degree of				} the first Dhyāna.
3. Brahmāpurohitas,	"	"	" second "	"	
4. Mahābrahmas,	"	"	" third "	"	} the second Dhyāna.
5. Parittābhas,	"	"	" first "	"	
6. Apramāṇābhas,	"	"	" second "	"	} the third Dhyāna.
7. Ābhāsvāras,	"	"	" third "	"	
8. Parittas'ubhas,	"	"	" first "	"	} the fourth Dhyāna.
9. Apramāṇas'ubhas,	"	"	" second "	"	
10. S'ubhakṛtsnas,	"	"	" third "	"	
[11. Anabhṛakas.]					
[12. Puṇya-prasavas.]					
13. Vṛhatphalas,	"	"	" first "	"	} the fourth Dhyāna.
14. Asaṃjāisattvas †	"	"	" second "	"	

* In the passage alleged by Professor Rhys Davids as an exception to this statement (loc. cit. p. XVI) viz., *Majjh. Nik. 69 (Gulissāni-suttanta)*, *yogo karaṇiyo* means simply *udayamaḥ kartavyaḥ*, as is evident from both the preceding and the following section. Similarly in *S'vet. Uṣ. I* (which is no doubt older than the following *Adhyāyas*) *dhyānayogānugatāḥ* may simply mean : 'having followed the practice of Dhyāna.'

† This is of some importance to the historian of philosophy. For it shows a state previous to that of the Yoga-Sūtras. We may be quite sure that, if any such Sūtras or any philosophy with this name existed, they would have been somehow alluded to in the Piṭakas.

‡ I cannot exactly say how the three lower Vimokhas correspond with the planes of the second Loka, but, of course, there must be another way through it, or its higher storeys, beside and after the Jhānas. Just so the Cetovimuttis (except the lower ones, which go with the fourth Jhāna, etc., and the highest, Animitta-cetovimutti, which, like the eighth Vimokha, leads beyond time and space) and certain Samādhis are another way, beside Vimokhas 4—7, to the planes of the highest Loka. The so-called Appamāna-cetovimutti extends from No. 15 of the second to No. 2 of the third Loka. It is, however, a question open to doubt (and likely to be negated after a comprehensive examination of the whole material) whether each of these items has been taught by the Buddha himself. In the following list I give throughout the Samskṛt form of the names, as found in the Northern texts, because it is likely to be better understood by my readers than the Pāli names. The names in brackets are missing in the South. The term Cetovimukti seems not to occur in the Northern texts, but a Citta-vimukti is well known in the philosophy of Rājayoga.

§ This is perhaps only a collective name for the following three classes.

† This class is often omitted in the northern texts in order to make also the fourth Dhyāna threefold (Anabhṛakas, etc).

15. Avrhas,	} pañca-s'uddha- vāsa-bhūmi of the Anāgāmins.	"	"	"	} lower Cetovimuktis, Vimokṣas, and Samādhis [or, the fourth Dhyāna.]
16. Atapas,		"	"	"	
17. Sudṛṣ'as		"	"	"	
18. Sudars'anas		"	"	"	
19. Akaniṣṭhas		"	"	"	

III. Arūpa-brāhmaloka.

1. Ākās'ānanty'āyatana, attainable through the fourth Vimokṣa.
2. Vijñānānanty'āyatana " " " fifth "
3. Ākiñcany'āyatana " " " sixth "
4. Naivasamjñānāsamjñ'āyatana " " " seventh "

Only the Jīvan-mukta can go beyond even the last of these planes, but it is a mystical jump rather than a step, for it leads out of everything imaginable even by the highest consciousness. It is performed through Animitta-cetovimukti.

Now, what do Zen Masters think of this stupendous system ?

Says the Lord Abbot of Kamakura, one of the most revered Zen teachers of this time :

"Some Hindu philosophers, however, seem to have considered hallucinations and self-suggested states of mind as real, and the attainment of them as the aim of dhyāna practice. Their conception of the eightfold dhyāna-heaven in which all sorts of angels are living is evidence of it. When the mythical beings in those regions practise dhyāna, they enter into different stages of samādhi. They (1) come to think that they are lifted up in the air like a cloud ; (2) they feel the presence of some indescribable luminosity ; (3) they experience a supernatural joy ; (4) their minds become so clarified and transparent as to reflect all the worlds like a very brilliant mirror ; (5) they feel as if the soul has escaped bodily confinement and expanded itself to the immensity of space ; (6) they now come back to a definite state of consciousness, in which all mental functions are presented, and the past and present and future reveal themselves ; (7) they then have the feeling of absolute nothingness, in which not a ripple of mentation stirs ; (8) lastly, they are not conscious of anything particular, nor have they lost consciousness, and here they are said to have reached the highest stage of samādhi. But, according to Buddhism, all these visionary phenomena as the outcome of dhyāna are rejected, for they have nothing to do with the realization of the religious life. In the 'S'urāngama Sūtra' fifty abnormal conditions of consciousness are mentioned against which the practiser of dhyāna has to guard himself, and among them we find those psychical aberrations mentioned above."

The *Sūramgamasamādhi-Sūtra* * is not available in either Samskr̥ṭ or Pāli, but only in Chinese and Tibetan.† Supposing, however, the above statements to be correct, one may declare without hesitation that it is a fabrication of some Mahāyānist sect.‡ The fifty abnormal conditions may be an enlarged list of the forty *Kammaṭṭhānas* recommended in Pāli books, and the eight stages of *Samādhi* distinctly refer to the *Jhānas* and *Vimokhas*.

A more sweeping condemnation of nearly the whole system of ancient Buddhist Mysticism is hardly imaginable, and, this being the view not only of the Abbot of the oldest Zen monastery in Japan, but likewise of Mr. Suzuki who quotes the whole passage, we cannot help thinking that it is the general opinion of the Zen sect.

This is certainly such an amazing result that we cannot at once acquiesce in it. There are at least two more questions connected with it which demand an answer :

(1) May not the practice of the *Dhyānas*, etc., have *died out* in the Zen Sect, just as it died out in the South, or may it even have been *rejected* from the beginning ?

There seems to be this possibility. For we have to remember (1) that with the death of Hui Nēng (713 A.D.) the ancient patriarchal system was destroyed in favor of a principle of individualism which was able to abolish almost everything it did not like ; (2) that during the T'ang dynasty the Zen Sect "developed along its own peculiar line, and became thoroughly Chinese" (Suzuki, loc. cit. p. 17. That means something, if we compare a little the Hindu with the Chinese mind) ; and (3) that the part which Mysticism played in the *doctrine* of the Buddha was, after all, only a subordinate one. Professor Rhys Davids, after having discussed the question of the importance attributed in Buddhism to these spiritual exercises, says (loc. cit. p. xxviii) :

"The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the order. But that it was a small, and that not

* This, of course, is meant here, and not the famous *Sūramgama-Sūtra* which professes the very opposite standpoint ; see Beal, *Catena*, p. 817, sect. 27.

† There is also a fragment of it among the East-Turkestanian materials now being deciphered by Professor Leumann. The *Sūtra* was "translated" into Chinese by Kumārajīva in A.D. 384—417 (Nanjio's List, No. 899).

‡ There was a tendency in Mahāyānism to condemn the *Dhyānas* as selfish.

the highest and most important part ; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsuvihārā). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatsip. Of the thirty-seven constituent parts of Arahatsip they enter only into one group of four. And to seek for Nirwāna in the mere practice of the four Jhānas is considered a deadly heresy.* So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them."

This is quite correct. But the fact remains (and it is not so unimportant as to be omitted in a serious discussion) that the Buddha, according to the Nikāyas themselves, was throughout his life a diligent practiser of the Dhyānas. There may be some doubt as to whether he practised *all* the kinds of Yoga mentioned in the Piṭakas as parts of his system, but the four Dhyānas he did practise without any doubt. They stand at the beginning as well as at the end of his holy career.

In the *Mahā-Saccaka-Sutta* of the *Majjhima-Nikāya* the Buddha himself tells us (in almost literal agreement with the corresponding passages of the Saṃskṛt work *Lalita-Vistara*—a sign of antiqueness) that, after having at last understood the futility of mortification, he remembered having once entered the first Jhāna.

"I remember that once, while my father Sakka was busy, I was sitting in the cool shade of a Jambu tree, and there, aloof from sensuous appetites, aloof from evil ideas, I entered into and dwelt in the first Jhāna wherein conception works and thought discursive, which is born of solitude, and full of joy and ease.† Might not *that* be the way to enlightenment? And, Aggivessana, the well-founded knowledge arose in me : ' This is the way to enlightenment '. So he decides to take food again and practise the Jhānas. Sitting under the Bodhi tree he masters them one by one, and, *having passed through the fourth Dhyāna obtains enlightenment.*"‡

* See the last four of the 62 great heresies in the *Brahmajāla Sutta*. (The above-mentioned *S'urāngama Sutta* is very likely due to a misunderstanding of this text. O.S.)

† Comp. C. Rhys Davids, *Dhammasaṅgāni*. This seems to be the most exact translation of these terms hitherto given.

‡ Similarly *Buddhacarita* (IV 1, 2) :

Tato Māra-balam jitvā dhairyena ca s'amena ca |
Paramārtham vijijñāsuḥ sa dadhyau dhyāna-kovidāḥ ||
Sarveṣu dhyāna-vidhiṣu prāpya cais'varyam uttamam |
Sasmāra prathame yāme pūrvajanma-paramparām ||

And in the famous *Mahā-Parinibbāna-Sutta*, on the other hand, the Master's passing away is described thus :

" Then the Blessed one entered into the first Jhāna. And leaving the first Jhāna he entered into the second Jhāna. And leaving the second Jhāna he entered into the third Jhāna. And leaving the third Jhāna he entered into the fourth Jhāna. And leaving the fourth Jhāna he entered into the sphere of Unbounded Space. And leaving he entered into the sphere of Infinite Intellection. And leaving. . . . he entered into the sphere of Nothingness. And leaving he entered into the sphere where there is neither Perception nor Non-Perception.* And leaving he attained at the Cessation of Perception and Feeling.

Then the venerable Ānanda said to the venerable Anuruddha : ' Completely-extinguished (parinibbuto), O Lord Anuruddha, is the Blessed One.' [To which the latter answered :] ' Not yet, Brother Ananda, is the Blessed One completely-extinguished. He has attained at the Cessation of Perception and Feeling.' Then the Blessed One left the state of Cessation of Perception and Feeling and entered into the Sphere where there is neither Perception nor Non-Perception. And leaving.....he entered into the Sphere of Nothingness. And leavinghe entered into the Sphere of Infinite Intellection. And leaving.....he entered into the Sphere of Unbounded Space.

And leaving.....he entered into the Fourth Jhāna.

And leaving.....he entered into the Third Jhāna.

And leaving.....he entered into the Second Jhāna.

And leaving.....he entered into the First Jhāna.

And leaving.....he entered into the Second Jhāna.

And leaving.....he entered into the Third Jhāna.

And leaving.....he entered into the Fourth Jhāna.

And in the moment he left the Fourth Jhāna The Blessed One was completely extinguished (parinibbāyi)."

In the Burmese Life of the Buddha † Parinibbāna follows the eighth step, ‡ and the account opens in the following remarkable way :

" As a man who is about to undertake a long journey takes an affectionate farewell of every one of his relatives and friends, and fondly embraces successively all of them, *Buddha likewise wished to*

* Here I have again adopted Mrs. Rhys Davids' translation, loc. cit. p. 71. fll.

† " *The Life or Legend of Gaudama the Buddha of the Burmese,*" by the Rev. P. Bigandet.

‡ This is rather an abbreviation of the original account no longer understood in its fullness. It seems to be in keeping with the view of some followers of the Uttarā-pathaka Sect and others (refuted in *Kathāvatthu* XXII, 3), viz., that the dying Arhat is *ānañje ñhito* i.e., in the fourth Arūpa-vimokha ?. The Samskr̥t biographies (*Lalitavistara*, *Buddhacarita*) unfortunately only comprise the youth of the Buddha up to his enlightenment and first sermons.

visit for the last time the abodes wherein his soul had so amorously dwelt during his long and lofty mental peregrinations. He entered into the first state of dhan, then the second," etc.

I believe that this is enough to show that, if the practice of the four Dhyānas and related exercises has been abandoned by the followers of Zen, their justification for doing so is at least doubtful.

(2) Zen pretends to be "a special transmission outside the canonical teaching of the Buddha," to have transmitted the *spirit* of the Buddha—"that is, his enlightened subjectivity, through which he was able to produce so many sacred books" (Suzuki, *loc. cit.*, p. 19, 20). How to account for this tradition?

A transmission outside the canon. Does not this suggest the idea of a man who tried but could not find the doctrines of Zen in the sacred books? One needs only read a few pages, *e. g.*, in Tāranātha's *History of Buddhism*, to see how tradition was managed among the Mahāyānists, and how easily it was possible that a man who was disgusted with the dialectic tendency of so many Buddhist Ācāryas, felt inspired one day by the spirit of the Buddha and founded a new sect with a secret doctrine, or rather practice, altogether opposed to intellectualism, a teaching unknown hitherto, but *bonā fide* believed to be a direct after-vibration of the Buddha's spirit.

And this supposition is strengthened, if we consider that the only innovation in this sect was its method of Dhyāna, its philosophy being in keeping with general Mahāyāna ideas (see my review, p. 85); that other Mahāyānists developed other kinds of Dhyāna absolutely unheard of in the Zen Sect (provided Mr. Suzuki's account is complete) as well as in the ancient Piṭakas, but quite as much believed, by their practisers, to be genuine teachings of the Buddha; that other sects too begin their *paramparā* with Mahākāśyapa,* etc.

If, however, we hold the other view, *viz.*, that Zen practice was started by the Buddha himself, we are in a very difficult position. How, can we explain that the practice by means of Ko-ans, but not that of the four Dhyānas, the Vimokṣas, etc., was kept secret? For, those who *knew* how to use the Ko-ans, became enlightened,

* Who gives, in the *Mahā-Gosīngasāla-Sūtra*, a detailed description of his ideal, which is that of an *ārāṇāka*, i.e., a (Buddhist) hermit living in the forest.

and those who knew *not*, could make absolutely nothing of them. But the Dhyānas, etc., were open to many misunderstandings, and the little said about them, but constantly said, could very well lead to a *false* practice of Yoga. There are, in the Buddha's doctrine—such as we know it through the Piṭakas—a few very hard points (*e.g.*, the Pratitya-Samutpāda) of which no proper explanation is given, though it doubtlessly existed, and which consequently gave rise to a great variety of sectarian opinions, but of all such teachings at least the *names* are mentioned over and again. Why is there no trace of a Ko-an in the Nikāyas nor any allusion to the Sect in the Abhidhamma lists ?

A little more light on such questions may perhaps be expected of other Zen teachers who have not yet spoken to the world. We are told that of the two sects, Rinzai is "more speculative and intellectual," while Sodo "tends towards quietism." Surely Mr. Suzuki belongs only to one of these sects, and it would be but human if he had neglected the other standpoint. May I hope that a friend of mine—a learned Zen priest, whom the Central Hindu College at Benares has the good luck of keeping in its shelter—will be induced by these lines to give us the explanations we want ?

In concluding my essay, I should like to call attention to an interesting parallelism : Hinduism has two kinds of Yogins (corresponding with two kinds of Dars'anas), *viz.*, (1) those who aim at a direct 'union' with the Absolute, and (2) those who believe in a gradual ascension to higher planes. Buddhism is of opinion that some people can reach the goal without the Dhyānas, whereas to others these are a valuable, if not necessary, help. The Zen Sect, finally, (provided we are rightly informed) has kept the mystical jump only, *i.e.*, the sudden enlightenment following a series of unsuccessful runs.

DR. F. OTTO SCHRÄDER.

THE IMPERISHABLE LAND—AIRYĀNA VAĒJO
ACCORDING TO ZOROASTRIANISM.

(Concluded from p. 40.)

“ THEN, when that man becomes thirty years old, he confers with the archangels, the good rulers and good providers ; on the morrow, in the daylight of the day, it is moreover manifest, when the embodied existence is thus undistressed—without a Kai and without a Karap (that is, not deaf and blind to the affairs of the sacred beings), and is to be appropriated (that is, has not made his own self apart from the affairs of the sacred beings) and is produced full of life—that it has become extending and remains again great in various places in Irān-vēj, where the good Daiti is.”*

This refers to the condition of man when he conferred, or was in direct communication with, the yazatas or angels, devas, when man was neither deaf nor blind to the celestial existence, and could either see or hear, so to speak, the divine beings ; or, as H.P.B. says, “ whose life and food they [men] had once shared.”

“ The first of the good lands and countries which I, Ahura Mazḍa, created, was the Airyāna Vāējo, by the good river Daitya. Thereupon came Afiḡra Mainyu, who is all death, and he counter-created by his witchcraft the *serpent* in the river and *winter*, a work of the Dævas. There are ten winter months there, two summer months ; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, with the worst of its plagues. The second of the good lands and countries which I, Ahura-Mazḍa, created, was the plains in Sugbḍha. Thereupon came Afiḡra Mainyu, who is all death, and he counter-created by his witchcraft the fly Skaitya which brings death to the cattle.”†

Writing on the sidereal and cosmic glyphs, our revered Teacher H. P. Blavatsky gives us a very satisfactory explanation of the “ Serpent ” referred to above. It also explains the antiquity of this most ancient religion and its records :

“ But, one ought to discriminate between the characters of this symbol. For instance : Zoroastrian Esotericism is identical with that of the Secret Doctrine ; and when, as an example, we read, in the

* *Dinkard*, vii, 60. This Daiti is the Avesta Daitya, also considered to be “ a mythic river in Irān-vēj ” (*Bund.*, xx, 13) ; “ a favorite place for religious rites,” see *Yt.* v, 17, 104, 112 ; ix, 25, 29 ; xvii, 45, 49, 61. Or it may be merely *maya-i-shed*, “ brilliant water. ”

† *Vendīdād*, i, 3-4.

Vendīdād complaints uttered against the 'Serpent,' whose bites have transformed the beautiful, eternal spring of Airyāna Vaējo, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the North Pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*, hence the eternal spring of Airyāna Vaējo by the good river Daiṭya had disappeared, and 'the Airayān Magi had to emigrate to Sagdian!'—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the 'land of bliss' of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Āryans of the post-diluvian age could, of course, hardly recognise the mountains on the summits of which their forefathers had met *before the Flood*, and conversed with the pure 'Yazaṭas' (celestial Spirits of the Elements), whose life and *food* they had once shared. As shown by Eckstein (*Revue Archæologique*, 8th year, 1885), the *Vendīdād* seems to point out a great change in the atmosphere of Central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighborhood of the Kara-Korum chain."†

Ages thus pass away and a cataclysm is fore-ordained, when those who were in charge of the great scheme of evolution were warned, and arrangement was made to transfer the Jivas to a safe ground. We read in the *Vendīdād* :

"The Maker Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good river Daiṭya, called together a meeting of the celestial Gods. The fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daiṭya, called together a meeting of the excellent mortals." "To that meeting came Ahura Mazḍa, of high renown in the Airyāna Vaējo, by the good Driver aiṭya; He came together with the celestial Gods. To that meeting came the fair Yima, the good shepherd, of high renown in the Airyāna Vaējo, by the good river Daiṭya; he came together with the excellent mortals." "And Ahura Mazḍa spake unto Yima, saying: 'O fair Yima, son of Vivanghaṭ! Upon the material world, the fatal winters are going to

* Symbolised by the Egyptians under the form of a serpent with a hawk's head.

† *The Secret Doctrine*, vol. ii, p, 356.

fall that shall bring the fierce, foul frost; upon the material world, the fatal winters are going to fall, that shall make snow flakes fall thick, even Aredvi, deep on the highest tops of mountains.'"^{*}

Here we see a meeting of Ahura Mazda, Yima, the celestial beings, and the 'excellent mortals.' A place where the 'excellent mortals' could join the celestial beings could not be gross or earthly. There is a clear reference in one of the quotations of the *Bundahiṣh* above that in those days men could confer with angels and arch-angels, as the bodies of the former were not as gross as they are to-day and it is possible that the finer matter of the human forms could easily respond to the glorious and shining matter of the angels during that period of the 'golden age.' In the personification of 'fair Yima, son of Vivanghaṭ,' we see Yama, the son of the Hindū Vivasvaṭa. Does not this account carry us to a period far beyond profane history?

The *Bundahiṣh* gives some clue about "innumerable waters and rivers, springs and channels, (that) are one in origin with those (are from those as a source); so in various districts and various places they call them by various names."† It may be remarked in passing that the "brilliant waters," called by the names of oceans, seas, lakes, and rivers, in Avesta and Pāhlavi works, can be taken as divisions and subdivisions of astral regions. Read in this wise we get better light from the Zoroastrian scriptures than that we had hitherto. If we place different Taṭṭvas in juxtaposition with their respective super-physical counterparts, the oft repeated astral stands with water as below :

Earth ...	...	Ether.
Water ...	...	Astral.
Air ...	...	Manas.
Fire ...	...	Buḍḍhi.
Akasha ...	...	Aṭmā.

Here is a list of some of the Immortal Men, who have been watching humanity, and are privileged to have communication with the Immortal Land, which is humanity as it was in its pristine stage; where did then all these 'immortal' men come from? Immortality could never be achieved unless perfection were attained; and how could these men, who, having attained perfection, had

^{*} *Vendīdād*, Farg. 2.

† *The Bundahiṣh*, ch. xx, 38.

become immortal during the time, as some of our learned men make us believe, that humanity was in a savage condition and its ideas about God and nature were crude and primitive.

We have learnt from *The Secret Doctrine* that Manus and others had to appear upon this earth, who had completed their evolution in past manvantaras, to help mankind in their early stage. Either they may be Manus, or they were the "Sons of Yoga." Looking at the period at which these Adepts appear on the scene, we may not be wrong in estimating that some of these souls may belong to other evolutionary periods.

"The Dāraja river is in Irān-Vēj, on the bank of which was the dwelling of Porūshaspa, the father of Zarathusht."* We find "Zarathusht when he brought the Religion, first celebrated worship and expounded in Irān-Vēj, and Medyōkmāh received the religion from him. The Mōbads of Pārs are all traced back to this race of Mānūschihar."† If we grant a higher interpretation to the phrase herein mentioned, we will come to a better understanding of the above phrases. Zarathusht brought, or rather established, the Religion, the Universal Law, in this land, from whom came the Mobeds of Pārs, who must not be understood as their modern fallen descendants, but must be real Mobeds, Persian Initiates, who had received their inspiration from the original Zarathusht.

"And as to giving to the world," says H.P.B., "more information about the locality known as Airyāna Vaējo we need point but to the sentence in Fargard I, in which we find Ahura Mazḍa saying to Spīṭama, 'the most benevolent,' that He had made every land—even though it had no charms whatever in it—dear to its dwellers, since otherwise the 'whole living world would have invaded the Airyāna Vaējo.'" (v. 2). In a footnote she adds :

"Why do we find Zoroaster in the *Bundahiṣh* offering a sacrifice in 'Irān-Vēj'—distorted name for Airyānām Vaējo, and where or what was this country? Though some Orientalists call it 'no real country,' and others identify it with the basin of the Aras, the latter has nothing to do with Airyānām Vaējo. The last Zarathusht may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyānām Vaējo (the true 'seed of the

* *The Bundahiṣh*, ch. xx. 82. † *Ibid.* xxxi, 3-4.

Aryas,' who were then all that was noble and true), which place is identical with the Shamballah of the Hindūs and the Arhaṭs, a place now regarded also as mythical. In Fargard II, Ahura Mazḍa calls together 'a meeting of the celestial gods,' and Yima, the first man 'of the excellent mortals,' in the Airyānām Vaējo—'in the far off lands of rising sun,' says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsis who have ears, let them hear, and—draw their inferences; and perchance it may be also found that the Brāhmaṇas who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar."*

It is very curious, says H.P.B., in *The Secret Doctrine*, "that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born and dwelt at first in a country beyond the ocean, a proof of which had been given him in India by a learned Chaldean." He says: "The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created in and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits."

The twelve-legged horse of Huschenk was found on that continent, named the *dry island*.

The 'Christian topography' of Cosmas Indicopleustes and its merits are well known, but here the good father repeats a universal tradition now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a 'dry island' beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries in the *Secret Book of Wisdom* may become clearer.

"In the first beginnings of (human) life the only dry land was on the right end of the sphere where it (the globe) is motionless. The whole earth was one vast watery desert, and the waters were tepid. . . There man was born on the seven Zones of the immortal, the indestructible of the Manvaṅṭara."

In a footnote it is stated that:

"It is averred in Occultism that the land or island, which crowns the North Pole like a skull cap, is the only one which prevailed during

* *The Theosophist*, vol. iv., p. 242.

the whole Manvantara of our ' Round.' All the central continents and lands will emerge from the sea-bottom many times in turn, but that land will never change."

The commentary goes on to say :

" There was eternal spirit in darkness. (But) that which is darkness to the man of to-day, was light to the man of his dawn. There the Gods rested, and Fohat reigns ever since.

Thus the wise Fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated (begot) the evil winds that blow from the mouth of the lower Dragon. Between the First and Second (Races) the eternal central (land) was divided by the water of life." This ' water ' it is stated, is the blood or fluid of life which animates the earth, compared here to a living body. Man is microcosm and the universe is macrocosm.

It flows around and animates her (mother earth's) body. Its one end issues from her head ; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart—which beats under the foot of the sacred Shamballah, which then (in the beginnings) was not yet born. For it is in the belt of man's dwelling (the earth) that lies concealed the life and health of all that lives and breathes."

" Occult teaching corroborates, the popular tradition which asserts the existence of a foundation of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries ; and which is said to be found stored in the ' navel ' of the earth."*

This fact is corroborated by *The Bundahishh* :

" Thick and salt the stench wishes to go from the sea Putik to the wide-formed ocean, with a mighty high wind therefrom, the Gulf of Saṭavēs drives away whatever is stench and whatever is pure and clean goes into the wide-formed ocean and the source Aredvisur ; and that flows back a second time to Puṭik." †

This is supported by Pāhlavi *Vendīdād* (V. 57) and *Zāḍ-Ṣpāram*, (vi, 18). Now Puṭik and Saṭaves have some relation with Aredvisur, which has direct connexion with the sacred Mount Alburz, the Meru of the Pārsis, a ' mountain ' so called belonging to Airyāna Vaējo and the North Pole. Of Puṭik it is stated that it is one of the three ' lakes,' the largest of them, " and the control of its flow and

* *The Secret Doctrine*, vol. ii. p. 399.

† *The Bundahishh*, ch. xiii, 10.

ebb is connected with the moon, and by its continual rotation, in coming up and going down, that of the moon is manifested. The wide-formed ocean stands forth on the south side as to Alburz, and the Puřik stands contiguous to it and amidst it is the gulf (*var*) of Sařaves, whose connexion is with Sařaves [star] which is the southern quarter." *

How can we reach this land before we can attain Perfection ?

" . . . the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*; or by those who have the patience to wait for the good pleasure of *Simorghanke*, who promised that before she dies, she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean *Đevas* will build between that portion of the 'dry island' and its severed parts.† This relates, of course, to the seventh race, Simorgh, being the Manvanřaric cycle." †

It is hinted above that this sacred land is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve wings. The crocodile and the hippopotamus were, it is stated, held sacred and represented divine symbols with the Egyptians. *The Book of the Dead* is the book of Egyptian Initiates, as an Initiate is a living dead, a physically dead man, so to speak, a 'mummy.' In chapter xxxii we see the 'deceased' advancing against four crocodiles and spearing one of them. Writing on the Great Pyramid, H. J. Van Ginkel says, in *The Theosophist* (June 1907) : "In some parts of the ritual much is spoken of the crocodile and much about the 'heart.' Of course, these words are always used symbolically. The 'crocodile' generally designates *Manas*, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the 'five-pointed' man. The five-pointed star—the symbol of the man ready

* Selection *Zad-Sřaram* S. B. E. vol. v., part i, ch. vi, 15-16.

† The several parts must be Norway and other lands in the neighborhood of the Arctic Circle.

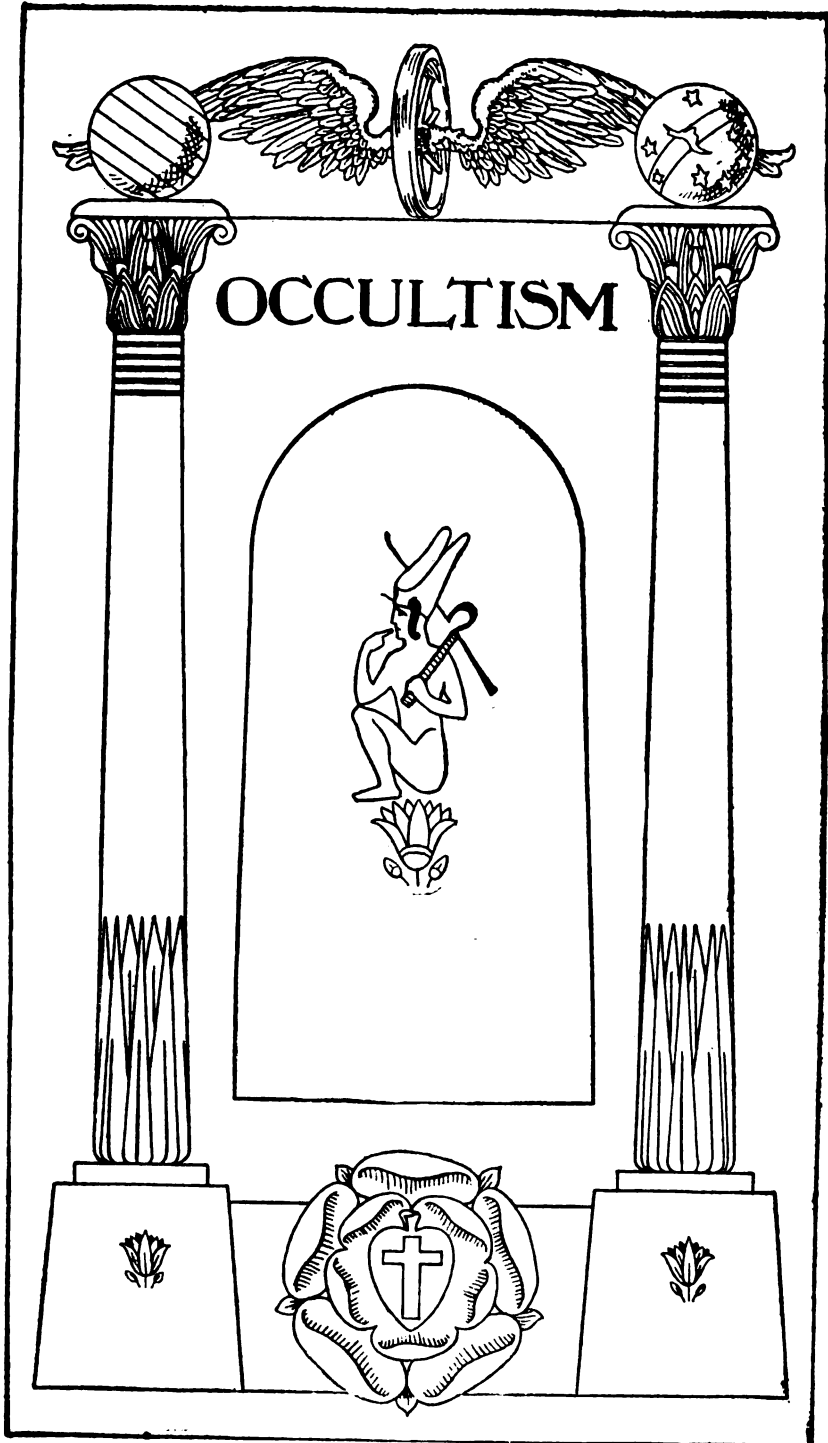
‡ *The Secret Doctrine*, vol. ii, p. 899.

for initiation—gave rise to the use of the crocodile-symbol, by its having five extremities, namely, four legs and tail. . . The ‘ heart ’ is the re-incarnating principle or the true Ego, the so-called ‘ ancestral heart ’ .”

And, now, what is the female-hippopotamus ? From chapter CXXVII B of *The Book of the Dead* we see in this profound symbol the Goddess Api, the lady who giveth protection. In this chapter there is nothing directly about this Goddess, but it is devoted to the Eye of Horus. He is called ‘ Horus of the *blue* eyes.’ Horus is the son of Osiris and Isis ; as a child he is seated on a lotus-flower with his finger on his lips ; as an adult, he is represented as hawk-headed. As he is born of Osiris and Isis, Aṭmā-Buddhi, we shall call him Higher Manas. It is by the absorption of the ray into its parent, by the union of the crocodile and the female hippopotamus, that an Initiate is born into the Sacred Land, Aryānavaējo. It is only an Initiate who can enter into the Imperishable Land, Airyanā-vaējo—none other.

N. F. BILIMORIA.

There is no Christian Gnosis and Trismegistic Gnosis. If that Gnosis was for certain purposes either associated with the name and mystic person of the Great Teacher known as Jesus of Nazareth, or handed on under the typical personality of Great Hermes, it is not for us to keep the two streams apart in heart and head in water-tight compartments. The two traditions mutually interpret and complete one another. They are contemporaneous ; thy are both part and parcel of the same Economy. Read the fragments of these two forgotten faiths, or rather the fragments of the two manifestations of this forgotten faith, and you will see for yourselves. *The Gnosis of the Mind*, by G. R. S. MEAD.



SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 1131.)

[INTRODUCTION TO 4TH SŪTRA.]

THOUGH this manṭra-vīrya is the means of meditation on the Mahāhraḍa (already) described, yet, in the case of those, whose hearts are not by the will of Parameshvara, reached by it (the Manṭra-vīrya), the mind (chitta) attains ordinary acquisitions (miṭṣasiddhi) when there is an incidental (development) of binḍu, nāḍa, etc.

गर्भे चित्तविकासोऽविशिष्टविद्या स्वप्नः ॥ ४ ॥

IV. In the womb there is an expansion of chitta, ordinary knowledge, dream. *Womb*, Akhyāṭi (ignorance), Mahāmāyā. In it (the womb), in the sphere of manṭra siddhi not transcending (ignorance). *The expansion of chitta*, satisfaction in that (limited) sphere alone. This is *ordinary* (knowledge), that common to all men, limited wisdom, impure wisdom. This is *dream*, hallucination, based on (knowledge of) difference, (of) manifoldness, of the nature of illusion. It is said in *Pāṭanjala (Yoga Sūtras)*, " They are obstacles in samādhi, acquisitions during vyūṭhāna " (III. 38). This is explained in (*Sp. Kār.* 42). " From hence the binḍu, from hence the nāḍa, from hence form, from hence enjoyment, flow fast, causing agitation to the (man) in the body."

[INTRODUCTION TO 5TH SŪTRA.]

When having suppressed the ordinary acquisitions developed, he sticks to the supreme state, the Yogī, thence, (obtains).

विद्या समुत्थाने स्वभाविकी खेचरी शिवावस्था ॥ ५ ॥

V. On the rising of knowledge, natural, Khecharī, the state of Shiva.

On the natural rising of knowledge of the kind already described, (which rise is) caused by the will of Parameshvara, and (which) suppresses the ordinary Siddhis, is produced Khecharī Muḍrā. *Khe*, in the Ākāsha of consciousness, *charaṭi*, (what) moves, (is Khecharī). What kind of Khecharī? *Shivāvasṭha*. The state (*Avasthā* of, *i.e.*, connected with Shiva, the Lord of consciousness. *Avasthā*, the Manifestation (sphuraṭṭā), the uprising (uchchhalatā) of self-bliss ; not

that due to association with a body ; as described in " The Yogī, bound in padmāsana,* must place the Lord of the senses † in the navel. It must be led in the form of a staff upto the three Ākāshas ‡ in the head. Having confined it (the mind) then soon, he must fill it with the three Ākāshas. Having fixed it, the great Yogī moves in the Ākāsha.

But (the true Khecharī) is of the nature of Supreme Knowledge (Parāsamviṭ), as described in *Srīṭanṭrasaḍbhāva*, § " He reaches the supreme path by meditating on objects, moves always in the Kula road || of all being. This is known as Khecharī. Thus have been taught Manṭravīrya and Muḍrāvīrya, (to be) but the absorption into the nature of chiṭṭ by the ending of all agitation due to the Māyā of difference. It is said in the *Kulachūdāmaṇi*, " One is the seed (bīja) of creation, another is mudrā, Khecharī. When these two are developed in a man, he attains the place of Supreme Peace."

In the *Spaṇḍa*, (9), too, Muḍrāvīrya is contained in the description of the nature of Manṭravīrya. " When the agitation is quelled, then the supreme state is reached." Though this (quotation) refers to other subjects, it indirectly refers to the Khecharī described in the *chūdāmaṇi*.

[INTRODUCTION TO 6TH SŪTRA.]

In the acquisition of Muḍrā and Manṭrā Vīrya,

गुरुभाषः ॥ ६ ॥

VI. The Guru is the means. *Guru*, the teacher of the objects connected with ultimate principles. He is *the means*, as he shows the extent of these. It is said in the *Mālinīvijaya* " The Guru who shows the Manṭravīrya is said to be equal to me." In the *Spaṇḍa*, this is not referred to as this and things like this are admitted by all. It can yet be obtained from the last (Kār. 52), " I salute the words of the Guru, the boat with which we cross the deep ocean of doubt, full of manifold meanings and wonderful, wonderful."

* A posture, in which the right foot is placed on the left thigh and the left foot on the right thigh, imitating the arrangement of the petals on the lotus.

† Chiṭṭa, mind.

‡ Those moving in the three nādis.

§ Perhaps a mistake for *Srī Manṭrasaḍbhāva*.

|| The Kula road ordinarily means the Sushumnā ; but here is used for knowledge, the pure manifestation of consciousness, outside of bodies, gross or subtle.

[ANOTHER INTERPRETATION.]

Or, the *Guru* (treated as of feminine gender, *Guruvī*) is the *Shakṭi* of *Parameshvara*, the cause of *Anugraha* (Grace). It is said in the *Mālinīvijaya*, "That is said to be the *Shakṭichakra*, which is the mouth of the *Guru*." In the *Trishirobhairava*, "The *Guru* is the great *Shakṭi*, residing in the mouth of the *Guru*." It grants admittance (to the disciple); hence it is the means.

[INTRODUCTION TO 7TH SŪTRA.]

Hence from the *Guru*, full of grace,

मातृकाचक्रसंबोधः ॥ ७ ॥

VII. The knowledge of *Matṛikā chakra*.

(The sentence has) to be completed by, is secured to the disciple. It is indicated in the *Parātrimshaka*, etc.

[The passage that follows is an exposition of the evolution of the alphabet, ingeniously constructing the sentence in such a way that a word describing the *Shakṭi* corresponding to a letter begins with that very letter : as this feat is possible only in *Samskr̥t*, I do not translate the long sentence that follows but exhibit its meaning in the form of a table.]

1. अ, a ; *Ahaṃvimarsha*, consciousness of *Ego* ; this is the first ray, *anuṣṭarā*, supreme takes the form of all letters.

2. आ, ā ; (she) becomes of the form of bliss, *ānandarūpā*.

3, 4. ई, i, ई, ī, (she) first lights up the two states of desire and lordship, *ichchhā* and *īshanā*.

5, 6. उ, u, ऊ, ū, (she) then exhibits the states of rise of knowledge and of contraction on account of being lost in the development of the known (universe), *unmeṣha*, and *ūnalā*.

7, 8. ऋ, ॠ, ṛi, ṛi, (she) manifests the desirable (*rañjita*) forms of desire, (*ichchhā*), viz., flashing like lightning and steady light. *ra* in *rañjita* + *i* in *ichchhā* = *ri*, and as *r* and *l* are interchangeable, *ri* and *li* are the forms of desire like flashes ; their longer forms, the 9th and 10th, vowels symbolise the desire which is a steady light. Thence from illuminating the known universe with the light of the self, she begets the other seed-letters—the four called *shanda*, (the forms that follow).

11. ए, e, comes from the union of a, ā, and i, anuttarā, ānanda, and ichchhā ; this is three-angled seed-letter.

12. ओ, O, from a, ā, u, anuttarā, ānanda, and unmasha. This embraces the Kriyāshakti.

13. ऐ, ai, from the union of the two seed-letters above described. This is the six-angled (seed-letter).

14. औ, au, the trident-seed-letter ; as this letter is dominated by the full Kriyāshakti pervaded by Ichchhā and jñāna shaktis, it is due to the union of the three shaktis.

15. ँ, m, binḍu, the form of the knowledge of the oneness of the universe down to this (physical world).

16. ः, ḥ, visarga ; a double binḍu, to indicate the inner and outer, sending forth (of the world).

Thus by considering the inner creation, we see that the universe comes out of anuttarā. The 'inner creation' is that of vowels ; the 'outer,' that of consonants. The vowels and the consonants are regarded to be related to each other as the ('inner') life and the 'outer' body of objects. In the outer creation, (she) evolves the whole universe ending with Purusha, (i. e., the 25 taṭṭvas of the sāṅkhya) corresponding to the 25 letters from *ka* to *ma*. Thus :

17-21.	5 letters of <i>Ka.</i> series from the Shakti of <i>a.</i>
22-26.	Do. <i>Cha.</i> do do. <i>i.</i>
27-31.	Do. <i>Pa.</i> do do. <i>u.</i>
32-36.	Do. <i>Ta.</i> do do. <i>ri.</i>
37-41.	Do. <i>Ṭa.</i> do do. <i>li.</i>

Each shakti of the fundamental vowels becomes five-fold and produces five (lower) shaktis.

42-45. The next four letters *ya*, *ra*, *la*, and *va* are called *anṣaṭhu* in shikṣhā ; because they stand on Purusha and are enveloped by Niyāṭi, etc. [Purusha is the 25th taṭṭva and Niyāṭi, Kalā, Rāga, and Viḍyā, the 26th, the 27th, the 28th and 29th. These four are represented by *ya*, *ra*, *la* and *va*.] They are called Ḍhāraṇā in the Vedas, because they support the universe, standing on Purusha the knower.

46-49. *Sha*, *ṣha*, *sa*, and *ha* are called ūṣhma, because they rise (unmishaṭa) when difference is destroyed and identity is felt. She

then manifests these letters, with *ha*, the letter of immortality (amṛitavarāṇa,) as the last of the series and of creation.

50. *Kṣha*. After this she manifests the letter that is the life-seed (prāṇabija). It is filled with the shakṭi of *a* (anuṣṭarā) and *ha* (called here, *anāhaṭa*). The union of *a* + *ha*, i.e., *aham* is the name and meaning of all this (world), filled with the light of the six paths (adhva). * Thus, by taking the first and last letters, *a* and *ha*, the world is formed by the shakṭis of shiva, called anuttarā and anāhaṭa. This is the secret of the Ahamvimarsha, which is manṭravīrya. As said by Paṣṭhī Sri Uṭpalaḍeva, the venerable, "when Prakāsha (pure consciousness) is tranquilised in self, it is called Ahambhāva, consciousness of self ; it is called tranquility, because (then) all desires are known (and conquered). Its characteristics are self-dependence, activity, and lordship."

The secret of the Māṭrika explained so far has been shown to be *ksha*, (here called Kūta-bija,) formed by the union of the first and last (consonants) *ka* and *ṣha*, which are formed by the shakṭis proceeding from anuṣṭarā. Thus has been expounded a very secret teaching. †

[Now is resumed the commentary on the Sūtra.] The Knowledge of Maṭrikāchakra, is the entering one's own nature which is a mass of the bliss of consciousness. *Chakra* is the totality of the shakṭis, (above) described, anuṣṭarā, ānaṇḍā, ichchhā, etc., *Maṭrikā*, is that which is referred to in the Veda, in, "there is no knowledge superior to that of the Māṭrikā." This knowledge has been but hinted at here. It is extensively described in *Parāṭṛim shikā-vivarṇa*, *Tantrāloka*, etc., by my Guru [Abhinava Gupta]. It is said in *Shri Siddhān rite*, "The Kundalini, who is of the nature of consciousness, is the life of all seed-letters. From her, is born the three called, Dhruva (the shakṭi, called anuṣṭarā), Ichchhā, Unmeṣha ; then are (born) the letters from *a, i, u, ri, li* up to visarga. From visarga

* Krishṇaḍāsa explains these six to be Māyā, Kāla, Viḍyā, Rāga, Kalā, Niyāṭi.

† The *Parāṭṛimshikā*, quoted by Kṛishṇaḍāsa, very clearly explains the matrikā chakra thus :

The 15 vowels are the 15 ṭiṭhis. The visarga are the sun and the moon. *Ka* to *Ma* are the 25 ṭaṭṭvas, beginning with the earth and ending with Purusha. *Ya* to *Va* are Vāyu, Agni, Varuṇa and Indra. *Sha* to *Ha* are the five Brahmās. Krishṇaḍāsa quotes another series of shlokas from an unknown source, where *Ya* to *Va* are referred to the universe as acted on by the six ṭaṭṭvas from Māyā to Niyāṭi, and the five letters from *Sha*, to the five faces of Shiva, Sadyojāta, Vāmaḍeva, Aghora, Taṭpuruṣha and Iṣhāna, corresponding to Shuddhaviḍyā, Iṣhvara, Sādākhya, Shakṭi, and Shiva the five highest ṭaṭṭvas.

(are born) *ka* to *ma*, fivefold, outer and inner, in the heart, in sound, and in the Cosmos. The *binḍu* works from the heart to the head. Mantras without (any letters from) *a* to *ma* are (as useless) as the autumn cloud. The characteristics of *a* to *ma* are to be learnt from the Guru, who is learned, who is *bhairava*, who is Godlike, and is to be revered like myself (Shiva). Then, knowing it, one sees everything as mantra." In the *Spaṇḍa*, this is indirectly shown in the passage which begins with "This Shakti of Shiva is chance, tinged by Kriyā, works in Pashus (jīvas) and causes bondage" and ends with "He who knows (her) in (her) own path, she causes success."

INTRODUCTION TO 8TH SŪTRA.

To the man who has acquired a knowledge of *matṛikāchakra*,

सरीरं हविः ॥ ८ ॥

VIII. The body is the sacrificial food ; what is constituted as the means of knowledge of the world, *i.e.*, the body, of gross, subtle, etc., forms, is the sacrificial food thrown by great yogis in the supreme fire of consciousness, for when this function of the body is over, (he is) always absorbed in pure consciousness. It is said in *Vijñāna Bhairava*, "when, in the fire in the temple of the Great Void, elements, organs and objects with the manas are sacrificed, that is *homa* (sacrifice); *chetanā* (consciousness) is the ladle (sṛik.)". In the *Timirodghāta*, "who is dear, who is a friend, a relative, a giver, who is most dear, by the eating of their limbs, O Devi, one flies in the hall of the sky." The meaning of this is that the function of the body in subserving cognition should be ended. In the *Gṛhā*, too, "All the actions of the organs, etc." In the *Spaṇḍa* (9), it is referred to in "when the agitation is quelled, that is the final stage." Here, 'agitation' is the identification of 'I' with the body, etc., as explained by Bhatta Kallata in the *Vritti* on it (the *Spaṇḍa*).

of him,

ज्ञानमन्नम् ॥ ९ ॥

IX. Knowledge is food.

That 'knowledge' which is described as 'bondage' is the food of yogis, because it is eaten, swallowed, as discussed already (*Vide* I. 6), "He then swallows all (these), Death, Time, the totality of *Kalās*, the sum of all changes, cognitions, the totality of differences of one *Ātmā* and many *Ātmās*.

[ANOTHER INTERPRETATION.]

Or, the knowledge which consists in the meditation on one's own nature, is his food, being the cause of the peace of the self, because it produces full satisfaction. In the *Vijñāna shairava*, it is said, " what rises day after day, when seated in one stage (Yukṭi), is the consciousness of fullness, the bliss due to that fullness."

Yukṭi is, here, the knowledge of 112 stages.* In the *spandā*, too, it is explained in the *Kārikā* (44) " Let him stand everywhere, enlightened."

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

Mr. Geo. R. Sims, the well-known writer who for so many years has contributed weekly articles to the *Referee* under the pseudonym of " Dagonet " included the following lines in his contribution of September 13th :

WHEN I COME BACK.

A SONG OF REINCARNATION.

When I come back another man
 To have another time on earth,
 I'll go upon another plan
 Of making Life the living worth,
 I'll ne'er to keep the pot a boil
 Rely on work I do myself,
 But just look on while others toil,
 That I may laugh and take the pelf.
 I'll roam the earth with one intent,
 To find its pleasant places out,
 And there my days shall all be spent
 With but myself to think about.
 When I come back to play a part,
 And face again the footlight flare,
 The only ills to touch my heart
 Shall be the ones I have to bear.
 Ah, no ! these thoughts come only when
 The Devil whispers in my ear ;
 God grant if I come back again
 The hearts of others I may cheer ;
 That I may walk where Life is grey,
 To see and know and understand,
 And help the weary on their way,
 And take the lost ones by the hand.

* Perhaps the seven of *Yog. Sūf.* II., 27, each sub-divided into 16 sub-divisions,

" I AM THE WAY "

SOME THOUGHTS UPON THE " ELIXIER OF LIFE. "

(Concluded from p. 61.)

THEN the great importance of deep breathing and pure air must not be overlooked. The lungs should be developed to their fullest capacity, and pure air breathed throughout their entire tract night and day, abdominally. The chest walls should be kept raised, and, as stated, the breathing begin in the lower part of the lungs, which has the advantage of causing a constant, rhythmic motion of the digestive organs. Oxygen in the greatest quantities in which it can be assimilated is needed to recuperate the vitality, and burn up the waste products. In fact, a very careful watch must be kept over the body and all the laws of health must be conformed to. But it is a foregone conclusion that with utmost care and forethought, times will come, as suggested by our authority first quoted, when the neophyte is altogether exhausted, and if he would save himself alive and sane must rest, absolutely rest. There is scarcely another department of human endeavor wherein such judgment and care are so essential, so imperative, as in occult religious practices. Time is needed to effect a change of state, and such a radical one as that. The race is not to the swift, but to the enduring and strong ; to those who are in no hurry, but calmly and steadily pursue the proper course to freedom, courageously bearing the burdens imposed upon them by the condition of their lower vehicles meantime.

So far the aspirant appears to be depending entirely upon himself, or rather upon his natural relationship to the invisible, active forces of nature, and his ability to effect such changes in his complex constitution as will bring it into a condition of oneness with the various etheric zones. But is it not a fact that the goal for which he strives is a condition of being which is outside of, beyond and independent of these zones, above life—a state of *inaction*, in short? Such being surely the case, is not the " unswerving resolve " " to live—to live " destructive of the very purpose for which he literally crucifies himself? In other words self-destructive? It may be objected that the contradiction here referred to is in terms only ; but as will be seen presently, this is by no means the case. First, however, let it

be fully borne in mind that "action and reaction are equal and opposite," and that therefore, as long as an individual performs action, as long as he associates himself with instead of "presiding" over it, he is absolutely bound to manifested life, to the unending, changeful worlds, and can no more escape them and final extinction than the jelly-fish can physically survive its element. "The inner men" writes our first authority "are still composed of actual particles and subject to the law that an action has a tendency to repeat itself;" but later on he says: "the consciousness of power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onward." In the first place, however, have we not seen, that the neophyte and the adept have absolutely *no* power of themselves, but that they simply transmit the power of the Supreme according to the condition of their organisms? The highest Adept, even the Christ or the Buddha, are similarly situated in this regard—whence arises the humility of the Great Master, who exclaims: "It is not I who doeth the works; but the Father in Me." As the Christ represents the crown and glory of human endeavor, and He thus, in denying the authorship of His works, renounces action, what must we think of an adept who obtains exquisite pleasure from the exercise or the consciousness of *derived power*?

But (as may now be surmised) this is not all some seekers after power overlook, in their strange if not *wilful* blindness to the fact that they can never, at any time, rightly claim to have any power to exult over at all. Do we not know that there is a reaction to every sensation, to all "motion within limits"? That pleasure causes pain, and that above all things we must be freed from "the pairs of opposites" to attain to the absolute calm and peace of Eternal Life? And moreover, is it not the common experience of humanity that *all* pleasures, even the most exquisite, *fall in time*? and that satiety, that wretched state, awaits every pleasure-seeker? Further comment is almost needless. But here it may be queried by the uninitiated: If we are debarred from enjoying the pleasure of acting, if in exercising power beneficently we must be indifferent to the natural feelings of delight, be dead to the gratitude of the recipient, and thus perform righteous deeds as spontaneously and indifferently as the eternal round of daily physical motions, wherein lies our happiness and what joy is there in living? We do not doubt that this question has puzzled

many a student of the philosophy of inaction. But there is joy in inaction, permanent joy, as well as lasting peace. This is directly due to the presence of the Spirit of God, of the Great Lord Himself, within the Soul. Nothing more, nothing less. Still it is the process of becoming perfected in inaction which is the primary cause of our fitness to receive the Spirit in its fulness. For inaction, in its highest aspect, is Love, and both constitute attraction, whereby the Soul is indrawn to its Source—a doctrine and a fact of which a little more will be said later.

It is an irrefutable fact, because attested by experience, that the fortitude of the most stoical adept (we do not mean a Master of Compassion) will absolutely fail before that terrible condition of satiety which is engendered of action, of so-called endless life. To live on and on, not Master but *subject*—subject to the binding, blighting fruits of his own actions, *to his own will to live!*—preserve us from that state! At the last he must recognise that if he would save himself he must bow with the complete humility of a little child to the Great Lord of All, beseeching His Fatherly compassion, and renouncing all works of power in Him. None can live without Love, and none can enter that Kingdom of God which is outside of Life unless they approach it as a child. The consciousness of His presence in the Soul, moreover, is the only sufficing solace for the pains of existence—for existence itself. And the pity of it all is, that the aspirant does not, as many suppose, have to wait myriads of years ere he can come into *sensible* contact with his Lord. From the beginning He is accessible to His *children*, who may experience His sweetness at the very commencement of their journey to Him. So far, yet so near. Strange, is it not, that one can touch the Goal one strives for? This, however, any traveller on the physical plane can do, however remote his destination. It should ever be borne in mind that the Father is Himself Eternal Life, Life beyond life, and by attaining to Him the former is gained; and that His Son and Manifestor is Himself the Way. "I am the Way, the Truth and the Life, and no man cometh unto the Father except by Me." "I am the Path." "They who tread the Path of the Unmanifested, these also come to Me." Far from needing to wait until some special condition of being is reached, till a certain amount of transmutation on the lines set forth in the foregoing is accomplished, it is absolutely essential to the devotee's

ultimate success, and to his consolation and comfort meantime, that he seek *first* of all the Kingdom of God (and His righteousness) which is within him, and the feet of the Great Ruler thereof. He is the Great Elixir of Life, Initiator and Savior of all who will unreservedly submit to His guidance. Why question the Himālayas for Masters—compassionate and wise though some of Them are—when the Great High Chief is so close at hand ?

The seeker after power and immortality, merely, undertakes his task blindly, and runs terrible risks. How can he know what miseries his past acts have stored up for him—miseries which may take all the force he can muster to endure—or that the task is not far beyond his strength under any circumstances ? The step once taken, it is by no means a simple matter to withdraw when the need is seen. The powers that be may hurry him on in the course chosen, for he has invoked the visitations of the Trier of all things. The Supreme knows what is best for His devotee, his past, his present, and his actual capacities ; and He leads with sure and certain steps, now through the desert, and now beside still waters ; now through the valley of the shadow of death to rest in the heaven worlds—not always chiding, for the weak one's sake. In His wisdom He has willed that all creative and other activities shall be cyclic, and none can advance in the face of this great Law. Night and Day or their correspondences alternate in the visible and invisible worlds at the bidding of *Necessity*, the cause of existence ; and not for nought do the worlds of rest and bliss divide the incarnations of Gods and men. No, the race is to the patient, enduring and *obedient*.

It may seem scarcely possible that we may have as a dear personal Teacher and Savior One who is Supreme in Majesty and Power, the Upholder of all these stupendous worlds ; yet assuredly such is the case. In His marvellous condescension and tenderness He has said : " Draw nigh to me and I will draw nigh to you." " Those who verily renouncing all actions in Me, and intent upon Me, worship meditating upon Me.....these I speedily lift up from the ocean of death and existence." (Here meditation is enjoined, of course. This so attunes the Soul that it can be 'quicken'd' by the Universal Spirit, the 'Holy Ghost' or the 'Word'.) The deluded seekers after power have overlooked the relation between love and attraction, and of these to inaction, and thus have been practically

deprived of the tremendous uplifting, indrawing, and *transmuting* power of God's Love, through intense love for God. Love is a fire which, burning in the crucible of the soul, transmutes the dross of the lower nature into the pure gold of Spirit—an actual, literal fact, not mere metaphor ; and no process known to occultism approaches this in effecting those changes of condition or state which are necessary ere the Spirit can in very truth permanently take up Its abode within us. Its influence is not confined merely to the higher vehicles, for it cannot act upon them without similarly affecting the lower ones which they inform ; it cannot transmute into pure flame the more spiritual particles without drawing the grosser elements within which the former reside a step 'upward' in condition. The elements in question are thereby polarised strongly toward the Divine Centre, towards which they move—and the result is Flame. Let this great truth be realised, and it will be seen what aspirants forego when they fail to give precedence to the cultivation of the devotional spirit, or at least do not develop all powers and principles harmoniously.

Speaking through the Nazarene, God has enjoined us to develop love within the Soul *at the very beginning* of the journey, as well as an unflinching will. "A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples." Yet our occultist tells us that what is required is "*a purely negative attitude*" towards others. "Until the turning point is reached he must not 'lay out' his energy in lavish or fiery devotion to any cause, however good ;" that the "leaders of reforms never became members of the long-lived Brotherhood of Adepts." Let us consider these statements. Is it not obvious that the very thing warned against, namely, a vigorous battle with widespread militant evil, is as well calculated to develop that upon which so much stress is laid as the first condition of continued existence—WILL—as any other 'course' ? One far wiser than we often so ordains it, partly for that very end, or else subjects the devotee in due season to trials consisting of mere battling with the world or struggling against the ordinary obstacles of life. What else will the neophyte, who is supposed to have freedom of choice, do ? He would scarcely choose a course of gymnastics when he can accomplish lasting benefits for his fellows and his own purpose at the same

time. The labors wherewith the Will of the true devotee is perfected are labors of love ; he endures all things for Love's sake, for Love is God. Real progress upon the Path—that path being Love—is, clearly, to be gauged by the regard felt and shown for all beings. This is the only standard by which one can properly be judged. Though a man reach the summit of development as regards Will, and thus of the direction of the Forces of Nature, he is not, necessarily, by any means near or nearer the summit of Being. The least in the Kingdom is greater.

To conclude, there are many Elixirs of Life. Each of the higher etheric zones, is an elixir, capable of adding to our days. But all of these are supported and quickened by 'The Great Elixir,' Adonai, the Lord ; who, giving Himself from the beginning, bestows Eternal Life and Youth Eternal.

CECIL. W. WATSON.

Who is a true disciple of the Buddha ?—" When reviled he revileth not again ; when smitten, he bears the blow without resentment ; when treated with anger and passion, he returns love and goodwill ; when threatened with death, he bears no malice." Says the Buddha : " Let all the sins which have been committed fall upon me, in order that the world may be delivered." *From a scrap-book of H.P.B.'s.*

" But now God has, thus ordered it, that we may learn to bear one another's burden ; for no man is without fault ; no man but hath his burdens ; no man is sufficient to himself ; no man is wise enough of himself ; but we ought, to bear with one another, comfort one another, help, instruct, and admonish one another."

THOMAS A' KEMPIS.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 54.)

AND again ; since the centennial differences of mean longitude may present slight differences from those now in use, and in directions which the above considerations will not account for, they may arise in this manner: If the Mahāyuga is a close approach to the common synodic time of all the planets, it is not improbable that there will be equations which will differ for each planet, of the nature of the great inequalities of Jupiter and Saturn, or the similar perturbations of Uranus and Neptune, and of the moon by Venus. From such causes the mean motions per century at epochs very long separated will be alternately in excess or defect, as compared with the average. Just such an instance may be the time when the Mahāyuga was formed, as compared with the present time. But as such equations would only become apparent after the lapse of thousands of years, they would not be noticed in any period over which modern astronomical discovery extends.

In the quotation of 4,320,000 years it does not appear that there is any definite statement as to whether tropical, sidereal, or Julian years are intended ; but since the period is of so vast a length, it can only have been intended to return the sun and all the planets to the same fixed star. If this were otherwise, a very much shorter period might have been found which would give, perhaps, an equal degree of accuracy. On this last point we may be guided by the fact that it is easy to find periods of a few thousand years which will return the planets to positions where they are all included within some twenty or thirty degrees of the ecliptic ; and to render it necessary to resort to so long a period as the Mahāyuga, a very much nearer approach to complete commensurability must have been intended. If it was not an exact multiple of their sidereal periods, at least we may assume that they were all included in a space of about three degrees more or less ; and we may allot their positions within that space as may best accord with our present elements.

And further ; as in reducing tropical to sidereal mean longitudes we have to deal with the precession of the equinoxes, and present astronomers have to make use of such values of this as have been derived under circumstances as they have been during the past two

thousand years or so, it must be evident that their results are of a temporary nature. But when we come to deal with millions of years during which the orbits of the earth and moon, etc. will undergo considerable changes, the precessional values will differ accordingly, and a mean period must be adopted which may be free from these variations. In fact we find that in all calculations where the Mahā-yuga is involved, the equinoctial period of 25,920 years appears the most probable. This corresponds to the precession as it was some twelve centuries back, and also at some remote previous time, as it will again be in the distant future. European astronomers of about a century and a half since were still quoting this value among others; but whereas they thought it to be composed of Julian or calendar years, we must assume it to be composed, like the Mahāyuga itself, of sidereal years. This will give the mean annual precession for a hundred Julian years as 1 degree 23 minutes 19.913569 seconds; whereas Professor Newcomb quotes it at 50.2453 seconds per annum at present, which gives 1 degree 23 minutes 44.53 seconds per century. The difference we shall have to apply to the modern elements before we can compare them with any derived from the Mahāyuga.

And because we have no definite statement that the ancients knew of the existence of any other planets except Saturn, Jupiter, Mars, Venus and Mercury, together with the sun and moon, it has been assumed that only these bodies were to be included in the great cycle.* But we must omit the moon, as her period is too short and her secular equations too large for the purposes of the present enquiry. Also it will not be necessary to consider the eccentricity of the planetary orbits, though we may make use of the annual parallax or equation which expresses the difference between the planetary longitudes as seen from the sun and the earth respectively.

We have then to be guided by the following conditions of our enquiry :

(a) We are not justified in assuming that the number 4,820,000 has been quoted otherwise than exactly, unless it shall be found impossible to accommodate the mean motions of the planets to it without alterations which amount to more than five or six seconds in

* *What is Theosophy?* 28.

a century ; which are the limits of accuracy assumed for our present astronomical elements.

(b) Since all the planets must return to the same place amongst the stars, it follows that the period must be an exact number of sidereal solar years without any remainder.

(c) Because the precessional motion of the equinoxes to be used with the Mahāyuga has been definitely adopted, therefore the difference between the sidereal and Julian years in the great cycle is also known, and cannot be altered without changing all the conditions.

(d) Whatever may be the number of Julian years which we have to add to the 4,320,000 sidereal years according to the given precession, the same should be the amount necessary to bring the planets into their nearest approach to a general congress according to such tabular results as we may find it best to adopt.

(e) As the period known as the Mahāyuga appears to have been derived by means with which we are not acquainted, it may include planets which were unknown to us until the last century and a quarter, such as Uranus and Neptune ; and may also have dealt with others yet to be discovered. We must therefore expect that Uranus and Neptune are to be included ; and that we have here another reason for the extreme length of the period ; since the more planets it include the longer it must be.

(f) We must also decide, if possible, to what age of the world the great period more particularly belonged ; because according to what has been said in the foregoing, the mean motions of the planets may have been different at a remote epoch in the past from what we find them to-day. As we have seen, the period in one of its varieties was quoted by Berosus about the third century B.C. ; but according to Madame Blavatsky the Mahāyuga and other great periods have come down to us from Atlantean times.* This could not have been less than four or five million years ago.†

These things premised, and taking the mean motion of the sun corresponding to the tropical year as we have found it from a

* *The Secret Doctrine*, ii, 51, 52, cf. *Isis Unveiled*, i, 239, as to late discoveries.

† See the author's article "The Great Year of the Ancients" in *The Theosophist* Jan., 1901, 223, and Feb., 297.

comparison of Delambre and Leverrier in the foregoing, with precession for 25,920 years, we find that 4,320,000 sidereal years are equal to 4,320,074 Julian years and 252 days ; which is a difference of 27,280 days, or 74·6900 years, due to the excess of the one kind of years over the other. The number of tropical years would be 4320166·7500 ; since the sidereal period includes 166·75 periods of the equinox.

We then find upon trial by our best modern tables, that whereas the period of 4,320,000 years, if considered to consist of Julian or tropical years, would not be a planetary period, yet when it is dealt with as sidereal years and the above difference of 74·6900 added, the motions of all the planets including Uranus and Neptune are so nearly equal as to bring them into positions which only differ from the point of conjunction by an extreme difference which is about one-fifth of the ecliptic. After making all due allowance for the variations discussed in the preceding notes, it therefore appears that the claim as to the Mahāyuga being a cycle of planetary conjunctions is substantially true. And this not only for the planets which we know were discovered by the ancients, but also including Uranus and Neptune, supposed to be quite unknown to them.

But the quantities by which the planetary positions differ from the mean places they ought to occupy show that the negative quantities are a little in excess of the positive ; indicating that their mean motions were somewhat slower than at the present time. If the foregoing reasoning has been correct, this means that the sun was, in the Atlantean period, rather nearer to the body about which it revolves than at present ; and consequently the planetary periods were longer and their orbits dilated. And in order to compare the result with modern data, we may (seeing they differ but little) take an average of the precession in 100 Julian years according to Leverrier and Newcombe ; and after reducing the planetary tropical motions per century given by these and Dr. Hill to sidereal places according to the precession for 25,920 years, we find the differences of the Mahāyuga data are in 100 years :

Neptune (per Newcombe)	—	5"481
Uranus " "	+	2·520
Saturn " Leverrier	+	5·589

Jupiter per Dr. Hill	+ 3.019
Mars (per Newcombe)	+ 4.519
Venus " "	- 1.788
Sun " "	- 5.334
Mercury " "	+ 4.559

This is after adding the small quantity $2^{\circ}.641$ to the Mahāyuga results, which appears to be the amount by which the planetary centennial mean motions were slower some four and a half million years ago than they are at present. We then find that, allowing all the planets to be exactly upon the place of any given fixed star or immovable point in the heavens at any given epoch, modern tables show that after a lapse of 4,320,000 sidereal years, or 4,320,074 Julian years 252 days, the planets would differ from such a point by :

Neptune (Newcombe)	+ 65°.8	} (Heliocentric Longitudes only).
Uranus " "	- 30.2	
Saturn (Leverrier)	- 67.1	
Jupiter (Dr. Hill)	- 36.2	
Mars (Newcombe)	- 54.2	
Sun " "	+ 64.0	
Venus " "	+ 21.5	
Mercury " "	- 54.7	

As none of the outstanding quantities differ from the average place required by so much as a fifth part of the ecliptic, and the outstanding errors of the tables, or unknown secular equations, may be responsible for nearly the whole of these differences, it becomes practically certain that the Mahāyuga is at least as correct as any of our means of computing, and therefore that it is a veritable cycle of the planetary motions—nay, that it is so much superior to anything which we could produce, that it is only within the last ten years we could completely verify it, and demonstrate that its exact length has been truly given.

Allowing for the difference of the centennial precession by the Mahāyuga and an average of that used by Leverrier and Newcombe

24".152), we then have the following centennial mean sidereal motions :

Neptune	218° 28' 16".450,	and Newcombe	plus 24".152	gives it as	218° 28' 24".572
Uranus	68 30 33.811,	"	"	"	68 30 33.432
Saturn	142 7 13.821	"	Leverrier	"	142 7 10.878
Jupiter	154 54 48.480	"	Dr. Hill	"	154 54 48.102
Mars	60 18 38.650	"	Newcombe	"	60 18 38.772
Sun	359 22 39.377	"	"	"	359 22 47.352
Venus	197 49 18.043	"	"	"	197 49 22.472
Mercury	72 40 57.000	"	"	"	72 40 55.092

To the Mahāyuga results we have to add 2".641 as per foregoing, when the outstanding differences will be found as above given. The average precession per century by a mean of Leverrier and Newcombe is 1 deg. 23 min. 44.065 sec. If we calculate by the Mahāyuga results we shall find that the following would be the heliocentric longitudes on the completion of the cycle :

Neptune	1° 37' }	} These according to sidereal places.
Uranus	1 47 }	
Saturn	359 38 }	
Jupiter	359 15 }	
Mars	359 26 }	
Sun	0 }	
Venus	2 3 }	
Mercury	359 56 }	

S. STUART.

(To be concluded).

“What a good thing it is that a man dies, if only to wipe out all his impressions, and to return bathed.” GÖTTE, *Letter of July 2nd, 1781.*

OCCULT CHEMISTRY.

XI.

VI. THE STAR GROUPS.

WE have now reached the last of the groups, as arranged on Sir William Crookes' lemniscates, that forming the 'neutral' column; it is headed by helium, which is *sui generis*. The remainder are in the form of a flat star (see Plate IV., 4), with a centre formed of five intersecting and 'cigar'-bearing tetrahedra, and six radiating arms. Ten of these have been observed, five pairs in which the second member differs but slightly from the first; they are: Neon, Meta-neon; Argon, Metargon; Krypton, Meta-krypton; Xenon, Meta-xenon; Kalon, Meta-kalon; the last pair and the meta forms are not yet discovered by chemists. These all show the presence of a periodic law; taking an arm of the star in each of the five pairs, we find the number of atoms to be as follows:

40	99	224	363	489
47	106	231	370	496

It will be observed that the meta form, in each case shows seven more atoms than its fellow.

HELIUM (Plate III., 5, and Plate XX., 1), shows two 'cigar'-bearing tetrahedra, and two hydrogen triangles, the tetrahedra revolving round an egg-shaped central body, and the triangles spinning on their own axes while performing a similar revolution. The whole has an attractively airy appearance, as of a fairy element.

HELIUM : Two tetrahedra of 24 atoms	...	48
Two triangles of 9 atoms	...	18
Central egg	...	6
	Total ...	<hr/> 72
Atomic Weight	...	3.94
Number Weight $\frac{7}{18}$	...	4.00

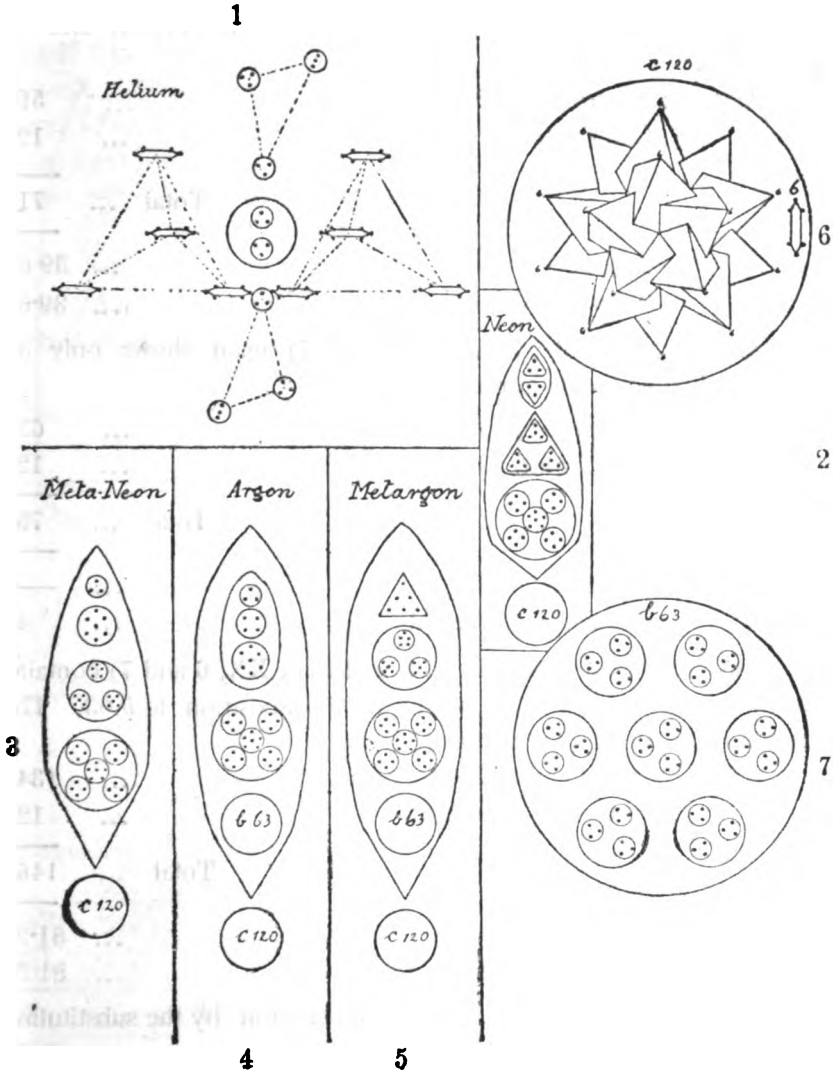
NEON (Plate XX., 2 and 6) has six arms of the pattern shown in 2, radiating from the central globe.

NEON : Six arms of 40 atoms	...	240
Central tetrahedra	...	120
	Total ...	<hr/> 360

Atomic Weight		...	19.90
Number Weight	$\frac{360}{18}$	...	20.00

PLATE XX.

META-NEON (Plate XX., 3 and 6) differs from its comrade by the insertion of an additional atom in each of the groups included in the second body within its arm, and substituting a seven-atomed group for one of the triplets in neon.



META-NEON : Six arms of 47 atoms	...	282
Central tetrahedra	...	120
		402
	Total ...	402

Atomic Weight	...	---
Number Weight $\frac{402}{18}$	...	22.33

ARGON (Plate XX., 4, 6 and 7) shows within its arms the *b* 63 which we met in nitrogen, yttrium, vanadium and niobium, but not the 'balloon,' which we shall find with it in krypton and its congeners.

ARGON : Six arms of 99 atoms	...	594
Central tetrahedra	...	120
		714
	Total ...	714

Atomic Weight	...	39.60
Number Weight $\frac{714}{18}$	...	39.66

METARGON (Plate XX., 5, 6 and 7) again shows only an additional seven atoms in each arm.

METARGON : Six arms of 106 atoms	...	636
Central tetrahedra	...	120
		756
	Total ...	756

Atomic Weight	...	---
Number Weight $\frac{756}{18}$	...	42

KRYPTON (Plate XXI., 1 and 4, and Plate XX, 6 and 7) contains the nitrogen 'balloon,' elongated by its juxtaposition to *b* 63. The central tetrahedra appear as usual.

KRYPTON : Six arms of 224 atoms	...	1344
Central tetrahedra	...	120
		1464
	Total ...	1464

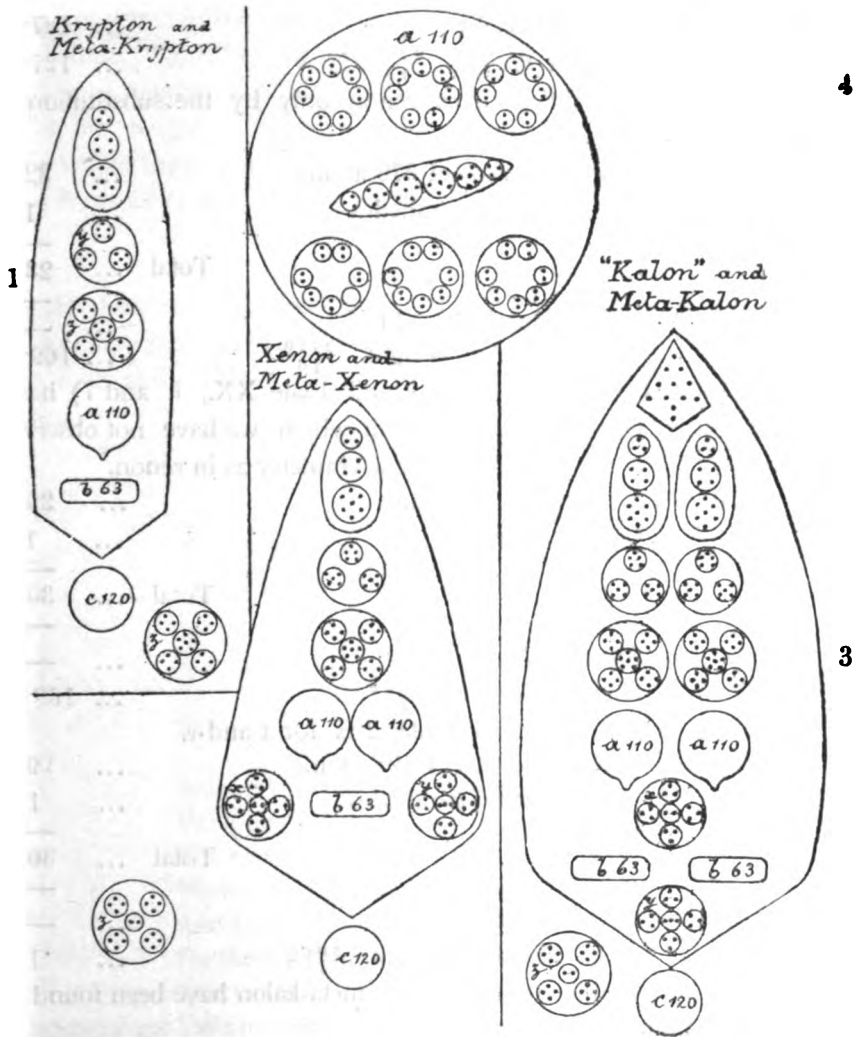
Atomic Weight	...	81.20
Number Weight $\frac{1464}{18}$	...	81.33

META-KRYPTON differs only from krypton by the substitution of *z* for *y* in each arm of the star.

META-KRYPTON : Six arms of 231 atoms	...	1886
Central tetrahedra	...	120
		1506
Total	...	1506
Atomic Weight	...	100
Number Weight $\frac{1506}{18}$	...	83.66

PLATE XXI.

ZENON (Plate XXI., 2 and 4, and Plate XX 6 and 7) has a



peculiarity shared only by kalon, that x and y are asymmetrical, the centre of one having three atoms and the centre of the other two. Is this done in order to preserve the difference of seven from its comrade ?

ZENON : Six arms of 363 atoms	...	2178
Central tetrahedra	...	120
	Total ...	<u>2298</u>

Atomic Weight	...	127·10
---------------	-----	--------

Number Weight $\frac{2298}{18}$...	127·66
---------------------------------	-----	--------

META-ZENON differs from zenon only by the substitution of two zs for x and y .

META-ZENON : Six arms of 370 atoms	...	2220
Central tetrahedra	...	120
	Total ...	<u>2840</u>

Atomic Weight	...	—
---------------	-----	---

Number Weight $\frac{2840}{18}$...	169·66
---------------------------------	-----	--------

KALON (Plate XXI., 3 and 4, and Plate XX., 6 and 7) has a curious cone, possessing a kind of tail which we have not observed elsewhere ; x and y show the same asymmetry as in zenon.

KALON : Six arms of 489 atoms	...	2984
Central tetrahedra	...	120
	Total ...	<u>3054</u>

Atomic Weight	...	—
---------------	-----	---

Number Weight $\frac{3054}{18}$...	169·66
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META-KALON again substitutes 2 zs for x and y .

META-KALON : Six arms of 496 atoms	...	2976
Central tetrahedra	...	120
	Total ...	<u>3096</u>

Atomic Weight	...	—
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Number Weight $\frac{3096}{18}$...	172
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Only a few atoms of kalon and meta-kalon have been found in the air of a fair-sized room.

There remains now only Radium, of the elements which we have, so far, examined, and that will be described next month, and will bring to an end a series of articles which must have taxed the patience of our readers. Yet a piece of close and detailed work of this kind will have its value in the future, when science along its own lines shall have confirmed these researches.

It will have been observed that our weights, obtained by counting, are almost invariably slightly in excess of the orthodox ones : it is interesting that in the latest report of the International Commission (November 13, 1907), printed in the *Proceedings of the Chemical Society of London*, Vol. XXIV, No. 33, and issued on January 25, 1908, the weight of hydrogen is now taken at 1.008 instead of at 1. This would slightly raise all the orthodox weights ; thus aluminium rises from 26.91 to 27.1, antimony from 119.34 to 120.2, and so on.

It does not seem worth while to break up these elements, for their component parts are so familiar. The complicated groups—*a* 110, *b* 63 and *c* 120—have all been fully dealt with in preceding pages.

ANNIE BESANT.

(To be concluded.)

THE QUIET ROOM.

And so I find it best to come
For deeper rest to this still room,
For here the habit of the mind
Feels less the outer world's control.
And from the silence multiplied
By these still forms on every side,
The world which time and space have known
Falls off, and leaves me God alone.

WHITTIER.

ECHOES FROM THE PAST.

[The following vigorous letter was among the President-Founder's papers, without heading or signature—Editor.]

For, it is not a sufficient excuse for the authors of that pamphlet to say that the Theosophical Society is—as of course it is—an independent body of searchers after truth committed to no blind faith in any specific leader. We have to bear in mind the circumstances under which the Theosophical Society has come into existence, in order to see the action that has been taken by the President of this Lodge and the Vice-President in its proper light. Let us credit them, for the purposes of this argument, not merely with the wish not to pose before the world as leaders of spiritual thought, but with an honest desire to awaken as many of their fellowmen as possible to a sense of the importance of spiritual progress. Many people in isolated positions have tried to do this with very little success. Nowhere has any success been achieved in the remotest degree comparable with that which has attended the efforts of the Founders of the Theosophical Society. Most emphatic have the Founders always been in declaring that they wish, much more than to teach definite doctrine, to stimulate the thirst for knowledge and the spirit of enquiry. Utter and absolute intellectual liberty is an inalienable attribute of all who become Theosophists at their invitation, unless indeed they force themselves on the current of occult progress and compel the Adepts to accept them as regular Chelās, in which case new conditions arise with which we here have nothing to do. But the growth and vigor of this Society was the work of the Mahātmās acting through Madame Blavatsky and Colonel Olcott, and if the trustworthiness of the Mahātmās' teaching, now that They have begun to teach, in compliance with urgent requests that They would do so, can be successfully impugned—then it must be glaringly obvious to the simplest intelligence that this organisation of Theirs, this beneficent organisation, which has been so far successful in stimulating spirituality in the world, must be shattered and destroyed. Will any sane man contend that such a result is likely to give rise to a more vigorous search for spiritual truth in some other good direction, or to any different Society more likely to grow and do in the world ?

If any member of this Society exercising his own liberty of thought should come to a conclusion that the teachings of the Mahātmās are insufficient or erroneous, what is his natural course of action? To argue the matter out within the limits of the Society at its meetings and listen to other views? Good. To leave the Society, if he felt uncongenial with its majority, and do whatever good he might feel competent to do in the world along other lines?—Good again. But to proclaim to persons outside the Society that in his opinion the highest authorities of the Society were either misleading Their followers or blundering through ignorance Themselves—to remain as a disintegrating and disturbing element within the Society, to cling to office in that Society and make exertions to secure the continuance of that office, such a course of action is one which astonishes me, and which I prefer not to characterise by any direct epithet.

RECEIVED 5 A.M., 27th February 1884.

Do not feel so dejected, my poor boy, no need for that. As Mr. Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion and unselfish labor, you are receiving help, silent though it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favorable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost, and that for an occultist there is no past, present or future, but ever an *Eternal Now*.

BLESSINGS,

K. H.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

As the month draws to a close the activities proper to autumn are being resumed in the various lodges of the Section. The H. P. B. Lodge has been holding meetings during the month. The West London Lodge enters upon its autumn session in a fine new room which it rents, not far from its old quarters, in common with several other theosophical organisations. A new branch has been formed at Hale in Cheshire, due to the removal thither of several active workers from Manchester and London. For the rest there is nothing of sectional activity which calls for immediate notice in these columns.

In the world of science there are two somewhat notable items to chronicle, which both bear with interest upon the teachings of *The Secret Doctrine*. One is the meeting of the British Association, which was held this year in Dublin under the presidency of Mr. Francis Darwin (one of the three scientific sons of the great evolutionist). His presidential address, which was reported at length in *The Times*, treated of movement and memory in plants and their bearing on evolution. His theory, stated with great moderation and caution, is a distinct step in the direction of the theosophical concept as to the *modus operandi* of organic development. In brief, it affirms a *kind* of consciousness and memory in plants. Here are one or two of Mr. Darwin's statements : " It is impossible to know whether or not plants are conscious ; but it is consistent with the doctrine of continuity that in all living things there is something psychic, and if we accept this point of view we must believe that in plants there exists a faint copy of what we know as consciousness in ourselves. . . ." " What I claim is that, as regards reaction to environment, a plant and a man must be placed in the same great class, in spite of the obvious fact that, as regards complexity of behaviors, the difference between them is enormous." And the conclusion : " If evolution is a process of drilling organisms into habits, the elimination of those that cannot learn is an integral part of the process. . . . It is surely a positive

gain to the harmony of the universe that the discordant strings should break. But natural selection does more than this : and just as a trainer insists on his performing dogs accommodating themselves to conditions of increasing complexity, so does natural selection pass on its pupils from one set of conditions to other and more elaborate tests, insisting that they shall endlessly repeat what they have learned and forcing them to learn something new." Commenting on Mr. Darwin's address the leader writer in *The Times* concludes that "underneath the technicalities of botany and biology are issues which touch the deepest, though unseen, interests of men ; and we get glimpses of a unity and order comprehending all, and of one process of modification, seen alike in the temporary and the permanent changes of organisms." Quite true—we see the *One Life* of the Universe moving irresistably onward "to the one far off, divine event towards which the whole creation moves."

The other item was the publication, by many of the daily papers, of an interview which a reporter of the *Matin* had with Sir Wm. Ramsay, when he went to receive the medal of the French Association for the advancement of science, at Clermont-Ferrand. "A modern Alchemist," "Modern Alchemy," "Metals Transmuted,"—were the headlines which heralded the accounts of Sir Wm. Ramsay's statements as to the nature of his recent experiments with radium. To the action of this remarkable substance a modern scientific revival of belief in the transmutability of metals is due. In its presence a solution of copper is degraded and yields another metal of the same family (or series) but of lower atomic weight. Sir William remarked on this : "We have thus realised the transmutation of several soft metals or alkalies." Then the reporter asked him about the possibility of raising a metal in the atomic scale instead of degrading it. Here is the reply : "I do not think that the emanation of radium can only degrade metals. The emanation only acts by its tremendous energy. It may just as well construct as disintegrate, and I have reason for believing that it will not be impossible to obtain gold from silver. My present experiments are in that direction." "It would not be a lucrative or remunerative way of making gold," Sir William smilingly added, "but it would be a great victory for science." May we not add, from our point of view, that it is a great victory for *The Secret Doctrine* ? Let us take off our hats to H.P.B. !

E.

FRANCE.

Theosophists, as we know, are opposed to capital punishment on principle. We must however recognise that every quality has its opposite and every law of mercy its darker aspect. The total abolition of the death penalty in France during the last five years (dating from the Presidency of M. Fallières) has inaugurated an alarming recrudescence of criminality, manifesting month after month in the increase of crimes, specially those of a sensational nature, which fill the papers with matter calculated to propagate and spread contamination. This has brought about a reaction in public opinion. Citizens and politicians, alike alarmed at this state of things, are now considering the desirability of the application of the much dreaded penal law to *apache* outrages. This reaction is apparent also in a portion of the public press. An article bearing on the subject from the pen of Mdme. Daniel Lesueur, the celebrated novelist, has aroused much attention. This article, frankly Nietzschean in character, is entitled "La cure d'énergie." Impregnated with the doctrines of the "Super-man", doctrines which M. Emil Faguet, a distinguished lecturer of the Sorbonne has termed "stoïcisme actif", Mdme. Lesueur exhorts her countrymen to obedience, to discipline, to the cultivation of effort, and (it must also be admitted) to a kind of hardness verging on harshness. Taking exception to our treatment of the mentally afflicted or deranged, as sentimentality, she holds that this attitude on our part tends towards the increase of these morbid states; and end by saying: "Let us discard this unwholesome pity, and also get rid of the tendency of an even more dangerous character which is gaining ground amongst us, pity for the worker, the attitude of regarding labor as an evil which is marked by the endeavor to minimise work everywhere and for all. Let us rather glorify labor, and discourage the habit of regarding with apprehension as an enemy the surest ally of human happiness."

While admiring unreservedly the strength and nobility of these words, we cannot ignore the fact that much of the philosophy of Nietzsche does not attain this height, and that the German thinker has exercised a pernicious influence over many a mind and will.

A.

NEW ZEALAND.

After the excitement caused by Mrs. Besant's short stay among us, there seems little to report. It is difficult for those Branches, which can have frequent visits from our leaders, to understand how great an

event the visit of our President has been to us. On all sides I hear good accounts of the work. The increase in membership is not great, for those who were interested before she came joined then, so as to be able to attend members' meetings, but the attendance at lectures and meetings is larger. For years to come we shall probably enrol many who first heard of Theosophy from Mrs. Besant on this tour. It would be astonishing, if we did not know how slow true growth is, to find how very long it takes for some to grasp the teachings, and still longer for them to wish to throw in their lot with us.

I mentioned last time the excitement caused by the Rev. Gibson Smith's book, *The Christ of the Cross*. His case is still before the Wellington Presbytery, so I am unable to tell you what the result will be for him. On all sides I hear : " How nave he is to risk his living by giving out unorthodox opinions." It never seems to strike people that, as he believes in only one life on earth, he was risking eternal condemnation by preaching what he did not believe for the sake of his living, his wife, and his family. So few really believe that it is worth while to sacrifice everything on this physical plane for the sake of Truth. I have read the book, but was rather disappointed in it. It must be a step in advance, or it would not have shocked so many earnest Churchgoers, but the views about God seem to me to be very limited. He repeats frequently ' sin.....would destroy God, and wreck His universe.' Mr. Smith does not apparently find it difficult to believe in a destructible God. Again in speaking of the 'crime of the Cross,' he is apparently unable to realise that good and evil men may alike be used to carry out the will of God. Further he limits God's powers of forgiveness to those who show perfect repentance, perfect wish to reform, and perfect faith. This seems quite an unnecessary limitation of the powers of any highly evolved Being, even of one far below his conception of a God. Still the book has caused many to think, and in that way, it will be useful. The Presbyterian Church is quite within its rights in refusing to allow a man to remain a minister and draw a salary who does not preach the doctrines he has vowed to preach ; but what if these unorthodox teachings can be supported from the Bible ? This is a difficulty which will have to be faced by many of the Christian Churches before long, and we may hope that the teachings given out by our lecturers Sunday by Sunday may make easier the necessary adjustment of mediæval dogma to modern tolerance and breadth of view. In the meantime the work goes on steadily and I trust effectively ; the number of those who believe in Theosophy cannot be judged by the num-

ber of members. In all classes of society the teachings are exciting wide-spread interest, and it is a good sign that since Mrs. Besant left, many sermons have been preached to demolish us—but we still work on.

K. B.

CEYLON.

Last month our dear President Mrs. Besant passed through Colombo returning from Australia to Adyar. As usual she was besieged on arrival by Press representatives, who were as glad to see her as her own followers at Colombo, and to learn from her of the growing work of the T.S. in the Australasian Section. She only spent a few hours at Colombo and sailed to Tuticorin *en route* for Adyar.

Early in September Bro. P. D. Khan proceeded to Bombay, after a holiday of three months spent at Mauritius. We expect him back to resume his T.S. work in Ceylon before long, and hope to see him restored to health.

Mrs. Russak and Miss Renda were here for two or three days *en route* for Europe. At a meeting of the Hope Lodge we were glad to hear Mrs. Russak speak of the work at Adyar and the facilities it affords to students, etc. At the latter end of the month, we have had the pleasure of a visit from the Countess Schäck, Mrs. Lubke and Miss Fuller, who were proceeding to Adyar.

On the 25th of this month we expect Mrs. Higgins back at Colombo after a holiday in Germany, to resume her work among Sinhalese Buddhist girls at the Musæus School. While in Germany, she has been giving several lectures on Ceylon, illustrated with lantern slides. She will, on her way to Genoa to take the steamer sailing from there to Colombo on the 8th October, break her journey at Berlin, where she had been asked to speak at the Lyceum of the German Capital on the 25th September. She also accepted an invitation to speak at Weimar, her ancestral city, where exists a "*Musæus Strasse.*" On the 6th instant she was to speak at Genoa, where a meeting for her was being arranged by Dr. Penzig and Mr. Kirby.

The forthcoming Convention at Adyar is already "on the brains of our members," and plans are being made by some to be present at this 'annual family gathering' where every body enjoys the 'feast of reason and flow of soul' in the true sense of that expression. We hope Ceylon will be well represented. But ah! the cry is: "We will miss Mrs. Besant's usual Convention lectures."!

The Branches of the Society in Ceylon are as usual quietly working, and are doing what little they can to help humanity.

H.

INDIAN SECTION. BENARES.

Last month saw the Headquarters of the Section very lively and very busy, the presence of the President attracting workers and visitors from all parts, many also taking advantage of the *Ḍurgā Pūjā* holidays to visit Benares. Lectures and conversation meetings, are largely attended, and groups of members may be seen daily, discussing matters of interest. The President arrived on September 25th, and received as ever a hearty welcome from all ; her birthday, was made the occasion of festive greetings and rejoicings. Mrs. Besant's Sunday lectures have been mainly devoted to subjects connected specially with the Indian nation, and the unrestful state of public feeling at the present time, pointing out the duties and responsibilities of Theosophists in the matter. On October 11th, she took for her subject *The Sons of India*, giving an outline of the newly formed Order of that name, for the purpose of helping and training the boys of India to understand and face the problems, political and social, which confront them, as they begin to turn their thoughts to the condition of their country. At the close of the address a short meeting was held, at which a large number enrolled themselves as members of the Order, taking the pledge which its members are expected to subscribe to. On Wednesday, October 14th, Miss Maud McCarthy is to deliver a lecture on "The Place of Art in Evolution," a subject on which she is well qualified to speak.

College and Schools are now re-opening after the holidays ; amongst the new-comers is Miss Albarus, a Canadian lady who has recently arrived to take part in the work here ; she has been giving her services at the Musæus school during Mrs. Higgins' absence, and is now enrolled on the staff of the C. H. C. Boys' School. A shadow has just fallen upon us all in the serious illness of Dr. Richardson, Principal of the C. H. College, who has so endeared himself to all who have had the good fortune to come into close relationship with him ; daily prayers go up from many hearts for his well-being, and we trust he may speedily be restored to health and become able to resume his work and take his place as the friend and helper of all, young and old, who need his help.

M. J.

ACADEMICAL MAGAZINES.

(Concluded from p. 90.)

3. *Journal of the German Oriental Society*, 1908, Numbers I and II.

The Sabbat, its etymological and chronological-historical meaning, by Edward Mahler. The result of this long, learned, stimulating article is that *s'abattu* is a Babylonian institution which was introduced first to Egypt, and then, from either Babylonia or Egypt, to Israel; that the *ūmu s'abattu*, i.e., 'the day of being full' (or 'completed') was originally nothing but the festival of the full moon; and that to the latter a festival of the new-moon and, finally, those of the half-moon were added. So the number seven is in this case not the starting-point, but the latest result of the development.

On the aboriginal languages of Eastern Turkestan in the early Middle-Ages, by Ernst Leumann; Second Part. This is another proof of the infinite labor connected with the decipherment of those fragments of an unknown literature. Unknown, indeed, only in as far as the language is concerned. For it becomes clear now that all the texts in question are translations of Mahāyāna treatises which are likewise available in their Chinese or Tibetan garb, or in both, seldom in Samskr̥t. The material has much increased by sendings from St. Petersburg and England. About the language so much is certain now that "it places itself on the Āryan ground as an independent apparition by the side of the Irānian and Indian idioms, widening, as it were, their twofold chorus by a third voice of independent character." So the lion's share of the new discovery will belong to comparative philology, as it seems.

The annual reports for the year 1907 on the progress of Semitology and Egyptology, by several authors, contain much interesting news than can be repeated here. There are 80 new books and treatises referring to Assyriology, and not less than 188—covering, however, the period from autumn 1904 to the end of 1906—on Egyptology. The following works would be of great use in the Adyar Library and might perhaps be presented by some liberal friends:

I. G. Frazer, *The Golden Bough. A study in Magic and Religion*. 3rd edition (revised and enlarged). Part 4. (10sh.)

E. G. Perry, *Hymns and Prayers to Sin* (German). Leipzig Heinrichs, 1907. (2 sh.)

P. Dhorme, *Choice of Assyro-Babylonian religious texts: transcription, translation, commentary* (French). Paris, Lecoffre, 1907. (12 fr.)

F. Thureau-Dandini, *The Inscriptions of the Sumerian and Accadian Kings* (German). Leipzig, Hinrichs. (9 sh.)

The last of these books (as we gather from a special review of it by St. Langdon) offers "much important information for the study of religion. From this point of view we have here truly a *lifting of the veil into the secrets of the beginnings of Babylonian and Hebrew religious traditions.*" "Devout worshippers of everything that had been handed down from ancient Sumer and Akkad, the Babylonians revealed to the last those profound influences which distinguished Babylonian art, literature and religion from those of all other oriental peoples. The real nature of this contemplative and deeply religious people whose language was propagated as the conveyance of everything holy in ritual and beautiful in prayer, the author of this book has understood as no one else." "Sumerian must have been spoken in the days of Hammurabi and probably did not die out in Sumer until long after that ancient race had renounced all pretension of ruling 'the dark-headed people'." "This collection of the inscriptions of the classical period of Sumerian marks an epoch in the science of Assyriology."

James H. Breasted, *Ancient Records of Egypt*. Chicago, University Press, 1906 (\$ 17.). This gigantic work offers a translation of all the historical inscriptions of some interest from the oldest time to the Persian invasion. On this work is mainly based James H. Breasted's, *History of Egypt*, London, 1906. (£1), with 200 excellent photos.

Ed. Meyer's *Egyptian Chronology* (German), Berlin, 1904. (sh. 11, 6); the introduction of the calendar now recoils to 4241 B.C., and the appearing of the first monuments with inscription (King Menes) to 3315 B.C.; Erman's *The Egyptian Religion* (German). Berlin, 1905, with 165 pictures. (4 sh.), which has been prepared with great care during a series of years; E. A. Wallis Budge's, *The Egyptian Heaven and Hell*, London 1906. 3 vol. illustrated; Wiedemann's, *Magic and Sorcery in Ancient Egypt* (German) (Mk. 0,60.)

Of the latest excavations the most important one seems to be that of Legrain who, while engaged in the restoration and preservation of the temple of Karnak, discovered a second magasin, so that now 751 statues and steles and nearly 17,000 bronzes are secured—the extraordinary importance of which for all the branches of Egyptology cannot yet be calculated.

Ruyyaka's Alamkārasarvasva, translated by Hermann Jacobi. First instalment. This is a work on rhetoric, somewhat on the lines of *Anandavardhans Dhvanyāloka* which was like-wise translated by Prof. Jacobi. It is mainly engaged with the doctrine of the poetical figures. An eminent teacher of the S'aiva philosophy (the Pratyabhi-jñādarśana), viz., Jayaratha, has written a brilliant commentary on it which has been published in the Kāvya-mālā No. 35.

Purāṇic Strips, by A. Blau. 1. *The Itihāsa of Saranyū in its development through the Purāṇas*. Blau is of opinion that there was but one original Purāṇa which might be partly reconstructed by comparing the various forms under which the same legends appear in the present Purāṇas. This would also enable us to get a more precise idea as to the earlier and later of the several Purāṇas. The present inquiry is meant as an example of the method proposed. The story chosen is pursued from the enigmatic verses of *R̥gveda* X, 17 (1, 2) through Nirukta, Bṛhaddevatā, Harivams'a, and nine Purāṇas, but the author wisely refrains from drawing any general conclusions, but is satisfied with certain statements, e.g., the interesting feature that Chāyā living as a horse in the jungle "eats grass" (ṭṛṇāni cacāra) according to the older accounts, but "cultivates tapas" (tapas' cacāra) according to the younger ones, because there must be an excuse of her running away from her husband whose ugliness (so the older accounts) is for the same reason turned into an excessiveness of radiance!

Contributions to the Samskr̥t Dictionary from Hemacandra's Paris'iṣ-ṭaparvan, by Johannes Hertel, is a useful list of rare Samskr̥t words which were so far only known through the lexicographs, or entirely unknown, or only known in other meanings than the one in question.

Influence of the Ancient Buddhist Art on the Buddha Legend, by Dr. T. Bloch. Instances of this influence are, according to the author, Māyā's seizing the branch of a Sāl tree, 'when her time had come'; the Nagarādhivatā who opens the fugitive prince the gate of the town; and the divine beings who, according to *Lalitavistara*, accompany the prince "with half bodies" (ardha-kāyaiḥ)—a curious reflection of the Gāndhāra reliefs which must have been a source of wonderment to many Indians of that time who were still ignorant of the laws of perspective.

4. *Vienna Journal for the knowledge of the Orient*, 1908, No. 1.

There is very little herein this time which might call for the interest of the non-specialist. D. H. Müller furnishes an article on the

metre in Ezekiel and the Psalms, with some very fine translations ; Chr. Bartholomae, the well-known investigator of the ancient Irānian languages, gives some new contributions to the explanation of the inscriptions of Behistun ; and Alois Musil explains two Arabian inscriptions from Arabia Petraea (*i.e.*, the wide field of ruins to the east of the Dead Sea). Finally, there is a paper on "Hanscrit," by Theodor Zachariae, being an inquiry after the origin of this name which was frequently used for Samskr̥ṭ in Europe during the eighteenth century. The solution, is, of course, that in several parts of India the sibilant is substituted or has a tendency of being substituted by the aspirate.

5. *Indian Antiquary*, March and April 1908.

The Scythian Period of Indian History, by R. D. Banerji, is concluded with the translation of some old and new inscriptions, a list of dated Kharoṣṭhi inscriptions, and a most useful synchronistic table of the Scythian period from B.C. 231 (death of A'soka) to A.D. 414 (Mathurā inscription of the Gupta year 114). There can be little doubt about the service done to the science of history by this admirable paper, which will have to be thoroughly studied by all future writers on this darkest period of Indian History.

Persian Affinities of the Licchavis, by professor Satis Chandra Vidyābhūṣaṇa. The *Licchavis* (*i.e.*, the members of a small republic often mentioned in the ancient Buddhist books) are believed, by Mr. Vincent A. Smith, to be a Tibetan tribe, which settled in the plains during pre-historic times. Against this, Professor S. C. V. endeavores to prove that the *Licchavis*, though connected by kinship with the early Tibetan kings, "were a Persian tribe, whose original home was Nisibis (to the south-east of the Caspian Sea), which they left for India and Tibet in the 6th and 5th century B.C., respectively."

The Buddhist Councils, by Professor L. De La Vallée Poussin (continued). A lively description of the Second Council and a detailed examination of the questions connected with it.

6. *Research and Review* (Journal of the Indian Research Society), vol. 1, part 2. There are two articles calling for special attention, *vis.*,

Nyāyāvalāra: the earliest Jaina work on Pure Logic, by Professor Satis Chandra Vidyābhūṣaṇa. Besides the Samskr̥ṭ text and English translation of the thirty-two S'lokas of which the work consists, the author gives copious extracts from the commentary called *Nyāyāvalāra-vivṛi* and a little introduction in which it is asserted that Siddha Sena Divākara, the famous author of the *Nyāyāvalāra*, lived at Ujjaini about

550 A.D. and was identical with the well-known Kṣapaṇaka of Vikramāditya's court—which view is corroborated by a note by Sarat Chandra Das appended to the article.

The Shu'biyyah Movement in Islam : its Origin, its Growth, and its Results, by S. Khuda Buksh. An intensely interesting, scholarly paper on the Shu'biyyites, i.e., "those foreign converts to Islam who, while advocating the excellence of their own respective nationality, refused to acknowledge the superiority of the Arabs." There is much in this article which deserves the attention of our modern statesmen, for, as the author says, "history repeats itself."

7. *Mind*, a Quarterly Review of Psychology and Philosophy ; January and April 1908.

If we ask what Western philosophers are mainly occupied with at present, the answer to be given with the help of *Mind* (which in no number fails to give a valuable account of all the principal philosophical journals, English and foreign, and therefore is particularly fit to keep one up to date in the progress of philosophy as a science) seems to be that they are slowly recovering from Kant. Kant has ceased to be the supreme authority. After the collapse of his most famous successors, the master too is looked at with critical eyes at present, though with due reverence. But the problems he raised are far from being solved, and even the most curious conclusions drawn by his successors are still earnestly discussed from time to time. Solipsism, so often declared dead, constantly raises its head again. On the whole, now, as a century ago, the question whether and how our ideas correspond with "things-in-themselves" out-side the mind (theory of knowledge) is the central problem all over the world of philosophy. Of this nature are the most important contributions of the Review, viz., "Non-Phenomenality and Otherness," by Hubert Foston ; "Immediacy, Mediacy and Coherence," by Professor Stout ; "Radical Empirism and Agnosticism," by A. H. Lloyd. The former, among other interesting suggestions, calls attention to the fatal slight with which feeling has been treated as yet in the theory of knowledge, in spite of the peculiar power with which it "forces upon us the belief in existence beyond ourselves and outside our own experience." Mr. Lloyd speaks about five kinds of agnosticism the fifth of which is radical empiricism or pragmatism—the new gospel about which there is so much noise now in England and America though nobody exactly knows what it is. Some call it a "new name for some old ways of thinking," and many confess that they cannot manage to find out whether they are themselves pragmatists or not. Pragma

means work, and pragmatism as an "attitude of orientation" is, according to William James, "the attitude of looking away from first things, principles, 'categories', supposed necessities; and of looking towards last things, fruits, consequences, facts." In pragmatism, we are told (by Mr. Lloyd) Kant's *a priori* "has only been completing its work of destruction,* making the knowable and the formally unknowable vitally and inseparably one, with a result to philosophy, that, though inconventionally Kantian is nevertheless a Kantian product." From a review of the German "Kant-Studien" we learn that Kuno Fischer (the most renowned of modern Kantianists, Professor of Philosophy at Heidelberg) has died. Further that "the general movement of modern German Philosophy is an attempt to repeat on a new basis the development of the idealistic world-view from Kant to Hegel. 'The year 1906 is specially distinguished by the re-birth of Hegel'. Other interesting points are the waxing influence of Nietzsche; the popularity of Novalis; the fresh interest in mysticism." Professor Wundt (Leipzig) has formulated a law of three stages in the development of metaphysics, "the poetic or mythopœic, the dialectic with its bifurcation into speculative idealism and realism severally, and the critical." Haeckel and others belong to the first, Ostwald, etc., to the second, Mach, etc., to the third stage, and Ed. von Hartmann is regarded 'as having relapsed to the first stage.'† Mary Hay Wood contributes a very clever article on "Plato's Psychology in its Bearing on the Development of Will." Among other things we learn from it that in Plato's scale of psychological types the philosopher and true artist occupy the first place, whereas on the last (ninth) stands the tyrant, and on the fifth—the seer and initiated, a fact explained by Plato's curious and well-marked view of this character: "a kind of humorous mixture of reverence and contempt—reverence for the utterances of truth, and contempt for the witlessness of those who give them voice. Such persons, he says, are reckoned to have something divine about them; whereas his own contention is always that it is the opposite character, *viz.*, absolute intelligibility, that may be rightly conceived to constitute the 'divine', since it also constitutes reality." There is a short and cool review of Professor Deussen's "Outlines

* The thing-in-itself, though unknowable to 'pure reason', was declared to be an object of the 'practical reason.'

† To me it seems to be just the other way, *viz.*, that he rose from the first stage ("Philosophie des Unbewussten") to the second and third stages respectively ("Kategorienlehre," etc.).

of Indian Philosophy " (Berlin, 1907) which, says the reviewer (David Morrison), show that the professor ' though he has necessarily improved as an exponent of Indian philosophy, has not really progressed in his appreciation of European.' This statement is truly pathetic for one who would try to find out how far *Mind* and the other philosophical journals have progressed in their appreciation of Indian philosophy (the very mentioning of which is in them something almost unheard of). There is, in fine, a notice on an article of the German journal "Archiv für Systematische Philosophie" which cannot fail evoking interest. The leading idea of Oscar Ljungströms "Plan of a new Philosophy" is that "the glimmering consciousness of new creative impulses and the beginnings of a higher faculty of knowledge point to the creation of a kingdom higher than the human."

DR. F. OTTO SCHRÄDER.

[The paper on Anattā and Re-incarnation referred to last month (p. 85) will appear *not* in the *Buddhist* but in the *Ceylon National Review*.—F.O.S.]

As for us who are hearers of the Gnosis, of Theosophy, wherever it is to be found, it would be unwise to reject any experience of those who have gone before upon the way. Whether we call it the Gnosis of the Mind with the followers of Thrice-greatest Hermes, or the Gnosis of the Truth as Marcus does, or by many another name given it by the Gnostics of that day, it matters little; the great fact *is* that there is Gnosis, and that men have touched her sacred robe and been healed of the vices of their souls; and the mother-vice of the soul is ignorance, as Hermes says. But this ignorance is not ignorance of the arts and sciences and the rest, but ignorance of God; it is a true a-theism, the root-superstition of the human mind and heart—the illusion that prevents a man realising the oneness of his true self with the Divine.—*The Gnosis of the Mind*, by G. R. S. Mead.

REVIEWS.

TRISTAN AND ISOLDE.*

AN INTERPRETATION.

To read theosophically the grand works of art, whether in print or color, in prose or poetry, is a beneficial study, and therefore we welcome this pamphlet interpreting one of great Wagner's masterpieces. To the materialist Wagner, Goethe and others of this stamp are only poets of high imagination; to the theosophist they speak in no uncertain terms of deep truths about man and nature. The pamphlet under review clearly shows how with theosophical knowledge one can appreciate Wagner better. The interpretation is not far-fetched. The symbols for which the different characters are made to stand fall in smoothly, without clashing with the whole. In this drama Wagner "treats in great detail of the Ego and its history." "In his previous dramas, which all deal with various soul-stages, he operates rather 'on the whole,' telling us by events and scenes rather than by so many words of these soul-stages and the experiences therein." Tristan and Isolde represent Manas and Buḍḍhi in man and the different phases of their individual and collective growth are of practical utility. The pamphlet helps in this study and we recommend it to all theosophical students.

B. P. W.

MYSTICISM. †

This little booklet contains an excellent treatise on "Mysticism" and the "Quest" illuminating a difficult subject in masterly fashion. The Mystic is defined as "one who claims the right to live by the light God has given him." "A full mystical life has no room for impractical dreaming, nor would it be possible for the man, who had lighted the mystic candle of the Lord, to leave every earthly love and every earthly duty for the sake of his own soul." Due place is given to the importance of reason, "the balancing faculty, the power of judgment betwixt essentials and non-essentials," for until "reason and faith have kissed each other," God cannot be "known of the heart."

* By Carl Reinheimer, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Mary Pope, Theosophical Publishing Society, 161, New Bond Street, London, W.

Illustrations from the lives of various mystics, the question of authority, the difference between the mystic and the saint, between meditation and contemplation, the three stages of ascent: (1st, the Purgative Stage, 2nd, the Illuminative, 3rd, the Unitive,) etc., make up a most instructive pamphlet, fascinating from beginning to end.

A. SCH.

Very nicely printed and got out is the souvenir of the twenty-second Annual Convention of our American Section held during the month of September last. It is in honor of our late President-Founder and consists of Mrs. Besant's address at the cremation of his body and a very admirable article from the able pen of Mr. C. W. Leadbeater entitled "Faithful unto Death" which gives a glimpse of Colonel Olcott's past. Mr. Leadbeater also says: "He was unconscious for a while after death, but is now fully awake and active. As I was always deeply attached to him, his Master told me to act as a kind of guide to him when necessary, and explain to him whatever he wished. He had always been keenly interested in the powers and possibilities of the astral plane, and as soon as he could see it clearly he was full of eager and insatiable desire to know how everything is done, to understand the rationale of it, and to learn to do it all himself. He has an unusually strong will in certain directions, and that made many of the experiments easy to him even when they were quite new. He is most at home in work which involves the use of power in some way—to fight, to cure, to defend. He is full of big schemes for the future, and is just as enthusiastic as ever about the Society which he loves." Mr. Unger deserves the thanks of the American Section for his fine gift.

The Bihar Theosophical Federation has published a *Theosophical Catechism*, part first, by Ramasray Prasad to be sold for one anna, postage extra. It treats of "Theosophy and the Theosophical Society."

Mme. Helena Pissareva has translated into Russian H.P.B.'s *Voice of the Silence*. The book is well-printed and beautifully got out with an English note from the Translator which speaks in praise of our revered H.P.B. At length in her fatherland is H.P.B. getting faithful followers and servants of her Society.

MAGAZINES.

The Theosophic Messenger, September, concludes the "Scientific Basis of Vegetarianism," by Dr. Hall. A short contribution discusses "Is there an orthodox Theosophy?" and from it we extract : " Brotherhood is the one and only amarynthine bond of union in this life. Brotherhood does not know personal gratification ; it does not indulge in vituperation ; it is not ambitious ; it is a stranger to self-aggrandisement. Its watchword is simplicity. It teaches self-abnegation and disinterested service, especially toward those who oppose, or who, we think, oppose us." A number of short interesting articles are contributed, all nice and useful. The query department contains some excellent answers by Mr. C. W. Leadbeater, especially one in which a clear exposition on Karma in relation to death by accidents is given. The answer is too lengthy to be reproduced here. The *Messenger* is growing in the power of service and those who look after it deserve thanks and encouragement.

Theosophy in India, September, reprints the first part of a very fine lecture of the late Colonel Olcott on the " T.S. and its aims" given in Bombay in 1879. Gangānāth Jha writes on " Universal Brotherhood justified at the bar of philosophy," Seeker on " The Rationale of the Āyrams." Correspondence and business notes make up the number.

In October number Colonel Olcott's lecture is continued ; Seeker's article is concluded ; and among other things there is a short contribution entitled " Necessity for Morality."

The Vāhan, September, has business notes and a couple of interesting questions and answers.

Theosophy in Australasia, September, as usual commences with interesting " Outlook " and is followed by " The Besant Lectures," " The Voices of Joan of Arc," " The Earth as an Entity," " Christianity in India," by Mr. John, and " Jesus, the Man." Questions and answers and business notes bring a readable number to a close.

Theosophy in New Zealand, September, contains various notes of interest besides " Mrs. Besants Visit," " The Law of Karma in operation as revealed by Astrology," etc.

The South African Bulletin, September, contains usual editorial notes which speak of new Lodges formed and Mr. Nelson's article on the " Unmanifest made Manifest " is continued, followed by notes and news.

The C. H. C. Magazine, October, has interesting paragraphs from our President's pen in the opening pages. The number also contains

"The Pushkaram Festival at Rajahmundry," concluding portion of "Kumar Jagat Sinha," "Dewan Bahadur S. Shrinivasa Raghava Aiyengar, C.I.E.," "The Great Car of Jagannath," by Psy. Che., "Happiness," the fifth instalment of Indian Geographical Series speaking of Trinomali, "Agriculture in South Travancore," "Krishna Kumari," by Josephine Ransom—a fine piece—"Shri Balaji," "Stray Thoughts on Svadeshism," and "Advice of a noble father to his illustrious son"—Shahji to the great Shivaji. Correspondence and notes make up an excellent number full of readable matter. Their Excellencies the Viceroy and Lady Minto will visit the College in the first week of December.

Sons of India. This is a new monthly to be issued on the 17th every time. Mr. G. S. Arundale, the indefatigable worker in the cause of Indian education, who is the Vice-Principal of the C.H.C. at Benares, takes charge of the editor's work. It is the organ of the newly formed Order of the Sons and Daughters of India. Our President explains the reason of this new movement under "Ourselves." The constitution of the "Sons of India" is treated by the editor which says that the head of the order is a chief supported by a Supreme Council which is assisted by Consistories, Chapters and Lodges with Wardens as head. The Order consists of pledged and unpledged members. The motto of the order is "I serve" and its color golden-yellow. The monthly will cost only annas 8 for nonmembers and annas 4 for those belonging to the Order. We wish the new Order all success. May it do the noble work expected of it and fulfill its great mission.

The American Theosophist, September, contains "The Hidden Side of Life," by Mr. C. W. Leadbeater, "The Moral Aspect of Vegetarianism," "Consciousness," and "The Occultism of the Shakespeare Plays," by the editor. "Hints to young students" is continued.

The Message of Theosophy, September, has contributions on "Perseverance," "Theosophy and its teachings," "Jupiter," "Claims of Christianity" and "Gnosis of the Buddha."

The Lotus Journal, September, has a very nice piece from the able pen of Bro. C. W. Leadbeater entitled "Follow the King" in which he discourses on the value of patriotism and gives a fine description of the celebration of the Diamond Jubilee of the late Queen Victoria as observed by the gifted seer with a higher sight and it forms an instructive study. Mrs. Besant's "Religion and Psychology" is concluded and Miss Mallet continues her "Outlines of Theosophy."

The Adyar Bulletin, October, has as usual Headquarters Notes by the President. She also contributes the first instalment of "The Search

for Happiness." Then there are "Notes on Materialism," by A. Schwarz, concluding portion of "Devotion and Service," "Tāntra-Worship or Pseudo-Occultism in America," by Mr. N. F. Billimoria. The Round Table scheme of the *Lotus Journal* is reprinted, also "Theosophy in Many Lands" from this magazine.

Annales Théosophiques, contains matter worth pondering over. Jean Monier contributes an interesting article on "S. Paul as a mystic" while L. Le Leu brings another on "Christian Mysticism" and E. Marcould winds up with a paper on "The Masters and Theosophical Teaching."

The *Bulletin* for September of the Italian Section contains the translation of a lecture on "The Necessity of Religious Education" which our President delivered last February in Adyar. The article on "Ethics and Æsthetics in Theosophy" is continued and last not least Dr. J. R. Spensley of Genoa brings some fascinating notes on "Names" in which he says that: "A name when pronounced is a musical note the vibrations of which are modified by the vowels and consonants. Therefore the true name of a thing is the vibratory condition which produces its form. A name is the expression of a vibratory mood. A step forward in evolution entails a change of name."

Sophia for September brings the continuation of previous articles and the usual sectional news.

Revista Teosófica for August announces a special Convention in order to appoint a successor to Señor Tosé M. Masso, the late General Secretary of the Cuban Section. May our Cuban Brethren be enlightened and choose aright.

Virya for August, another Spanish Magazine, contains original articles and the beginning of a story which promises well.

The (Russian) *Theosophical Messenger* brings amongst other matters two articles by our President and two other ones by Alba, which is the *nom de plume* of the General Secretary of this our youngest Section.

The *Bulletin Théosophiques* for October gives notice of a special convention to be held in Paris in order to discuss the advisability of the French Section becoming incorporated. As, according to the French Law, no Society can be incorporated whose Headquarter is in a foreign country it would be a condition *sine qua non* for our French Brethren to drop their name of the "French Section of the T.S." and call themselves instead: "La Sociéti Theosophique Française" (The French Theosophical Society). A mere form! what does the

name matter ? some say. But to others it sounds like the breaking of a link.

Isis is a German Theosophical monthly started since the beginning of this year by a student of the University of Leipzig. It is neatly got up and contains original matter well worth reading ; but its principal claim is that it acquaints its readers with our President's latest lectures and keeps them in touch with what is going on in other Sections all over the world.

Theosophia (Dutch), September, contains part translations of Colonel Olcott's *Old Diary Leaves*, "Occult Chemistry" instalment from this magazine, and *Hitopadeça* ; Mrs Windust writes on "What is our Work" and there is a contribution entitled "Theosophy and Biology."

De Gulden Keten, (Dutch), September from East Indies contains "Animal Sacrifice," "The history of the sunflower," "The Ocean of Love" and "Something about Mrs. Besant."

De Theosfische Beweging, September, contains a letter from Mr. W. B. Fricke, a report of the first Dutch Indian Theosophical Congress, etc.

Theosophisch Maandblad, September, contains the report of a lecture on "Purity," "The Work of Theosophy," "Forbearance" and translation of the article from this magazine entitled "The Æther of Space."

We acknowledge with thanks Scandinavian *Teosofisk Tidskrift* for September, *The Herald of the Cross* and *The Health Record* for August, also the *Metaphysical Magazine* containing "Why Men do not follow God," "Shall Man and Woman Marry?" "Our National Conscience" etc., *Notes and News* for September, and *Modern Astrology* for October in which Isabelle M. Pagan discusses the sign Libra ; Mr. Sutcliffe concludes his "Crystal sphere and the functions of Fohat" to be followed next month by "Practical Astrology ; the exact measurement of Planetary influences."

Among Indian Magazines we have received *The Theist*, *The Olcott Kindergarten Review*, *The Oriental Mystic Myna*, *Prabuddha Bharata*, *The Burman Buddhist*, *The Mysore Review*, *The Vedic Magazine*, *The Indian Review* with "The Indian Problem" Mr C. W. Wish, "Lines of Industrial Development," by Dr. Travers, "Robert Browning and Oriental Fables," "The Mystery of Newman," "The Failure of Vaccination," by Mr. Lupton, M. P., etc., all for September ; for October the *Cherag* (Gujarāti) and the *Modern Review* as usual interesting in articles and illustrations.



THE THEOSOPHIST.

— FROM THE EDITOR. *James R. ...*

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



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

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



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



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

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

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

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

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

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

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

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

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



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



ENTHUSIASM AND FANATICISM.

NOTHING is so often confused as enthusiasm and fanaticism, but true enthusiasm is as rare as fanaticism is common. Often enthusiasm transforms itself into its opposite, fanaticism, but fanaticism scarcely ever becomes pure enthusiasm. Perhaps this is the cause of the strange confusion around us. People so seldom see manifestations of pure beauty, that they begin either to mistake for her some sad caricature, or to deny her. This is quite natural, as our self-knowledge is very weak ; in many important phenomena of our inner life we are utterly confused.

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

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

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

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

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

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

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

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

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

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

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

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

ALBA.

TRUE ART.

LETTER TO A YOUNG PAINTER.

Benares, May, 1908.

MY DEAR A—,

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

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

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

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

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

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

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

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

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

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

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

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

Yours,
MAUD MACCARTHY.

THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

(Concluded from p. 118)

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

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

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

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

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

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

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

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

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

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

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

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

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

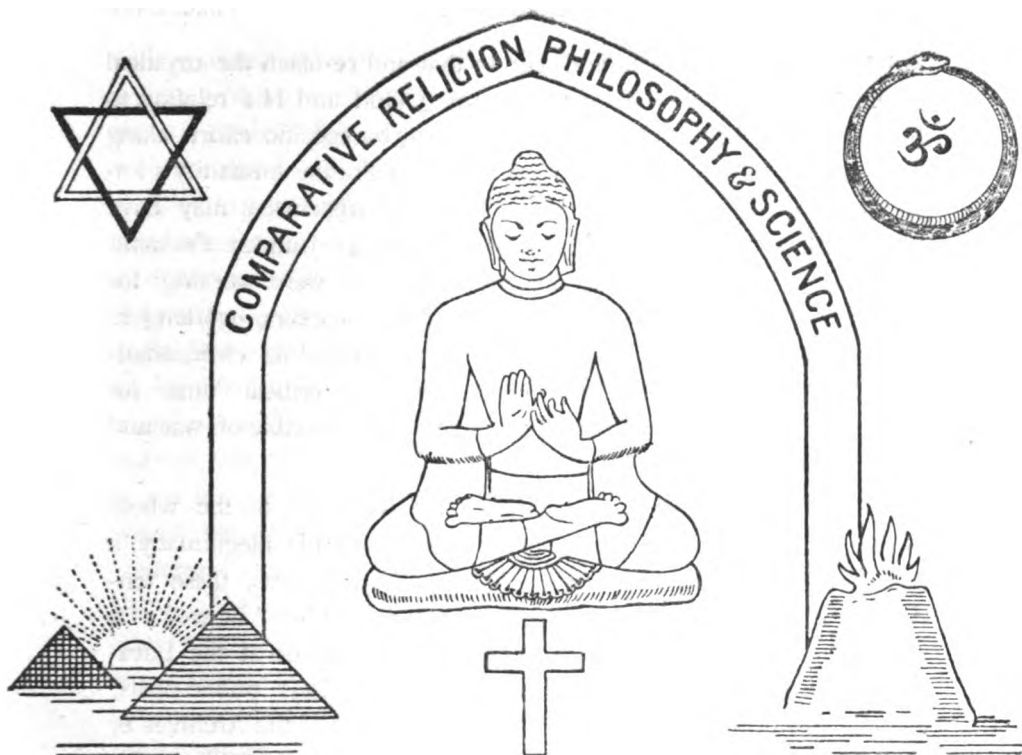
At puberty the astral body is first born. With the free outward development of it which follows, all that which is unfolded by the world of externalised perceptions, by one's judgment and the free understanding, will first rush inward upon the soul. It has already been mentioned that these faculties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

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

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

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

DR. RUDOLF STEINER.



AN EIGHTEENTH CENTURY GERMAN MYSTIC.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ELISABETH SEVERS.

STUDIES IN COMPARATIVE SCIENCE.

VII.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* *Secret Doctrine*, i., 687.

† *Secret Doctrine*, ii., 267.

‡ *Secret Doctrine*, i., 283.

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

* *Secret Doctrine*, i. 244.

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

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

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

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* *Secret Doctrine* i. 288.

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

THE STORY OF THE CROSS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SYDNEY H. OLD.



THE LIFE FLUID.

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

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

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

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

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

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

BHAGAVĀN ḌĀS.

SHIVA-SŪTRA-VIMARSHINI.

(Continued from p. 153.)

[INTRODUCTION TO 10TH SŪTRA.]

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

विद्यासंहारे तदुत्थस्वप्नदर्शनम् ॥ १० ॥

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

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

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

[CONCLUSION OF II UNMEṢHA.]

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

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

CHAPTER III.

ĀNAVOPĀYA.

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

आत्मा चित्तम् ॥ १ ॥

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

[INTRODUCTION TO THE 2ND SŪTRA.]

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

ज्ञानं बन्धः ॥ २ ॥

II. Knowledge is bondage.

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

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

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

[INTRODUCTION TO 3RD SŪTRA.]

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

कलादीनां तच्चानामविनेको माया ॥ ३ ॥

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

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

Hence for the ending of this,

शरीरे संहारः कलानाम् ॥ ४ ॥

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

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

*The five ṭaṭṭvas above Purusha, viz., Māyā, Kalā, Kāla, Vidyā and Niyati, which envelope the Purusha are called the Pañcha Kañchuka—fivefold envelope. The Puryashtaka comprises the 26 ṭaṭṭvas below Purusha.

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

[INTRODUCTION TO 5TH SŪTRA.]

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

नाडीसंहार भूतजय भूतकैवल्य भूतपृथक्कानि ॥ ६ ॥

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

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

The separation from the elements, the Pratyāhāraṇa, drawing away

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

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

[INTRODUCTION TO 6TH SŪTRA.]

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

मोहावरणात्सिद्धिः ॥ ६ ॥

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

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

[INTRODUCTION TO 7TH SŪTRA.]

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

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

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

मोहजयादनन्ता भोगात्सहजविद्याजयः ॥ ७ ॥

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

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

* *Vide* footnote on i. 3.

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

[INTRODUCTION TO 8TH SŪTRA.]

Thus he having attained the Sahajavidyā,

जाग्रद्वितीयकरः ॥ ८ ॥

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

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

P. T. SRINIVĀSA IYENGAR.

(To be continued.)

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

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Concluded from p. 165.)

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

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

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

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

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

‡ Mitchell's *Astronomy*, 217.

§ *Ibid*, 215, 216.

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

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

†† Cf *Isis Unveiled*, i, 239.

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

* *The Secret Doctrine*, ii, 460.

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

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

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

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

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

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

† *Anacalypsis*, i, 275; *Isis Unveiled*, ii, 116, Refer to *The Secret Doctrine*, i, 19, and *re Mahātmās* see *Isis Unveiled*, i, 214.

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

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

S. STUART.

* *Anacalypsis*, i, 175.

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

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

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

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

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

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

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

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

H

J E O U A.

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

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

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

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

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

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

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

O is expressive of comprehension, encompassment, or form.

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

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

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

FRANZ HARTMANN, M. D.

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

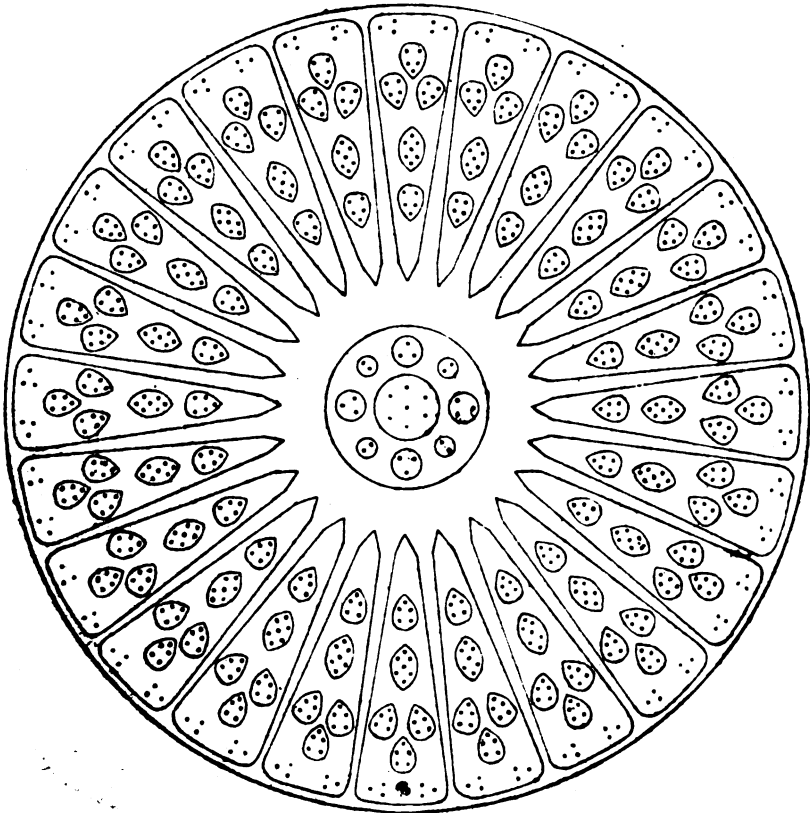
OCCULT CHEMISTRY.

XII.

RADIUM.

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

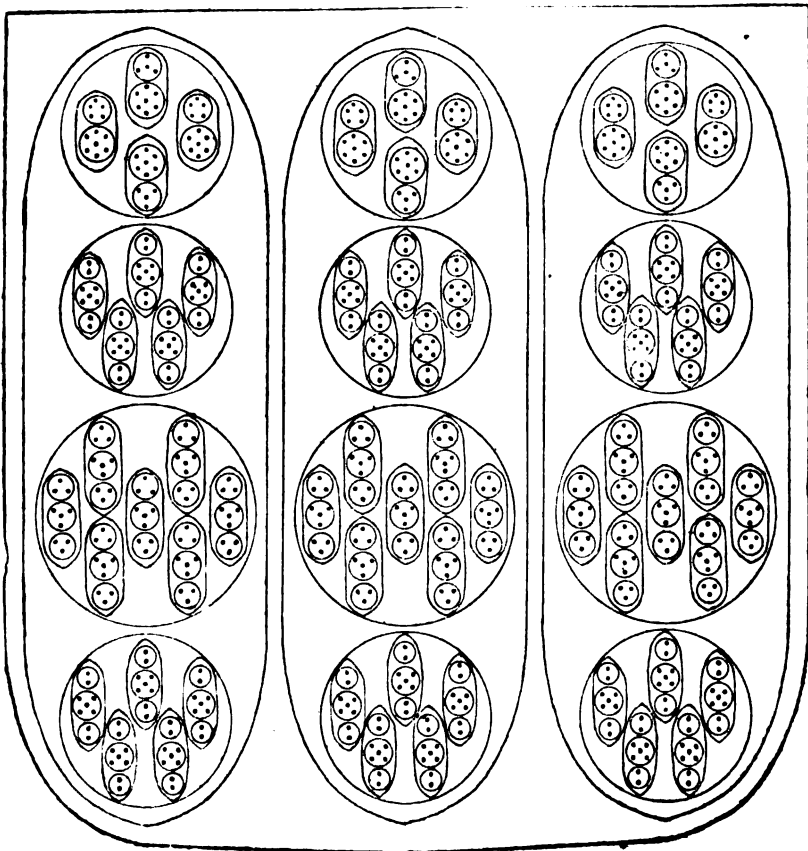
PLATE XXII.

Radium-centre 819 atoms

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

PLATE XXIII.

vii

Radium-funnel 618 atoms

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

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

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

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

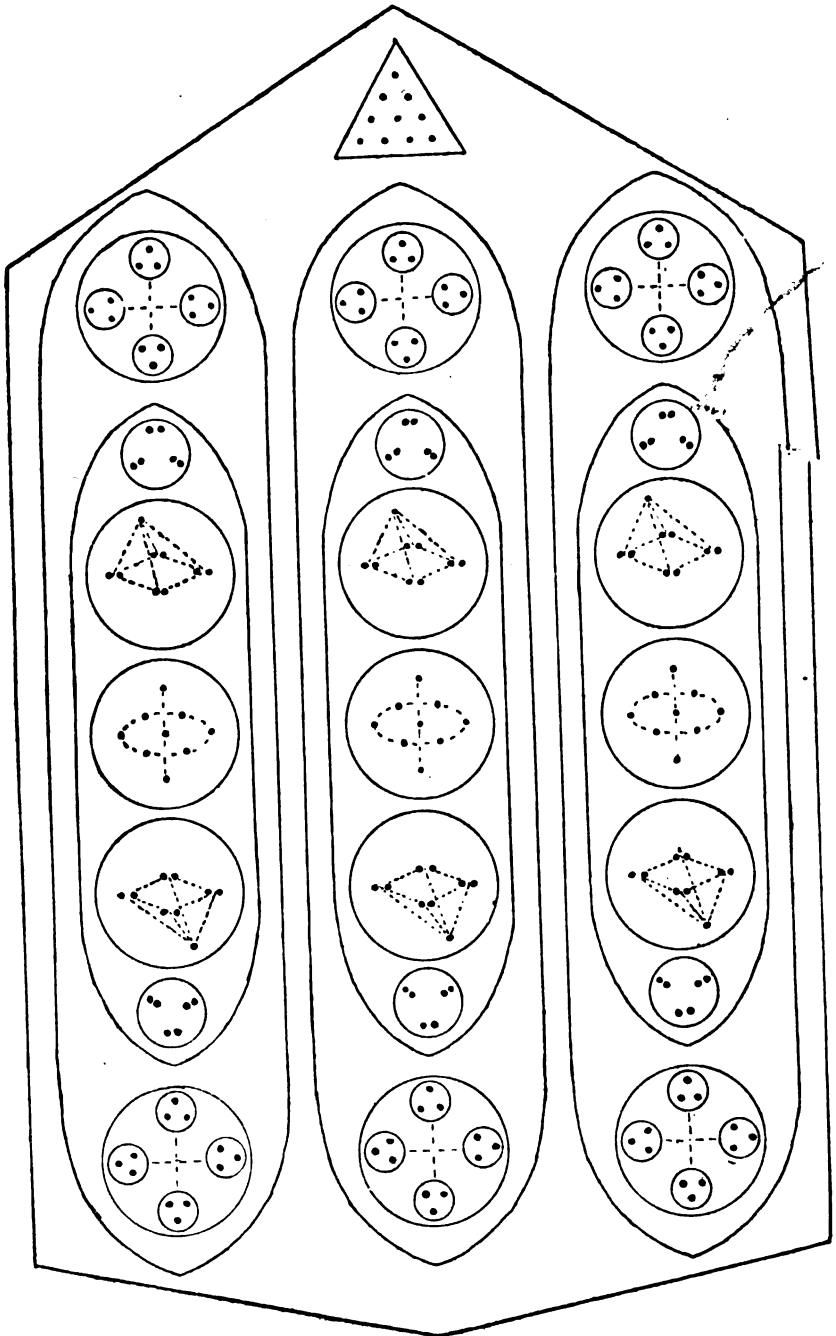
LITHIUM :	4 funnels of 618 atoms	...	...	2472
	4 spikes of 199 atoms	...	...	796
	Central sphere	...	...	819
				4087
			Total...	4087

Atomic weight

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

PLATE XXIV.

Radium - spike 199 atoms



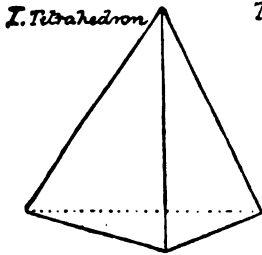
THE PLATONIC SOLIDS.

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

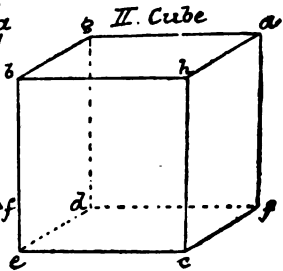
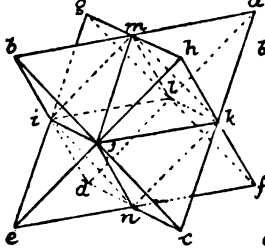
1. The lines are equal.
2. The angles are equal.
3. The surfaces are equal.

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

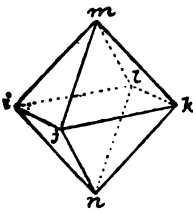
The Five Platonic Solids



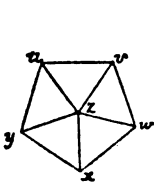
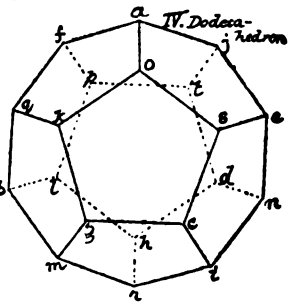
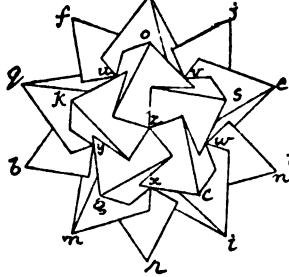
Two tetrahedra interlaced



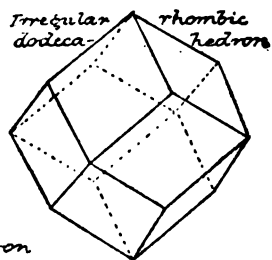
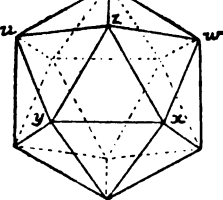
III. Octohedron



Five tetrahedra interlaced



V. Icosahedron



Two tetrahedra generate Cube and Octohedron

Five

Dodecahedron and Icosahedron

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

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

NOTES.

Mr. C. Jinarājādāsa writes :

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

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

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

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

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

Thus

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

But strange to say *also*

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

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

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

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

They come probably among the rare earths. Probably also Neodymium and Praseodymium are two of them, for their weights are 143·6, 140·5.

ANNIE BESANT.

WEALTH.

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

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

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

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



ECHOES FROM THE PAST.

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

ADYAR, MADRAS,
8th January, 1883.

MY DEAR SIR AND BROTHER,

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

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

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

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

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

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

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

DAMODAR K. MAVALANKAR.

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

SCIENTIFIC NOTES.

MANY Theosophists are familiar with the statement in *The Secret Doctrine* (Vol. I, p. 541) that the sun is a great magnet. It is therefore interesting to learn that recent scientific discoveries tend to confirm this teaching. Prof. George E. Hale, of Mount Wilson Solar Observatory, has lately secured photographs of the spectral lines of sunlight which, according to Dr. Zeeman (the highest authority on such a matter), appear to be decisive evidence that sunspots are strong magnetic fields (*Nature*, vol. 78, p. 369, August 20th 1903). The deduction drawn by Zeeman from Prof. Hale's experiments is that in the centre of a sunspot there is a magnetic intensity of 6,000 to 10,000 units which is roughly about one hundred thousand times as great as the magnetic field of the earth, and, as the sun's mass is about three hundred thousands times that of the earth, it would seem that the magnetic fields of the two bodies have a ratio of the same order as their masses, which rather lends color to the idea that the force of gravity may have its basis in magnetism, and that the teachings of *The Secret Doctrine* in this respect may shortly be proved correct. Dr. Zeeman, in reviewing what he describes as Prof. Hale's splendid discovery, thinks it will eventually throw light on several outstanding problems of science.

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

$$\begin{aligned}\frac{1}{3} \times 33.375 &= 11.125 \\ \frac{1}{4} \times 33.375 &= 8.344 \\ \frac{1}{7} \times 33.375 &= 4.768\end{aligned}$$

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

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

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

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

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

G. E. SUTCLIFFE.

CHURCH CONGRESS.

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

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

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

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

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

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

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

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

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

E. M. G.

UNIVERSAL LOVE.

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

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

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

X.



THEOSOPHY IN MANY LANDS.

RUSSIA.

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

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

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

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

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

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

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

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

A. K.

HOLLAND.

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

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

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

H. J. v. G.

SOUTH AFRICA.

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

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

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

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

H. D.

NEW ZEALAND.

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

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

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

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

K. B.

CEYLON.

On the 28rd of October Mrs. Higgins, returned to Ceylon, after her Holiday in Europe, much benefited in health. She was welcomed by a large circle of friends and pupils. On the voyage out, she, by special request of her fellow-passengers gave a lecture in German on "Ceylon—Past and Present" illustrated with lanternslides. A collection was made at the end of the lecture, on behalf of the Funds of the Widows and Orphans of Nordentscher Lloyd Steamship Company, to which the SS. *Prinz Ludwig* belonged. Among the passengers present was Mr. P. Frendenberg, German Consul of Ceylon, who congratulated Mrs. Higgins on the success of her lecture.

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

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

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

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

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

H.

INDIAN SECTION. BENARES.

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

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

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

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

M. J.

OUR CONTEMPORARIES.

THEOSOPHICAL QUARTERLY. * (October.)

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

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

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

THE OCCULT REVIEW. * (November.)

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

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

THE INDIAN REVIEW. † (October).

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

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

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

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

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

MODERN ASTROLOGY.* (November.)

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

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

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

THE THEOSOPHICAL REVIEW.* (October.)

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

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

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

* Theosophical Publishing Society, London.

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

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

THE METAPHYSICAL MAGAZINE. * (September.)

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

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

THE MODERN REVIEW. † (November).

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

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

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

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

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

SUNSET ON THE ADYAR RIVER.

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

A. F. Khabardar.

REVIEWS.

THE LIFE OF JOHN DEE, *

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

A. B.

THE WEDDING SONG OF WISDOM. †

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

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

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

A. B.

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

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

TWO BOOKS ON SPIRITUALISM.

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

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

A. B.

SPIRITUALISM. †

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

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

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

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

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

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

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

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

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

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

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

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

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

B. P. W.

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AN EARTH POEM AND OTHER POEMS. *

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

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

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

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

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

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

F. F.

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

THE STANZAS OF DZYAN.*

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

B. P. W.

BRAIN ROOFS AND PORTICOS. †

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

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

A. SCH.

THE UNIVERSE AND MAN.‡

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

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

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

‡ Svāmi Rāmakṛṣṇānanda, Madras.

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

W. A. K.

POEMS.*

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

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

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

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

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

And again from one called "Vela Retrosum" :

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

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

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

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

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

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

B, P. W.

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

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

MAGAZINES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The *Revue Théosophique Française* for September is an excellent

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

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

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

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

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

NOTES.

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

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

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

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

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

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



THE THEOSOPHIST.

FROM THE EDITOR.

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



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



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

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

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

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

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

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

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

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

Know ye, Our subjects :

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

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

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

(Imperial Sign Manual. Imperial Seal.)

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

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

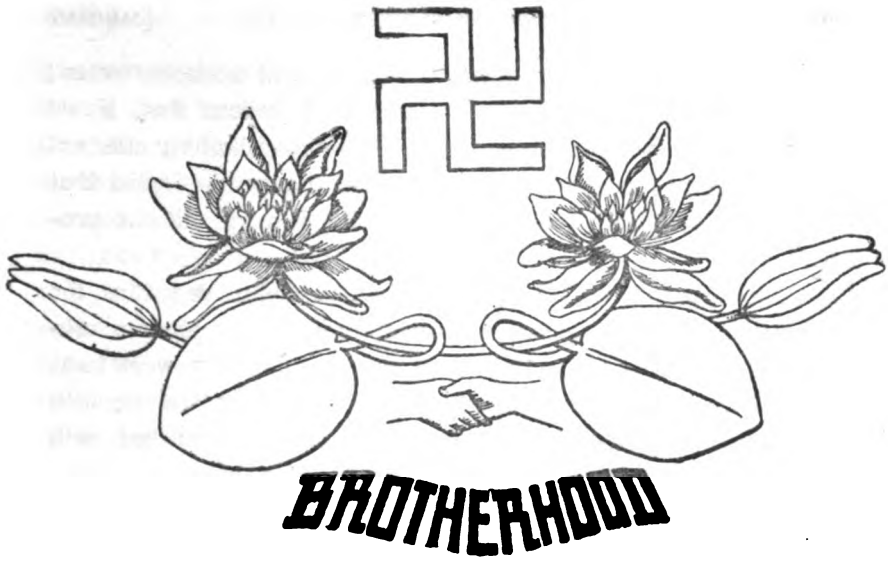
We Japanese, as a nation, have never been indifferent towards religion ; but, at the same time, our faith has never made us spoil the beauty of the unique and exalted character of our country, nor have we ever allowed ourselves to be so carried away by fanaticism as to forget our national spirit.

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

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

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



THE WHITE SLAVE TRAFFIC AND STATE REGULATION OF VICE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE QUEST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“ Yea,” they answered.

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

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

“ Then would ye be destroyers of the form ? ”

“ Yea, an it be thy will. ”

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

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

“ Will ye not swear ? ” cried the Chief.

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

“ Then repeat after me the words I chant. ”

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

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

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

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

JOSEPHINE M. RANSOM.

BROTHERHOOD.

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

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

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

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

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

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

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

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

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

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

MOTILAL MISRA.

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

MY CREED.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ELISABETH SEVERS.

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

ECKHART.

A HINDŪ HYMN.

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

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

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

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

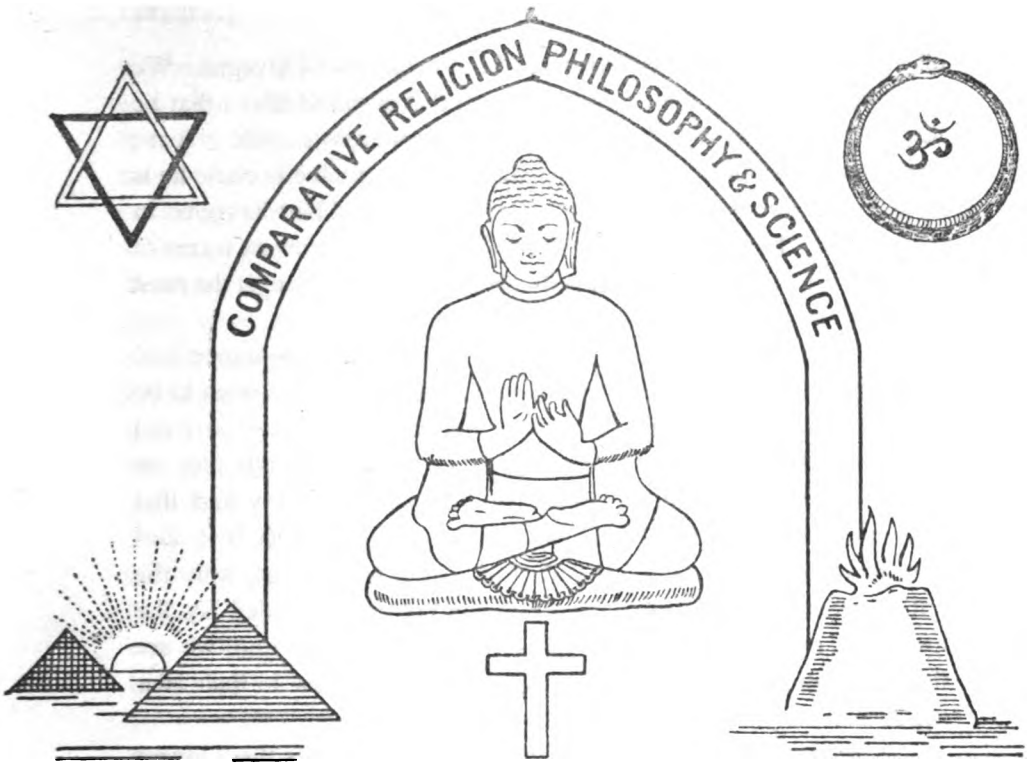
See the wonder of this heart-fire
As it burneth more and more.
See how life's salt sea spreadeth
Savor sweet from shore to shore !

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

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

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

BHAGAVĀN DĀS.



THE SEARCH FOR GOD.

A LECTURE BY ANNIE BESANT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be concluded.)

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

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

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

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

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

Drift-weed.

FIRE IN ZOROASTRIANISM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. P. WADIA.

WORKS AND FAITH.

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

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

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

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

THE SECRET OF THE SILENCE.

“ THIS IS THAT.”

Katha-Upaniṣhaḥ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PROBLEM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

H. KNIGHT-EATON.

(*To be continued.*)

THE GREATER SIN.

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

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

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

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

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

LUCY C. BARTLETT.



THE RESURRECTION OF THE GOLDEN AGE.*

INTRODUCTORY WORDS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ROSICRUCIANS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LUX.

(To be continued.)

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

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

ON THE INFLUENCE OF WORDS, NAMES AND PHRASES.

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

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

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

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

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

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

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

That bowery hollow, crowned with summer sea.

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

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

What a seer in the realm of language is he!

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

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

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

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

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

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

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

'Nimrod' itself has scarcely less power of revelation.

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

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

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

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

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

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

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

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

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

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

Lake-water lapping on the shore.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Published in *New Ireland Review*,

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

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

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

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

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

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

EVELINE LAUDER.

STONE-THROWING ELEMENTALS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. D. W.

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

MAN DIVINE.

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

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

JAMES ALLEN.



ECHOES FROM THE PAST.

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

July 4th.

DEAR OLD MALONY,

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

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

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

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

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

Salaams,

Yours,

H.P.B.

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

January 30th, 1875.

MY DEAR GENERAL,

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

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

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

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

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

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

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

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

Truly yours,

H. P. BLAVATSKY.

THE ALLAHABAD LETTER.

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

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

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

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

THE BETTER WAY.

I listen gladly to the laughing strain
 Sung by the daughters of unshadowed glee,¹
 And yet I know my minor chords of pain
 Strike deeper, sweeter notes of melody.

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

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

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

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

M. H. J. H.

PERSONAL EXPERIENCES.

I.

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

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

II.

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

III.

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

IV.

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

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

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

V.

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

I. H.

 FLOWERS.

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

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



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

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

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

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

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

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

E.

NEW ZEALAND.

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

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

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

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

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

K. B.

BULGARIA.

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

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

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

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

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

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

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

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

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

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

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

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

S. N.

CEYLON.

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

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

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

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

H.

THE FIRST INTERNATIONAL MORAL EDUCATION CONGRESS.

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

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

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

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

L. C. B.

THE ART CIRCLE OF T. S.

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

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

W.

ANOTHER ORDER OF SERVICE IN ITALY.

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

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

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

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

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

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

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

ESPERANTO.

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

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

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

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

REVIEWS.

PRIESTS OF PROGRESS.*

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

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

A. B.

OCCULT CHEMISTRY.†

1890.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G. E. SUTCLIFFE.

IN DEFENCE OF HINDŪISM AND BUDDHIST POPULAR LECTURES.*

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

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

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

lectures delivered in Ceylon in 1907 and are full of stirring passages that will elevate the Buddhists. They contain many hints of practical utility which the thoughtful among the Sinhalese will take care to ponder over. The eloquence of the lectures, though marred in print, is clearly felt by the reader, and often the peruser, engrossed in his work, hears the silvery voice of the speaker.

Both the books deserve a wide sale and we recommend them to all our readers. They are cheap at their price of Ans. 14 and Re. 1, respectively.

B.P.W.

ORPHEUS.*

Number IV of the Transactions of the Art Circle of the London H.P.B. Lodge appears under the title of *Orpheus*. It shows a great improvement and deserves congratulations. The cover, designed by Mr. Edgar Davies, from an artistic standpoint is original. The frontispiece is by Gertrude Levy and represents Thetas and Achilles, and is indeed of high merit. The literary contributions also are good. They are : "The Mystery-Well," by Diana Read; "Art—the Unifier," by Herbert C. Sidley ; and "International Arts " by Maud MacCarthy. The last one suggests the possibility of a greater Art through the mingling of the characteristics of Eastern and Western Arts—the eastern idealism with the western technical skill. Several poems of merit are also included in the number.

F.A.F.

FEEDING THE MIND.†

An excellent booklet, to be finished at one sitting. Good in style, not devoid of wit, it is pleasant to read, but its value lies most in the practical hints given. It is an effort to translate some of the rules of the body into corresponding ones for the mind, and the effort is successful. Thus indigestion, gluttony, etc., are applied to mind, and advice is given to settle "the proper kind, amount, and variety of our mental food" which ought to be taken at proper intervals. Those who aspire to practise yoga may well be recommended to read this little book, full of useful suggestions.

B.P.W.

* Transaction of the Theosophical Art Circle, No. 4, H.P.B. Lodge, London.
 † By Lewis Carroll, Chatto and Windus, London.

OUR CONTEMPORARIES.

THE AMERICAN JOURNAL OF RELIGIOUS PSYCHOLOGY AND EDUCATION. (November.) *

Miss Lucy C. Bartlett has given a 'human document' of singular candor, poignant sincerity, and great usefulness, in "My Inner Life." She relates her "making compacts" with God as a child, but without any sense of love to Him or of His love, and one at the age of 22, "flung without reverence to that Power I almost hated, but yet felt." Under chloroform for an operation she learned the fact of re-incarnation; "I went under the chloroform a desperate rebellious little girl—I came out of it a soul that understood." This led to the study of Theosophy, but she did not join the Society. As under chloroform she had grasped the plan of life, so did she find the guiding force of that plan to be love, while in a Nursing Home for nervous exhaustion. "I felt the Divine Love *descending* on me and wrapping me round." From a series of voluntary leavings of the body, she gained inner strength and awaked a sense by which "biddings" came to her, clear and imperious, by which she has since guided her life; sometimes they are less clear, and reason and judgment are called on to play their part. They seem to rise from within, and there is a preparatory restlessness, a strain to understand, then comprehension, The details that follow are minute and profoundly interesting, and should be studied with the reverence due to the unveiling of a human soul.

Other Contents : Four Types of Protestants, Jean du Buy, Ph. D. ; Waste involved in Church Methods, E. L. Talbert ; The Conception of God of College Students, V.P. Robinson ; Reviews.

THE OCCULT REVIEW. (December.) †

Mr. Arthur Edward Waite continues his exposition of the Hermetic Mystery, now turning his attention to "The Pictorial Symbols of Alchemy." The copper-plates in the tracts of the 17th century illustrate the art of alchemy, yielding the lighter side of a dark and inscrutable literature. A plate of an alchemist's laboratory shews Basil Valentine, Thomas Norton and John Cremer, surrounded by the implements of their craft; mercury as the principle of life is next seen, flanked by two symbolical figures, and a key to the art is given,

* Clark University Press, Worcester, Mass. U. S. A.

† W. Rider & Son, 164, Aldersgate Street, London, E. C.

of a most curious character. The dragon of material life is seen in conflict with a knight of the Spirit, and in another illustration a unicorn, the Spirit, meets a stag, the soul, in a forest, which represents the body. Many other most curious and significant plates are given.

Other Contents : Notes of the Month, Editor : The place of Authority in Occultism, W. J. Colville ; The Spiritual World, J. Todd Ferrier ; Hypnotic Therapeutics, J. Arthur Hill ; Thought Transference and Telepathy, A. Goodrich Freer ; Reviews.

THE MODERN REVIEW. (December).*

"Is Islām hostile to Progress?" is the question vigorously answered in the negative by Mr. S. Khuda Baksh. He complains that antiquated errors about Islām and the Prophet still grip the imagination of some western writers, despite the fact that all religious beliefs are modified by the forces at work in every nation. The great jurists of Islām created a legal code enormously more complex than the elementary laws laid down by the Prophet for his own age, and was the outcome of true enquiry. Muhammaḍ encouraged his followers to use their own judgment, and there is no finality of Muhammaḍan law, nor fetter on private judgment ; that the law of Islām is not inflexible, nor its social system inelastic is proved by the history of its jurisprudence.

The social system is constantly changing, slavery has ceased, polygamy is almost extinct, divorce practically unknown, intolerance on the decline, religion becoming liberal. Educated families are beginning to dispense with the purdah, and women are gaining liberty. Islām is, in fact, far more favorable to modern progress than is Christianity, which enjoined renunciation of the world, passive obedience, and heaven as goal.

Other Contents : No less than 16 articles, of which the most noteworthy are : The teaching of Morals and Religion, S. K. Ratcliffe ; The Germ of the up-to-date in rural America, Saint Nihal Singh ; Equation of Nationality, Chuni Lal Mukerji ; The Yellow God, a serial, H. Rider Haggard ; Reviews.

THE METAPHYSICAL MAGAZINE. (October.)†

The Power of "The Ideal" is the theme of Mr. C. S. Wake ; it is the ruler of organic nature, though only recognised by man. In the early human stages the ideal referred only to organic needs, but with

* *Modern Review* Office, 210-3-1 Cornwallis Street, Calcutta.

† 500, Fifth Avenue, New York.

the progress of mind it rose to the intellectual plane. The early ideals were generalisations from experience, along any line, and thus arose ideals of Beauty, of Conduct. Ideals of society, apparently pointing backwards to a Golden Age, were in reality finger-posts for the future. The higher mind cannot rid itself of the organic functions but it may control them, and at the rational stage organic procreation tends to give place to mental creation.

Other Contents : The Autobiography of an Idea, Ellen Burns Sherman ; The Path of Duty and Delight, Ishwar Chandra ; Kindred Souls, Isadora Dix ; Dept. of Psychic Phenomena ; Dept. of Metaphysics ; The World of Thought.

THE REVIEW OF REVIEWS. (November.) *

The Character Sketch of the Month is Lord Ripon, who is described as a character almost unique in public life. The "word of wisdom" obtained from him by Mr. Stead was that in public as in private life conscience must be supreme : in ruling, a man should make the ruled feel that his first object is the prevailing of justice and truth. In the Topics of the Month, Mr. Lajpat Rai explains to Mr. Stead what he would do if he were Viceroy of India ; Mr. Henry Vivian, M. P., expounds his co-partnership Tenants system, which seeks to prevent the creation of slum property ; and Professor Bottomley announces the discovery that Nitro-Bacterine made strawberry plants yield two crops instead of one, and other corresponding wonders. The reviews and summaries are, as ever, admirable.

THE INDIAN REVIEW. (November.)*

"The coming Congress," two articles by the Editor and Sir Pheroze-shah M. Mehta respectively, give the constitutional view of the present dispute. Mr. Natesan points out that the Congress now unequivocally restates as its basis the principles on which it has been working for 23 years, so as to dissociate its methods from that of the Revolutionaries. Those who would drive out the British, whether by violent means or by a universal boycott, have brought on a serious crisis, and have necessitated a clear division between constitutional politicians and the new school. Leaders of the latter, when tried for sedition, have pleaded that they have not sought severance from the British, but only self-government. Why, then, should they object to the Congress putting this fact on record ? The section of politicians

* 14, Norfolk Street, Strand, London, W. C.

† G. A. Natesan & Co., Esplanade, Madras.

who conscientiously object to this may be respected for their sincerity, however deplorable their policy and principles. Let them form their own organisation. Sir Pherozeshah warmly defends the policy of the Congress, declaring that some seek to use it for aims and methods not altogether constitutional, and says frankly that union at all cost is undesirable, and distinct convictions had better be expressed by distinct Congresses.

Other Contents : The Jubilee of the Proclamation, Editor ; What India requires, J. D. Baines ; A fragment on Education, Prof. J. Nelson Fraser ; 7 other articles, Current Events, Reviews, etc.

THE ASTROLOGER'S ANNUAL FOR 1909.*

Mr. Alan Leo issues his December number of *Modern Astrology*, much enlarged, under the above title, and the chief article is contributed by himself under the heading of "Astrology and personal Fate (Karma)." The word karma covers everything that comes under the law that action and re-action are equal and opposite ; it is the basic law of the universe, and to work with it brings 'good,' to work against it 'evil.' "It is the law of fire to burn, and of water to engulf a body heavier than itself. If a man should place his hand in the fire and not expect to get burnt, we should term him a very ignorant man and probably consider him a fool, at our present stage of knowledge with regard to the properties of fire. Knowing the law of water to drown those who cannot swim, we take the necessary precautions to avoid drowning. We should set clearly before ourselves the fact that karma creates nothing nor does it design. It is *man* who plans and creates causes, while kārmic law adjust the effects, which adjustment is not an act, but universal harmony, tending ever to assume its original poise just as a bough when bent down forcibly rebounds with corresponding vigor." Teachings concerning the cyclic laws of the solar system form the science of the New Astrology through which the light of the Wisdom Religion is streaming. The wise man rules his stars ; the fool, obeying—not the stars but—the lower impulses of his nature, suffers (by reason of the law of re-action) that misery which follows every abuse of nature's laws and principles. The triple division of karma gives us the nativity at birth, the power to make use of it and the total pressure on us, so that an advanced Ego may "break his horoscope." Knowledge of these also explains national calamities, railway disasters, etc.

Other Contents : Editorial ; Dream Experiences, N. G. Shera

* L. N. Fowler & Co., 7, Imperial Arcade, London, E. C.

What is luck? The Patrician and the Plebeian; Astrological Anecdotes; How to read the cards; Zelius; 4 short articles and Poem.

THE HINDUSTAN REVIEW. (November.)*

A Hindū lady writes on the "Ideal of Hindū Womanhood," and suggests methods for its practical realisation. The ideal Hindū woman must have the devotion of Sītā, the dignity of Draupadī, the constancy of Sāvitrī, the wisdom of Maitrayī, the daring of Grace Darling, the courage of the Rājpuṭ maidens, the charity of Florence Nightingale, the generosity of Svarnamayī. She must be given an education suited to the times, yet preserve her nationality. The education of the intellect must be accompanied with the training of the heart, else can she not play her part in the Indian home. She has to rule as well as to obey, for on her rests the peace and conduct of the home. Love of the country must be in her heart, and she must practise the virtue of hospitality. She must guard the home from harmful foreign customs, and use country-made articles training her children in patriotism. Thus she will create the ideal Hindū Society, in which men and women discharge their respective functions, meeting with proper freedom, living simple, earnest, noble lives. Education and training are the means of realisation.

Other important articles: Indian Musalmans and the Indian National Congress, Abbas S. Tyabji; Modern Egypt and Modern India; Agricultural Co-operation and Credit in India, C. J. Ragnath Rao; As an Indian sees America, Saint Nihal Sing; etc., etc.

We have received the French translation of Mrs. Annie Besant's *Self and Its Sheaths*, which is well got out.

The Elementary Text Book of Sanātana Dharma is translated into Canarese, by R. Raghunatha Rao, President of our Chitaldrug Branch.

Self-knowledge, by Tarak Chandra Das Gupta, is an "introduction to the study of Metaphysics" and is "a part compendium of *Ātma-vijñāna*," by the same writer. It is published by Surendara Chandra Das Gupta, 28, Anthony Bagan Lane, Calcutta.

The Songs of the Gods is a poem by Capt. R. C. Cockerill, and strikes the right note of equality of all religions and the supremacy of One Spirit in all forms. The songs are good and worth a perusal.

Sri Ramanujacharya, His Life and Times is a brochure by S. Krishna-swami Aiyangar M.A., and those who want to know something of this teacher's life-work may peruse it with profit.

* 7, Elgin Road, Allahabad,

MAGAZINES.

The Theosophic Messenger, October, comes more improved with very readable articles and interesting information. The first instalment of Dr. Van Hook's article on "The Principles of Education" is published, while "Studento" writes on "The Coming of an Avatāra." The Number distinctly indicates the increase of life in the American Section. Another sign of this is the new *American Theosophist* which, under Mr. L. W. Rogers, is making steady progress. Its November number contains "Heredity vs. Reincarnation," by Donald Lowrie; "Occultism in Shakspeare's Plays," by the Editor, "The Prison Problem" by Irving Cooper, etc., all of which are very good.

We are glad to see a marked improvement in the November number of the *Vāhan*, the organ of the British Section. In addition to the ordinary news and business notices there are some interesting "Stray Notes," a report of the International Moral Education Congress, some "Impressions" of the Third International Philosophical Congress, an article on "the Seven Rays of Development," and some interesting Correspondence. The General Secretary is to be congratulated. We see she is printing stray resolutions censuring her for not issuing a document declared by counsel to be criminally actionable if published. It would be best for those who wish a breach of the law to be committed to commit it themselves and take the penalty. But as the T.S. is a law-abiding body, it should not officially break the law, and the British Section should thank its General Secretary for saving it from a legal offence. Many branches have taken this course.

Theosophy in Australasia, November, has "Jesus, the Man" (III), by Ernest Hawthorne, a report of Mrs. Besant's Lecture on "Theosophy and the Workers," some reprints and Notes, etc.

The South African Bulletin, November, contains besides Editorial Notes contributions on "The Constitution of Man," "The Doctrine of the Heart," and "A few thoughts on the first object of the T.S."

Sons of India, November, speaks of the sowing of the seed in Benares, Lucknow, Agra, Allahabad and Bombay. "Hints to young sons of India" are very instructive; another short contribution is "How to open a Lodge."

The Lotus Journal, December. In the "far and near" column are published letters from Kate E. Whyte, Hodgson Smith, G. Dyne, Ernest Mariette, M. B. (London), and Lilian Sidley, who as parents of

boys and girls who were once under the care of Mr. C. W. Leadbeater testify to the great value of the beneficent influence of Mr. Leadbeater on their children. We are glad to note the courageous stand taken by these persons to do justice and right the wrong done to Mr. Leadbeater. Mrs. Besant's lecture to the Glasgow Lodge on "The Life of the Theosophist" is begun and Miss Severs concludes her "S. Catherine of Siena." There is an excellent contribution by Dr Van Hook on "The making of a gentleman" while Miss Mallet concludes her study of "Wagner."

The Light of Reason, Christmas Number, has four beautiful colored plates and more than a dozen short articles and poems, all of which are readable.

In *Tietäjä*, November, the editor writes on "A New Life." There are articles on "Why I believe in Theosophy?" "What is Karma?" etc.

Sofia, the Bulgarian monthly prints Mrs. Besant's old article on "Occult Chemistry" and other matters.

The Russian *Theosophical Messenger* for November does much credit to its editor, who also contributes two articles to this number.

La Verdad for November brings further instalments of *H.P.B. and the Masters of Wisdom* and of the *Pedigree of Man*, as well as a lecture by Dr. Steiner.

Sophia the Spanish Organ has in its November issue a photograph of the newly founded Theosophical Library in Barcelona, which seems to be a delightful place for quiet reading.

Isis for November concludes a learned article on the "Reasons for the trials of witches in the Middle Ages", and also has a translation of our President's lecture on "The Spirit of the Age" and the usual Sectional news.

Theosophia the Dutch organ has further instalments of "Old Diary Leaves" and other articles.

The *Bulletin de la Section Francaise* informs us that the French Section has now become the "French Theosophical Society," under which name we hope it will become more and more a centre of usefulness.

Teosofisk Tidskrift for November contains a lecture by Mr. Leadbeater and a biographical sketch of Dr. Steiner written by Shuree.

We acknowledge with thanks, November Numbers of *The Animal's Friend*, *The Seeker*, with a good article on "The Essential unity of Life," by Christiana Duckworth, *Phrenological Journal*, *Notes and Queries*, *Modern Medicine*, *Harbinger of Light*, *Prabuddha Bharala*, *The Brahmavadin*, and *Kalpaka*; December Number of *The Madras Christian College Magazine*; *The Vedic Magazine* Gujrāti *Cherāg* and *Jijnasu*, and Telugu *Svaḍharma Prakashinin*.

SUPPLEMENT TO THE THEOSOPHIST.

NEW BRANCHES.

INDIAN SECTION.

The General Secretary for T.S. in India has issued charters :

(1) On 5th November 1908 to form a Branch of the T.S. at Nannilam, Tanjore District, to be known as the Ramakrishna Lodge of the T.S., President, Mr. C. Narayanaswami Iyer, Secretary, Mr. P. Ram Iyah, Nanilam, Tanjore District.

(2) On 4th December 1908 to form a Branch of the T.S. at Navadurp, Nadia, to be known as the Navadurp Branch of the T.S., President, Babu Bisweshwar Chakraborty, Secretary, Babu Gopi Krishna Chandra, Navadurp P. O., Nadia, Bengal.

W. B. FRICKE,
Recording Secretary.

BLAVATSKY GARDENS.

I have received the following further donations :

	Rs.	A.	P.
Mrs. Marie M. Higgins	10	0	0
Miss S. Pieters	5	0	0
Mr. H. Frei	15	0	0
Mr. C. A. Hare	15	0	0
Mr. T. Davis	10	0	0
Mr. Peter de Abrew	15	0	0
Mr. H. W. Hill	15	0	0
L. C. Appel	15	0	0
Dou and Douna Ruspoli	90	0	0
Already acknowledged	22,540	1	7
Total Rs ...	22,730	1	7

ANNIE BESANT, P.T.S.

FINANCIAL STATEMENT.

The following receipts from 16th November to 12th December 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.

			Rs.	A.	P.
General Secretary, Finnish Section (£13-12-1)...	...	...	204	1	0
Do Italian Section (£16-19-0) ...	...	...	254	10	11
Do Australian Section (£8-8-6) ...	...	...	126	5	0
Do Indian Section ...	...	...	2,487	0	0
Presidential Agent, South America (£4-9-10) ...	...	...	67	7	1

PRESIDENT'S TRAVELLING FUND.

Mr. O. Gastucci	}	Paris (fr. 20)	12	0	0
Mme. Duface							

RENT AND INTEREST ACCOUNT.

Rents Inspector and Provl. Secretary ...	...	...	108	0	0
Total Rs. ...	...	...	3 259	8	0

A SCHWARZ,
Treasurer, T.S., Adyar.

The following receipts from 16th November to 12th December 1908, are acknowledged with thanks :

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

DONATIONS.

			Rs.	A.	P.
H. H. the Maharaja Saheb, Bhavnagar	...	...	200	0	0
Miss F. Ward, Stratford (£5-5-0) ...	...	...	78	12	0
Theosophical Society, Quetta	...	...	5	0	0

GRANT-IN-AID.

Teacher's Training Class	300	0	0
Total Rs.	588	12	0	

A SCHWARZ,
Honorary Secretary and Treasurer, O.P.F.S., Adyar.

T.S. ORDER OF SERVICE.

The Theosophical Mission League of Greater New York has been enrolled in the Order, and its objects, articles and bye-laws approved. It has as its objects : " To disseminate and teach the more important truths of Theosophy, such as the Brotherhood of Man, his unity with the Divine, Reincarnation, Karma, and the existence of the Guardians of Humanity, to :

(1) Those incarcerated in Prisons, Penitentiaries and Reformatories ; (2) The people living in the crowded and tenement districts of the territory covered by the League and where Theosophy has not yet penetrated ; (3) The children of such people. The preamble states : " Recognising the terrible Mental, Emotional, and Physical conditions existent in this large city, among the poorer people living in it, and knowing that an understanding and belief, by such people, in the more important truths of the Ancient Wisdom is essential to the betterment of such conditions and also to the prevention of crime ; this League is formed to endeavor to teach and spread the knowledge of these truths among our younger and less evolved brethren ; presenting them in such manner that the least intelligent may understand.

" The League expects to work in fields not usually reached by the activities of Lodges of the Theosophical Society and to prepare the ground for a deeper study, a more comprehensive understanding, a greater faith in the Justice, Love and Wisdom of God, revealed to us under the name of Theosophy."

Mr. M. J. Whitty is the President. We earnestly wish success to those who are thus carrying the Bread of Life to the starving.

ANNIE BESANT, P.T.S.

DR. RUDOLF STEINER,

Our good colleague, the General Secretary of the German Theosophical Society, will deliver an important series of lectures on " The Spiritual Hierarchies and their reflexion in the physical world" in Dusseldorf, on the 12-22 April 1909, and members from all Sections are cordially invited. All information can be obtained from Fran Clara Smets, Kaiser Wilhelmring 42, Obercassel, bei Dusseldorf, Germany, who asks me to give this notice. I cordially wish for the eloquent doctor a large circle of hearers.

ANNIE BESANT.

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THE THEOSOPHIST.

FROM THE EDITOR.

The 33rd Anniversary of the Theosophical Society and the Convention of the Indian Section are over, and surely never before have such meetings gathered in the Headquarters at Adyar. No less than 650 delegates were present, and the smoothness and joyousness of all the proceedings bore eloquent testimony to the strength of the influence which brooded over the place, and blended all into a many-toned chord of peace and happiness. There had been rumors of disharmony, menaces of disturbance; but if any came with unfriendly intent the strength and calm of the great assemblage, and the manifested blessing of the Guardians of the Society, soothed all into serenity. From first to last all was content and satisfaction, and there is nothing to look back upon with regret.

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Miss Edger's lectures, "Gleanings from *The Light on the Path*," were very well received, and her clarity and well-chosen language made her difficult subject easy and instructive. The lectures will be published in book form by the Theosophical Publishing Society, Benares City.

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The records of the year's work—as will be seen in the Report bound up with the present issue—are surprisingly satisfactory, when we remember that the year was one of turmoil and controversy. But the fact is that the turmoil is local, while the progress is universal, and the number of those who have stirred up trouble is insignificant compared with the number of those who have been steadily carrying on the work. For the future, no official action need be taken, for the General Council of the T.S. has spoken, and the

matter is closed. No one can complain that the voice of the minority has been silenced, for they have talked unremittingly for two-and-a-half years. In the Indian Section, with its 650 delegates, only 7 hands were held up against the resolution inviting Mr. Leadbeater to return, and very few abstained from voting. The votes of other nations will be found in the Report. For any minority in England or elsewhere a place has been made in the Society outside the national organisations, if it chooses to accept it ; it is thus free to maintain its own views and to carry on what activities it pleases ; but to its attempt to coerce others into submission to its views we cannot yield. When it becomes a majority it can reverse the policy of toleration and freedom, if it will, and, cancelling the rule we have passed to make a place for a minority, it can expel us. But meanwhile we also must work on in our own way. So we say to it : " Remain in the Society and be welcome, and work as you will ; or depart from it, if you feel you must ; but, in either case, we will not quarrel with you, nor discuss this matter further. Peace be with you, within or without."

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An important decision was come to by the Council as regards the dues paid by the local organisations to the centre. For the coming year the one-fourth entrance fees is given up, and the contribution is fixed at 8d. a head instead of at one-fourth of the annual dues. This reduces the sum paid to the Headquarters by Rs. 3,000 a year, and part of this year's surplus is set aside to meet a possible deficit. My own view is that the increase of membership will make up the deficiency, and that the reduced claim of Headquarters will next year be made permanent. It is our National Societies that most need funds, and my hope is that good administration may enable us to reduce our claim yet further.

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Another matter of interest is a reversion to old names ; the word 'Section' henceforth disappears, and 'National' or 'Theosophical Society' takes its place ; the 'British Section' is now the 'British T.S.' Collectively, 'the Sections' become 'National Societies.' This change was forced on three of our Sections—France, Hungary and Russia—by the law of their countries, and the Council

has accepted it for all. It has left to Holland and to India the use of the word 'Section' locally, because they have been incorporated under that title, and inconvenience might arise from the change. Further, in order to bring all official documents into uniformity, the word 'Lodge' has been revived in place of 'Branch,' 'Fellow' for 'Member,' 'Diploma' for 'Certificate.' These are little things, but the tone and dignity of a Society are largely affected by them.



Among the 'Subsidiary Activities' of the T.S. the Order of the 'Sons of India' loomed large. No less than five meetings were held for the initiation of new members, and an address was given to them on the 31st, gathered in the large hall. The following letter, conveying the approval of H. E. the Viceroy was received during the Convention, and welcomed with much enthusiasm.

PRIVATE SECRETARY'S OFFICE.

22nd December 1908.

GOVERNMENT HOUSE,
CALCUTTA.

DEAR MRS. BESANT,

The Viceroy has carefully considered the papers relating to the 'Sons of India' which you left with me, and I am directed to inform you that H. E. thinks the idea sound. Lord Minto is in full accord with you when you say that the history of the coming years must depend to some extent on the direction in which the rising generation can be steered.

You have the best wishes of the Viceroy for the success of the Society on the lines at present laid down. But what is urgently wanted is to secure some measure of permanency for the principles upon which the Association is based, and to prevent either any modification of these principles or their being twisted to meet other and unworthy ends.

I am to ask you to kindly consider this problem and be good enough to favor me with any suggestions which may occur to you.

I am sincerely yours,
(Sd.) F. R. DUNLOP SMITH,

I have since seen H.E. the Governor of Madras, and he permits me to say that he thoroughly approves of the movement, and will help it so far as lies in his power. The Council is now considering

the means of securing permanency for the principles of the Association, as it is clear that it is likely to assume very large proportions, and, in the hands of the disloyal, would prove a danger to the State.

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Dr. Edal Behrām's wonderfully successful work for temperance and non-flesh-eating goes to the credit of the T.S. Order of Service, and we trust that many other such Leagues as his may spring up and work equally well.

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The open-air lecture by the President on "The Work and Hopes of the T.S. "; the public meeting, addressed by various speakers, Hinḍū, Buddhist, Pārsī, Christian, held in Blavatsky Gardens, under one side of the great banyan-tree, which roofed with its level branches a great hall of 100 feet by 60 ; and the closing lecture of the President on "The Opening Cycle," were all attended by huge audiences, and were well reported in the press. The President's closing speech at the public meeting will appear in the February *Adyar Bulletin*. A Bombay brother most kindly reported this and other speeches. The lectures on "The work and Hopes of the T.S. " and on "The opening Cycle " will be published as Nos. 8 and 9 of the Adyar Popular Lectures.

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A very striking ceremony took place during the Convention—the laying of the foundation-stone of a Masonic Temple on the land given for the purpose by Bro. V. C. Seshāchārri, by Masons assembled from different parts of India. The long procession of Masons of all ranks and of both sexes was a very picturesque and brilliant sight, as it slowly wound its way across the Society's lands and along the road to the place where, guarded by the C. H. C. Cadet Corps in their handsome uniforms, the granite cube hung poised in air over the bed on which it was to repose. It was laid with due Masonic ceremony, in the presence of a large number of interested spectators. The new Masonic Lodge at Adyar has taken the name of the ' Rising Sun of India,' No. 107. No. 106 is a new Lodge formed in Ceylon, which will be known as the ' Tri-raṭna' (the Triple Gem).

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The Pañchama Schools held a Show of work, and gave a little entertainment on the last day of the Convention. It was pretty to see the C. H. C. Cadets working away to collect money for their less-favored brothers and sisters. These same Cadets were a feature in the Convention ; they conducted guests to their rooms, guarded the way for the speakers, marshalled the big crowds to their places, and proved themselves invaluable assistants in every possible way. The bright young faces and pleasant ways, joined to soldierly discipline and prompt obedience, made them a very attractive sight. Mr. and Miss Arundale, who came with them to the Convention, seemed very proud of their " boys."

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Such are some of the 'impressions' left by the great gathering. And now the fateful Convention is over, and the delegates have carried to their homes new life, new energy, new hopes. Let us all go forward, " unhesitating, unceasing," into the opening cycle, serving the sacred cause to which our lives are pledged.

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There are many useful works which may be taken up and pushed forward. We have decided to put a second storey on the Press building immediately, instead of waiting for a year, for printing orders are flowing in faster than we can meet them, and we save Rs. 500 by going on now instead of beginning again later. I have therefore issued a second set of debentures of Rs. 100 each, bearing $4\frac{1}{2}$ per cent. interest, and these can be had on application. Some theological publications in the vernaculars are much needed, and I propose to print approved pamphlets from the Propagandist Fund, recouping the outlay from the sales, and then issuing more. An arrangement has been made with some scholarly Bombay friends for the translation of the famous *Dhyāneshvari* into English, and this will be one of our forthcoming publications.

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We are now prepared to welcome some serious Indian students to our Eastern Quadrangle in Blavatsky Gardens. The monthly rentals are Rs. 2, Rs. 3 and Rs. 5 according to the size of the room ; the food is from the Dharmashālā, and costs As. 3 per meal. We can take thirty students in the quadrangle. So far, in our western quar-

ters we are accommodating, from February onwards, seven students, 3 men and 4 women, and in addition there are the residents, 19 in number, 12 men and 7 women (not including our Mrs. Russak, who is travelling, but who will be home in the autumn), and then there are folk who "come and go impermanent"—a large household, but a contented and busy one. Two more students and another resident join us shortly, taking up the three cottages near the press.

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Dr. Buck of Cincinnati, U.S.A., sends a memento, *Three-score-and-ten*, printed for his seventieth birthday, with two admirable likenesses of himself and his wife, who passed over just a year ago. The doctor looks as young and strong as he did fifteen years ago, so we may well wish him many years more of useful life.

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The Midnapur Lodge of the Indian T.S. has been supporting a school for the last 8 years, at which religious and moral instruction is given in addition to secular training. The school has never had a building of its own, but has paid its way by donations made to it. A school building will cost Rs. 10,000, and this the Lodge is quite unable to raise, so it asks for help. I know the good work which has been done and recommend the appeal. Remittances may be made to Bābū Srinibash Dey, F.T.S., Secretary, Hindū School, Midnapur, Bengal.

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The Depressed Classes Mission, Mangalore, led by Mr. K. Ranga Rao, is doing excellent work. The depressed classes number over 53 millions, a fourth of the total Hindū population of India, and but little is at present being done for their uplifting. The mission has a day school, a boarding house, and an industrial institute, to teach domestic weaving. A colony of Pañchamas is shortly to be opened, in which sixty Pañchama families are to be settled on 21 acres of land. Mr. Ranga Rao is making a vigorous effort to improve the morals and habits of the people he is championing, telling them, with truth, that they are their own worst enemies. If they would cultivate cleanliness and sobriety their social rise would be secured. Everything is now in their favor except—themselves.



A GIRL-APOSTLE.

S. NINA.

My word was "wonderful" I said not "fair."
Her eyes... the vast wonder of her faith.—Joan of Arc.

A legend, told by S. Stephen, relates that when the Christ had visibly left this Earth, the disciples, assembled at Jerusalem, cast lots, as to the country in which each one was to preach the Glad Tidings. The Mother of Jesus insisted on being one of them. In fear and trembling the chelās obeyed and cast Her lot also—it fell on Iveria, the Georgia of our time, in the Caucasus. But an Angel came from on high to stop the Virgin's departure from the Holy City, and She remained there till She found a woman pure and high enough to be Her apostle. For centuries the soul, marked for the work, did not incarnate. In A.D. 250 a girl, an only child, was born at Kolastra in Cappadocia, of a great family related to S. George. Her father was a high officer in the Roman army, Yuvenal or Zavunoley; her mother of priestly lineage, sister to the Patriarch of Jerusalem and called Suzan. The little girl, born into the happiest and purest surroundings, was remarkably clever and attractive. When she was twelve, the whole family came to Jerusalem, and there her father left service and—"leaving his wife and child

to God" — went into the desert to live as a hermit. He was never heard of any more. Her mother was received into the service of the poor and sick by the Patriarch, her brother. The little girl, who was to be S. Nina, was given into the charge of an old lady of Armenian origin, Surra Nianfora. She was an accomplished tutor and a loving Christian foster-mother to Nina. In two years the child learnt all the wisdom of her teachers in faith, and her devotion turned to the land whereto, as Nianfora related to her, the Christ's Robe of martyrdom had been taken by a believer present at the Lord's crucifixion. There, in the far mountains, far to the North from Jerusalem, was a town, Mzhet by name, capital of Iveria, where a warrior race lived, wild and pagan. Little Nina prayed every night to the Virgin to be sent to that Iveria of her dreams, to touch the hem of the Holy Robe. The prayer was to be granted far beyond her dreams.

Then, on a night of deep stillness, the Lady of the World appeared Herself to Nina waiting in prayer. She bade the young maiden to dare all and go forth, and as her sign of victory she gave her a cross made of a vine's branches. When the dawn came the cross was still there, visible and tangible, and Nina took it up, tying it with a lock of her black hair. She went at once to her uncle the Patriarch's house and told him of the vision, of the heavenly order to go. And the old man did not try to hold back that frail girl, ignorant of life, but armed with a will that proved strong enough to conquer a new world for her Master. So she was fitted out for the long and dangerous voyage, and proceeded to Ephesus with some noble lady who was going home from a pilgrimage to Jerusalem. At Ephesus she found still higher company. An Armenian princess, Ripsimia, famous for her beauty—that had brought on her first the Emperor Diocletian's love, then his persecution—was flying from the Roman realms to her native mountains. She was going with 53 of her Christian girl friends and their teacher, the lady Gayane. Nina joined these virgins, and their sweet company brought her almost insensibly well nigh to her Iveria. Yet she had first to stop at the Armenian city of Vogarshabad. But Nina did not accept the princess's hospitality. She lived "from the work of her hands, under the vine." But a short respite was theirs at Armenia. Diocletian found out his victim, and Tiridate, King of Armenia, lent

a willing hand to slay the virgin, who braved his and the Emperor's offers of love ; Ripsimia and her girls, with the noble Gayane, were put to death on September 30th, the day now sacred to their memory as saints of the Church.

S. Nina had hidden herself " in a rose-bush " crying and praying for her martyred friends. In the midst of her prayer she saw a host of angels shining out in heaven and one, of a glorious appearance, coming down to meet the young martyrs. Then Nina cried at being left behind, but sternly the angel said : " Go thou to the North ; the harvest is ripening and yet no laborer to gather it." She went at once away, through unknown passes, over grand, lonely mountains. One sunset she stopped at a river where some shepherds were preparing their evening meal. They spoke Armenian, which Nina had learnt from Ninafora, and they told her the river was called Koura and was the frontier of Iveria. After partaking of their simple meal, S. Nina went towards the city of Mzhet that was now near, but the night coming on, the girl lay down to sleep on a big stone in the silent fields. The purple night sky and the big stars of the East alone protected her, and there, in that last sleep before entering the land to which she was to be the Apostle of Christ, S. Nina saw a Man of divine appearance, with long shining hair—the eyes of sorrow and love whose light none forgets who has seen. In His hand was a papyrus with verses in Greek ; this He gave to her ; she awoke to find it still in her fingers, trembling with awe and exstasy—and these were the verses :

Matth. xxvi. 13, xxviii. 10, x. 40, x. 23, xxviii. 19-20. *Galat* iii. 28. *Luke* xxi. 15.

And there she sat and studied the order, and the promise of sanctuary, and the words of S. Paul ; there was indeed not a woman in question ; a weak girl, she was only a voice to utter the Word of Life.

And her strange childhood and girlhood came to her amidst the riches and sensuous beauty of the great Roman world, the image of her holy and chivalrous cousin S. George, the Knight of heaven ; then the strict closure in the dark, yellowish streets of Jerusalem with the wise old woman who had left country and rank to live in the city where the Master had lived ; and the Patriarch laden with the heavy burden of the young Church in Sion ; and

her dainty mother become a humble servant of all the grief and misery in the lowest depths of Jerusalem—the outcast and the lepers—women and children, the unprotected ; and her father's image fading out of her life in the glare of the desert's death-bringing sun beyond the hills of Moab and there she stood, on the threshold of that country of an alien faith, of an unknown tongue, with enormous heights around, snow-capped, with a scorching sun by day and beasts of prey around her at night—the spotted jaguar and the wild bear—and alone she was, unprotected, lowly, and yet not for a moment seems a doubt, a hesitation, to have stopped her foot. She set that foot on Georgia's soil with the absolute certitude of the conqueror—and she conquered.

That was the great difference of that wonderful life of apostolate with the story of most martyrs. As a Russian writer—a woman—truly says : Martyrdom is a passive, though ennobling, attitude of the soul, an act of submission to suffering (for a holy aim). But what the Slavs call by the untranslatable word ' podvigh ' (lit : a great action that makes advance), the great creative force, brings *renovation* to the suffering earth ; it creates anew into form its highest dream, it is the uplifting of all our spiritual forces to their own Path above*—that world of strength where effort is exstasy and which a great one of our time, Beha Ullah, has rightly called the world of command—that made S. Paul so great, not his physical death ; and the Church, which canonised the Armenian martyrs as *saints*, recognised S. Nina as "*equal to the apostles*" though her end was peace and glory on earth.

Before entering the capital of Iveria, Nina stayed a month in the house of a Jewish family at the city of Urbnissi, learning Georgian. She soon entered into the spirit of the language and of the race which she was to make hers to such extent that few ever remember now that S. Nina was not born a Georgian—so entirely are Iveria's heart and mind wrapped in her memory—aye, those of the whole Christian Caucasus also.

The great annual feast of the local ' Gods ' (as the legend has it) was at hand. Now these ' Gods ' were only images of Ormuzd, the great One of Light. Nina, a pupil of the Eastern Wisdom, having

* Mme L. Gourevitch,

been in contact with Greek philosophy and with Arabian and Persian traditions, could not have been opposed to the cult of Ormuzd in itself. But the Iverians, then very uncultured, had made of the Deity of ancient Irān an idol clad in gold, to whom even bloody sacrifices were offered. With such wrong a pupil of the Wisdom could not put up. The way had to be cleared first of all—and so the girl-apostle choose the day of that feast to strike the first blow at the forces of darkness hovering over Iveria, the chosen land of Mary.

It was a wonderfully fine day, and on the heights above Mzhet the images of Ormuzd and his 'attendants' (clad in silver these) were ablaze with gold, emeralds and many jewels. The city was deserted for the shrine; Queen Nonna—a haughty and cruel young Queen—and King Marsan of Iveria proceed thither with their courtiers. Little they dreamed that up there, behind the lowest peasants, stood a slender, dark-eyed girl, clad in white, who was to be the Guru of them and of all their land. The 'office' began when the royal cortège arrived.

Then S. Nina retreated into a small recess in the rocks and prayed for the idol's fall Clouds began to gather, the Koura to swell, an intense storm came down from the summits of the Caucasus. All began to run for their life, amidst the growing violence of thunder and lightning. The idols swayed, fell on the slope of the rocks and rolled down into the Koura, smashed into a thousand pieces. Only one stood on the hill, calm and joyous — S. Nina. The storm abated and she came down. As she was entering Mzhet and passing the King's palace she was met by the wife of the King's gardener, Anastasia, who asked the stranger to come and stay with them. S. Nina accepted and went to dwell in the royal garden, planting there the cross given by our Lady and living in a tent. (On the spot stands now the convent of Samtavra). Then miracles began to blossom forth in the royal garden. The childless Anastasia got many children, who became later the best members of the new church. A little child was saved from death by Nina's putting him on her couch with the cross laid on his body. The converts came to Nina, and of the first and best were Sidonie, sister of the Jewish high-priest of Mzhet (there was an ancient colony of Jews) Abbiathar, and he himself. The venerable

high-priest it was who related to his girlish teacher the news to her the most important. That Jewish colony had been in close relations with Sion through centuries and, at Easter-time, it sent always one of its members with offerings to the temple. The great-grandfather of Abbiathar, Elias, was chosen to go when an invitation arrived from the high-priest Anne "to come and view the condemnation of the Man calling Himself the Messiah" of whose wonder-birth they had heard years before. The mother then said: "Go, child, but do not take part in any crime against Him who is the Word and the Mystery of the World." He departed, assisted at the 'death' of the Master, and brought away the vestment discarded by Him on the spot of martyrdom and bought from one of the Roman guard. Far away in the mountains the old mother of the young priest and his sister, also called Sidonie, were waiting, waiting for the pilgrim. On Easter Eve the mother said: "Woe to me! I feel as if somebody was striking great blows at my heart . . . They are killing the Savior . . . I shall not see the glory of Israel," and she died. Elias, all the while, was travelling home as fast as he could. On the borders of his city he was met by Sidonie, his sister, who apprised him of his mother's death and then, beholding the Robe on his arms, clasped it to her heart. But as soon as she touched it, she fell down dead. She was thus buried, with the Robe at her heart, and put into earth somewhere in the King's garden, none knew where. But he, Abbiathar, thought the place must be where a marvellous cedar was growing, it was of such exceptional height and beauty. S. Nina listened with deep emotion. So she was touching the very spot where His relic lay, the glorious Robe dreamt of from childhood's days. On that night she went to the sacred tree and watched; night by night she watched, and one night she had a vision: multitudes of black birds came flying from all points of the horizon, dropped into the Aragva river * and, alighting from its floods white like the new snow, came to sing on the cedar's branches a chorus of joy. S. Nina's pupil, Sidonie, was the reader of the dream; she prophesied to her teacher that "she, of Jerusalem, was to convert all the nations around to her Master's Law." In the meantime King Marsan was very perplexed. He, as well as his city, saw

* Affluent of the Koura.

in the destruction of the idols on the hill, a sign. "There must be some God more powerful than ours," he used to say, "may it not be this one of whom these" Christians "talk." But he took no definite steps towards either favoring or persecuting "these Christians," till Queen Nonna, who was much more dangerous as an opponent, fell ill and, all remedies failing, bent at last her pride so far as to send for the 'girl-healer' she heard so much of, to her annoyance so far. But S. Nina, so tender to the poorest child of the streets, was haughty to this woman of her own world, but not with the haughtiness of earth. She had to teach that fine head to bow to a greater Majesty, to teach the *future chelā* and saint to follow the Master's Will. "If the Queen wants me, she must come to me," was the answer that brought consternation to the palace. But—the unexpected happened. Queen Nonna came to S. Nina, lay down on her couch like the dead child of yore, and—stood up healed by the touch of the Cross. From then on the saint had a sister-worker of no mean power and ardor. But when a sick Persian Prince, visitor to King Marsan, was healed also and turned Christian, King Marsan was so frightened by the possible wrath of the Persian Court, that he threatened to kill S. Nina. He went to hunt in the mountains to think it over, was struck by lightning and blinded. It was a dark 'coming home' and in agony the King vowed that if "S. Nina's God healed his eyes, he would henceforth serve only Him." The blinded eyes opened, and straight rode the King to S. Nina's tent, where he found his wife. When the head of the land stood before her to ask for baptism, S. Nina, the Queen, Sidonie, all went down on their knees and prayed. So did the King, and they all began to cry. Sidonie, whose MS. in Georgian is one of the sources of this tale, says: "When I think of that holy moment, I still cry in my soul's joy."

The King despatched to Constantinople, to the Emperor Constantine, an imposing embassy with the entreaty to send him instructors in the faith, as the number of converts justified the establishment of a regular church. The clergy came, a bishop (of Antischia) bringing some relics as presents to the new-born church of Georgia. Marsan erected first a chapel on Mt. Bhoti, where he recovered his sight. The second temple was built at Manglis. Of this we shall speak later on.

S. Nina wished the chief temple of Georgia to be on the spot where the Christ's Robe was buried. But when the cedar was felled and cut into 6 pillars for the temple, it was not possible to move the trunk itself. Nina, praying there at night with her pupils, at dawn saw a beautiful youth surrounded by fire, and he came up to her and said 'three words' into her ear, after which she desisted from her plan to unearth Sidonie's coffin or to touch the trunk. The cedar began to fill with perfumed myrrh, and all the sick who were anointed with it recovered. Hence even the pagans held the spot in veneration. All believed in Christ, and to this day a place where the Court was baptised is called 'Mtavarta Sanatlavi' (the baptismal fount of the nobility). "Presbyter John" was consecrated bishop of Iveria. The Virgin's land was converted.

After the consecration of the new bishop the Greeks left, and S. Nina retired to the heights where, over the cave she dwelt in, every night a cross of stars was seen in the skies. At sunrise the stars separated, one withdrawing to the East, another to the West, one remaining fixed over the bishopry, the fourth over Nina's cave, high up the Mount, where a tree stood. Of that tree, later on, S. Nina made four crosses for the churches of Iveria, the fourth being sent to Bodhi or Budhi, the residence of Queen Sodjia of Kahetia, the sister-country of Georgia.

One day S. Nina left Iveria to preach the gospel to the mountaineers on the heights. With two of her deacons she went up the range of Prometheus, summit by summit, vale by vale—in the glorious stillness of the violet Caucasian nights, in the eternal snows, and the tropical glare of Kahetia.

When she descended to Budhi, to Queen Sodjia—Sophia in Christianity—she received an intimation from the higher worlds: her end was drawing near. She wrote to King Marsan asking for the bishop to come for her last communion. At once the King, Queen Nonna, the bishop, the court, hastened to obey the summons of which Queen Sodjia herself had been the bearer. Surrounded by her pupils, S. Nina related to them all her life and one of them, Princess Salome of Udjarm, the King's daughter-in-law, wrote it down from her lips. An image in metal was made of her and preserved to this day. On January 14th, 342, at Budhi, she passed away from the land she had brought to her Master's feet, after 33 years of apostlate. The King

erected over her grave the temple of S. George the Conqueror. To this day every school for girls in Georgia has a chapel in her name, and most women of the Caucasus bear her name or that of Queen Tamara, who made the Caucasus great in war. On her tomb the divine service has never been interrupted, though the first temple built in 499 was thrown down by an earthquake and erected again only in 1040. But the aisle where her body slept was spared, and it is there still with a fine marble monument, the gift of a Russian. The whole country rivalised in gifts to Buđhi: Kings of Georgia, of Imeretia, of Kahetia, their brides, Princesses of royal blood, sent presents, often their own work. Many Princes of this earth held it a honor to be bishops of her church, and their rank was held the 3rd amidst all the 47 of Georgia.

That bishopry had the supreme right of deciding on war or peace in Georgia, and the bishops went to war with the Georgian army preceded by a silver cross called 'Drochi.' Several bishops were killed at the head of the troops; thus bishop Cyril, in 1792, the last before the Kings of the land by their own free will laid their crown in Russia's hand, taking refuge under the wings of the double-headed Eagle, the image of which, by a strange coincidence they bore in their seal.*

The higher object of the Buđhi convent was education of soul and body. It had a school where philosophy was taught, also geometry and physics as well as the sacred sciences. Now it is a convent of nuns, very old and simple in appearance amidst its great, wild scenery. But the highest result of S. Nina's work in our mountains was the training of that small, but noble Georgian nation which is probably the most beautiful race on earth, physically, and one of the bravest, morally. But its chivalrous, mediæval spirit has made it unable to cope with its more cunning Caucasian neighbors and, for long, its courage served only to lead it to die heroically in the unequal fight against the brilliant Persian armies. One of the crowning episodes of that struggle was the war of the young King of Georgia, Louarsab II (son of Georges V) against the Turks, whom he had beaten as a vassal of Persia. That war was a poem worthy of the great Kshat̄triya Kings. Marvellous things happened: the

* Not so strange if we remember that in these very parts thousands of years ago was reigning the double Eagle of Hettea.

little church at Manglis, founded by S. Nina, disappeared in a dense cloud so that the Turks passed without seeing it ; at Gori an Armenian priest burned the bridge on the Koura, braving death a hundred times, and cutting the way further into the Caucasus ; a Georgian priest, Tedor, to save the King, offered himself as a guide to the enemy and brought them further away into the heart of the wilderness. He was put to a terrible death, of course. When a hard victory was thus won, the 'Suzerain' of King Louarsab, Shāh Abbas of Persia, asked for the hand of Princess Helen, his sister, * threatening otherwise to turn the land into ruins. The noble girl sacrificed herself and—for his country's sake—the young hero-King gave his consent. But when he came to visit his brother-in-law, he was asked for more : to renounce his Master. "Death then," said the King, and he was secretly hanged in his cell. When the watchers came to take the body an unearthly light shone around it (1622).

The church at Manglis still stands. Over its entrance a vine is worked in marble of such exquisite workmanship that none can nowadays execute the necessary repairs. On its roof a tree has grown, like the tree at S. Nina's cave, over which the Star of the East stood. And in the cathedral of Sion, at Tiflis, a thousand years old, shines in its humble shrine the metallic image of the Girl-Adept, above a tress of her black hair. But, following the indications of the old image, yet with all the charm of modern art, a Russian painter has reproduced the picture of the saint at the Altar, side by side with Queen Tamara. There, in the twilight of the ancient cathedral, on a May afternoon, we saw S. Nina standing like a living vision. The beautiful Arab profile and the great dark eyes were strikingly different from the traditional attitude and type of the saint. But there was in the pose of the head and in those eyes that which made us understand how that woman could achieve the Incredible—the absolute Faith, the Faith which says not "I believe" but "*I know*" ; the Faith that is certainty, because it is the Will supreme, the power of creation, that goes against all odds, that heeds no 'circumstances,' the work of one who was of the "World of Command." In Goethe's words : "A great soul gives greatness to life ; it seeks none."

NINA DE GERNET.

* It was by no means a rare occurrence for Christian princesses to marry the Moslem sovereigns at that epoch.

SEPARATENESS AND UNITY IN DAILY LIFE.

IN the consideration of a great spiritual ideal, such as Theosophy offers us in the teaching of the unity of all, we are early met by the question : "How far can we realise this ideal in daily life—how far must we subordinate it to the practical needs of the moment ?"

On first sight it would seem as if there could be no compromise ; as if either the ideal must be given up as impracticable, or, clinging to it, the practical life of affairs exchanged for the life of the recluse and the thinker. For a special set of duties adhere to the man of the world. It is his to command, to correct, to sharply separate, and respectively deal with, the good and evil in life. And though philosophically he may recognise evil as ignorance only, and as evolving good, practically, for the moment, he has to treat it as something quite different. And if the man in question be both a philosopher and a lover of humanity, such moments of conflict must mean doubt and inevitable pain. He will act according to his nature—according as the dreamy or practical side in him be the stronger. But either way there will be self-questioning and pain. For either he will seem to himself to have been false to his ideal, or else to have neglected some heed of the moment, which his practical self will tell him was a duty.

To the dreamy nature there is probably no duty more painful than this of correction. And in that strange manner in which life sometimes deals with us, it is one which we often find laid more and more upon us, as increasing perception and sensitiveness have made its performance more difficult. It is no use crying out against it, saying : "I do not wish to rule—I do not wish to guide!" Circumstance—karma—places certain power, and with it certain responsibility, in our hands, and we must either use it, or know ourselves unfaithful.

How then combine ? How keep the peace and sense of oneness which come from living in harmony with all, and at the same time discharge duties which may involve frequent correction of others ? It is not a moral question we are considering, nor yet an intellectual one. If it were only that, there could be no difficulty. Not the most sensitive conscience could see wrong, or feel wrong, in the bestowal of needed reproof. But what satisfies the conscience, may not satisfy the Spirit, and whilst our heart may be at peace in the conviction that

we have done right, our Spirit may yet be suffering from the pain of separateness. It is a pain which rises every time that we have to correct a fellow-creature, and we come to perceive that rightness and wrongness in no way affect the feeling. For the suffering does not spring from wrong, but from separateness. We have been obliged for some reason to push away a fellow-creature, and it is in alienation that the pain consists.

And if we pursue this analysis further, the second fact which meets us in connexion with this pain of Spirit is that it is not dependent upon personal affection. We may suffer more if the alienation be between ourselves and one we love, but we can still feel it, and still suffer from it, though the person in question be a stranger, and of no importance to us. It has nothing to do with the affection then, this pain, any more than with the moral nature. It is something caused solely by discord. It is a jar, which has made our oneness with all seem unreal, and our Spirit is suffering until we can get this sense of oneness back again.

How then regain it? Is it only to be done by giving up the acts that bring the pain—by relegating to others all duties of correction, and adopting some life in which study and compassion shall be the only claims? Many have seen such a path as right—the Sannyāsī of the East, the Monk of the West. And in the East, by the sharp division of the duties of householder and yogī into different periods, it would seem that the performance of both together has been regarded as impossible. And perhaps if life in the world meant always married life, it would be so; no soul can belong quite so fully to humanity as a whole, who belongs especially to any one human being. But with this concession made, is further retirement right? Probably only within those souls most attracted by retirement, will this question rise in fullest force. If the world still looks the least attractive—if there is any smallest sense of sacrifice in withdrawal from it—then the path of isolation will look the highest. But if this be not so—if a soul knows that its greatest happiness, and greatest temptation to selfishness lie in solitude, then even though solitude be the only path to harmony, well may it ask itself if for it this path be highest. And by that inner sense of truth which often precedes comprehension, such a soul in all sadness will say: “It is not my way.” And with the pain of believing itself to be choosing a lower

thing, it will yet go back to the active life which brings discord and pain and constant failure, and yet which it feels is for it the highest.

But this choice made by intuition is in time justified by reason. The day comes when the soul understands that no peace can be real which depends upon any conditions for its maintenance, and that no conditions can destroy the true peace, when once attained. And the battles and the contests from which once it shrank, seeing in them the destroyers of its peace, have become now a sort of holy crucible, in which it gladly sees all that is false in the inner life detected—all that is true, justified and strengthened.

It understands now that it does not push a soul away when it corrects an evil, but rather beckons to it to come closer, by pushing away that evil which would have prevented the union in the Spirit. And it pushes more and more fiercely at the evil—fearlessly—knowing the blows are the blows of love, as its faith in the dignity and omnipotence of the indwelling Spirit grows stronger. *This* it has learned must be the meeting-ground, and knowing this, and working for the perfect union, it no longer troubles if there cannot be momentary union on the lower ground, the temporary ground of human personality. Never for one instant now does it feel tempted to sacrifice the higher to the lower—the ultimate perfect union to the temporary imperfect one. *That* it knows would be the supreme sin—the real denial of the law of love and brotherhood. And so it fights, this soul that has gained wisdom, but fights without pain. For it knows that there is reverence and faith in every blow it strikes—and in abstinence alone would lie disloyalty and lovelessness.

The gaze has been shifted from the outer to the inner man ; it is in this way that peace together with the power of battle has been gained. For herein is the secret—the power of blending separateness with unity in daily life. We stand separate from the sin—or try to. And since sin is tied up with personalities, we clash with these personalities—not apologetically, but fearlessly. But always we know that that which gives us power to do so is our love and reverence for the One Spirit in which they share, and herein we touch unity. It is not always possible for us to feel this Spirit in all the personalities we contact in life ; we cannot always feel at once that we assist the inner man, when we do the painful thing that seems necessary to the outer ; the inner man is often momentarily beyond

our reach. But what we do in such cases is to trust our brothers to the sum total of spiritual force in the world, to the workings of the law. *We* cannot operate upon them directly, but the law will, and we have done our share by just throwing our fragment of weight upon the right side. And we show our deep faith not only in the law, but in them, when we act in this way. We have asserted in action our conviction that they must ultimately respond to the highest influence.

It is in proportion as our love and honor grow for the inner man, that we shall be able peacefully and painlessly to be exacting with the outer. We ask high things of people in proportion as we believe in their ability to achieve them. At the commencement of life we ask these high things only of a few noble souls who have won our trust. As life goes on, it becomes our settled attitude to humanity at large. And whether our fellow-creatures respond, or fail, we know that our demands are right—that such demands convey stimulus and honor, the best gift that man can ever give to brother man.

Charity has perhaps been the most misunderstood of all the virtues, and by Theosophists as much as by people of the outer world, and with less excuse. There is some excuse for people blundering who see man only in his outer aspect, or for whom 'the soul' is a somewhat hazy thing, even when they credit its existence. But we have such clear ideas about the inner Self—why can we not concentrate our attention upon this Self more easily, rendering unquestioningly our love and service to that, rather than to the outer man? For us there should be no temptation to confound charity with weakness—no danger of confusing love with leniency. With our gaze fixed on the inner man it will be love itself—the highest—which will often make us stern. But we should not suffer from any sense of harshness in so acting, as the unseeing do, for we should know that what we are taking from the human self, we are giving to the divine—we are being loyal and loving in the deepest sense.

Do we ever think in how many applications those words are true: "No man may serve two masters"? If we cling too much to the human self, we may rarely serve the divine Self with perfect faithfulness. An undue tenderness will veil our sight in some critical hour, and we shall become a millstone round the neck of those we

love, instead of the spur which should spur them onwards. It is not that the human self may not be loved, but it must be loved *second* always. Our gaze must be fixed on the inner man, and there must be no division of empire, if we would attain true service. "I the Lord thy God am a jealous God," mystically considered, voices not only a truth, but a profound warning. If we would serve the God in man—help the divine Self to evolve—we must serve that Self supremely : the Spirit, and the Spirit's needs, must come first always.

But in doing this we attain unity. In the midst of the battle, in the thickest of the strife, with the service of the One Self in our hearts, we know the joy and peace of brotherhood. There comes a time when we recognise in strife, in separateness, not the foe, but the servant of spiritual unity. We have learnt the difference between the false peace and the true. In a world of error and imperfection we no longer desire a repose which would mean stagnation. The cry of battle rings to us as the cry of progress—man's demand for that perfection which he feels the power to evolve. And as we see this in large issues, so do we see it also in small. In every blow that we ourselves are called to strike, we know that we attest our trust in the *real* man, rather than our distrust in his human form—that we offer honor, more than dishonor. And as we so strike, we find often that our hardest blows bring healing more than hurt. We do not need to wait for the working of the law—the effect is shown us even here and now. And this is the triumph of the Spirit, and the test of unity. Unity through difference—not devoid of difference ; the Spirit conquering—not evading. We have solved our problem when we reach this point—we have found how painful duty may be combined with peace. We have learnt that the secret lies in attitude, and that with the right attitude all actions may be peacefully performed. But the lesson has not come to us from books, but from life alone ; only by living has this peace with power been evolved. And knowing this, and looking back over all the stages that have carried us from self-tuition to the power of service, we recognise how deep was the wisdom of our greatest poet when he wrote :

To thine own self be true !

And it must follow as the night the day

Thou canst not then be false to any man.

LUCY C. BARTLETT.

THE LABOR ARMY.

THIS organisation was founded, 1st January, 1906, in the Dutch East Indies, by the present Commander of the Labor Army, H. R. Th. Nijland, who, after several years of hard work, succeeded in acquiring a small capital which he put at the disposal of this organisation, besides 200 hectares of land. Experience and practice, however, showed shortly afterwards that the Labor Army would have no vitality in a country, where little or no attention is paid to the spiritual currents, which, during the last ten years, are felt to a rather great extent in the western worlds. Consequently no success could be expected in our Dutch colonies, where the striving for selfish desires is assuming such an important proportion, that any kind of work showing signs of unselfish activities for the benefit of humanity, morally as well as mentally and spiritually, is met by the majority with insulting contempt and sarcastic shrugs.

Although met with disappointments, the Commander did not lose courage and decided to establish Headquarters at Amsterdam, Holland ; from that date, 17th September, 1907, the said organisation and its work have been met with great sympathy from different sides to such a large extent, that at present the Labor Army, through the co-operation of its officers and soldiers, has been able to centralise all the different departments in one building (Prinsengracht 701), where even a restaurant on vegetarian lines and a printing business are in course of construction.

The purpose of the Labor Army is to promote the prosperity, happiness and spiritual development of its members through social co-operation, and to form a nucleus of Universal Brotherhood, without representing a particular creed, being wholly unsectarian, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

A better Society requires in the first place better individuals. Therefore the Labor Army starts with the improving of the individual, bodily as well as morally, mentally as well as spiritually. In order to reach this, knowledge must be acquired of the higher laws of progress and solidarity, of the destination of humanity, of our presence here on earth and in connexion therewith, what our duties towards humanity are, besides the enlarging of our consciousness of the one

great Principle, the one great Life, the great chain that ties us together, rich or poor, developed or narrow-minded, which is even the foundation of our existence, of which spiritual power we are all manifestations in our different personalities.

The term *Labor Army* is used because, in the first place, prosperity and development can only be acquired through *labor*; in the second place on account of the great importance of labor in this organisation; and thirdly, because the laborers are joined closely together and consequently form an *army*, nearly on the same footing as the regular army; also in the Labor Army discipline prevails. Order and discipline ought to prevail everywhere. Discipline is indispensable, where, in an organisation of whatsoever nature, the members differ so largely in capacities, dispositions, designs, abilities, etc. Consequently, ranks in the Labor Army necessarily follow. The regular Army derives its great power from its discipline, expressing itself in works of destruction, whereas in the Labor Army it leads to deeds of service to humanity.

Perfection to its fullest extent does not exist. This organisation must therefore be considered as a means, a bridge, in order to obtain more perfect and more ideal conditions.

Regular meetings are held, lectures are given on all subjects which tend towards development in every direction; a monthly paper, *De Baanbreher* (The Pathway) is also published—all in order to encourage humanity to study, to know and to progress, thus forcing ignorance, the root of all evil, to disappear.

As the immediate plans of the Labor Army, the establishing of commercial departments and industrial workshops, orphan-houses, institutions for neglected children, colonies and a labor bureau, are considered and their possibility investigated. The activity of the Labor Army is principally directed towards the destruction of the root of evil, although attention is paid to the results and outcome of this cause, appearing in our world in the form of poverty, distress, misery, wretchedness and adversity.

The great spiritual principles of Love and Brotherhood, and consequently tolerance and co-operation, are the firm foundations on which the Labor Army is building, and even if the reaping of what is sown at present will take scores of years, this organisation and its officers are quite certain of the fact that the ideas which are

fought for are not only noble, pure and beautiful, but in the first place *true*, and consequently must conquer in the end for this or the next generation.

Our friends the Theosophists no doubt will greet this young organisation with great sympathy, as it tries to work in the same direction and on the same planes as they do. Although acknowledging the great importance of the fact, that thoughts contribute much towards the future enlightenment of this world, the opinion of the Labor Army is, that often deeds are more fruitful than thoughts, and that as long as we are incarnated beings on this plane, we ought to co-operate, trying to diminish as much as possible the results of the cause we are attacking.

An illness or disease can only be cured by medicines and not by lectures, and as we have around us thousands and thousands of these poor creatures, we ought to show that we are willing to administer remedies for the sake of our more unfortunate brothers, who are *one* with us.

This is what the Labor Army tries to perform. That thousands of sympathetic thoughts may be directed to the success of its workers, is the hearty desire of

CAPTAIN BRAAMS,

Labor Army, Headquarters, Amsterdam, Holland.

Ah ! Surely, to have known and to behold
 The beauty that within the soul abides,
 For this Earth blossoms and the skies unfold,
 For this the moon makes music in the tides ;
 For this Man rises from his mound of dust,
 Ranges his life and looks upon the sun,
 For this he turns and with adventurous trust
 Forsakes this world and seeks a fairer one.

EDWARD CARPENTER.

THE ETHICS OF COMPETITION.

MY chief reason for entering on an analysis of the workings of Competition lies in the fact that, almost invariably, allusions to the subject in theosophical writings and conversation are couched in terms of condemnation, and at the same time betray rather hazy notions as to its functions and influence on the social body.

And for the same reason, before plunging into my subject, I wish to sound a note of warning against the prevalent habit of placing absolute reliance on untrained ideas of right and wrong. It is the greatest mistake to imagine that the moral sense is capable of solving at sight every ethical problem no matter how intricate, and such belief is a prolific cause of the multitude of varying opinions on difficult questions such as the one we are about to discuss.

Granting this it will be conceded that, in dealing with such a problem as the ethics of competition, it is highly improbable that an off-hand judgment based merely on the unguided instinct of morality will be correct, and consequently that a close study of the question is indispensable to its solution.

Now it is useless to argue about a verbal symbol which possibly represents a different image in every single mind brought to bear on its consideration, so the first thing to do is to agree on an exact definition of 'Competition.'

What is the most prominent factor in Competition? Clearly, desire. Without this primary impulse, competition would be impossible. The next idea that emerges is plurality; next, convergence; for we find the desires of a number of units directed to one object. Then we see that such object is insufficient to satisfy all these convergent desires. Hence, conflict.

Now we have the materials for our definition: *Competition is the struggle of a number of units for the attainment of an object insufficient in itself to satisfy the desires of all.*

The propositions I shall endeavor to establish are: That competition under natural conditions is a beneficent force; that its functions are, primarily, to aid the process of evolution on all planes of being, and ultimately, to secure the *conscious co-operation* of God's children in the attainment of His purpose—perfection.

I propose to follow the action of the competitive impulse through

all stages of life of which we have any exact knowledge, and determine the results of such action, first, under normal conditions, and secondly, under abnormal conditions ; and throughout the long journey we shall find it manifesting under various forms and bearing various names.

In the Mineral stage of existence so little conflict or evolution is noticeable (save perhaps in crystal life, concerning which, interesting discoveries have been made of late years) that it may safely be neglected. We may begin then at the Vegetable stage.

In the lower kingdoms of Nature the fact has been so clearly demonstrated by Darwin and others that Evolution proceeds by the struggle for existence (in other words, competition) and the survival of the fittest, that we need touch but lightly on this section. It is well-known that in the vegetable world the multiplication of living organisms is inconceivably rapid, and that, as the total number remains fairly constant, the destruction of life (or forms ?) must consequently be enormous.

But as the offspring always vary slightly from the parents, it follows that those in whom the variation is of a favorable nature—that is, those that are more adapted to their surroundings, will live on at the expense of their fellows. Variations from the original type thus become more and more marked, and more and more numerous — each fresh type being specially adapted, by some peculiarity of structure or faculty of resistance, to continued existence and perpetuation of the species.

By this process we can conceive of the infinite variety of vegetable forms covering the earth, being evolved from a single simple germ-cell.

In the Animal stage, though the multiplication is not so rapid, still the struggle induced by the instincts of preservation of life and propagation of the species is severe enough, and in conjunction with the principle of variation of offspring noted in the lower kingdom, produces the results of immense variety of species and steady evolution from lower to higher forms of life.

I do not wish to ignore the other essential factors in the evolutionary process—the upward-pressing divine life expanding and moulding the myriad forms it ensouls, nor the hosts of beings working out the divine plan, building those forms and designing

their countless variations. But it is necessary for our present purpose to fix our attention on the one factor of strife, that competition for a share of the ever-insufficient food-supply, or the favors of the opposite sex, by which the failures are eliminated and the fit retained.

With the advent of man a profound change takes place, albeit slowly, in the conditions of life.

Whether we conceive primitive man as the ape-like savage of western science, or the divinely-guarded and civilised child of Theosophy, is immaterial. The pregnant fact remains that with the birth and growth of mind and the differentiation and refinement of desire, two new factors arise, whose tendency is to gradually eliminate the struggle for mere physical subsistence. First, by the help of intelligence man is enabled to indefinitely increase his food-supply ; indirectly by destroying his animal competitors ; directly by moulding to his will the processes of Nature and compelling her to produce an abundance of suitable food, and again by co-operation effecting results far in excess of an equal amount of isolated labor. Secondly, through the development and refinement of his perceptions, the sense of beauty in color, form and sound unfolds, giving birth to a host of new desires pertaining to a higher part of his being ; these compete with and greatly reduce in force the purely animal appetites, hunger, thirst and the sexual instinct ; the result is that the rate of propagation steadily declines. The combined effect of these two forces is to make man unique among all the living things on earth, in that he is the only one whose means of livelihood increase with his own increase, and *at a greater rate*, instead of diminishing as is the case with his inferiors. As Henry George graphically sums it up : "Both the jay-hawk and the man eat chickens, but the more jay-hawks the fewer chickens, while the more men the more chickens."

Here then we have reached a stage where the object of desire being more than sufficient for all, competition cannot exist, and we must seek it in a higher form.

The obvious objection that instantly arises in the mind, that as a matter of fact at this very moment competition of the keenest and cruellest description for the necessaries of life exists among highly intelligent peoples, will be dealt with presently.*

* Readers inclined to reject the above deduction, but willing to look more deeply into the question than is here possible, are referred to the exhaustive analysis of the Malthusian law of population in Henry George's *Progress and Poverty*.

Conceding for the moment that competition on the physical plane for sheer necessities ceases, or at least should cease, we find it operating chiefly in the domain of the mind. True that material things form still a very large proportion of the objects of competition, but having now to deal with the enormously varied powers of the Thinker, the scope of the competitive instinct becomes correspondingly widened. The mental faculties are pressed into the service of the satisfaction of the whole range of desires—from the lowest of the animal to the highest of the Ego—and the strife is now more for comfort and luxury, for success in business and politics, for the satisfaction of æsthetic tastes, the thirst for knowledge and the aspiration to create.

Throughout the whole mental development of man we find the competitive instinct exercising a controlling influence, its presence ever stimulating to progress, its absence auguring decay.

These facts are plainly manifest, whether in the rise, stagnation and fall of nations, or in the life-history of the individual. In the high latitudes where life is hard and competition keen, the constant stimulus to physical and mental effort sharpens the wits and toughens the moral fibre ; it is to the tropics, where as a rule life is easy, we must look for the stagnant peoples ; and how often have prosperity and luxury, relaxing the impetus to mental and moral effort, coming to a nation unable to bear the test, been but the prelude to its downfall.

In the individual, see how the child, dull under the unstimulating home-tuition, brightens up and develops the desire to learn when the spirit of emulation is awakened in him. The same impulse through boyhood to manhood lends support in the discomforts and sometimes dangers of the physical discipline needful for eminence in sport, nerves the man for the battle of life, supplies the incentive to strenuous mental labor for the sake of triumphs in the intellectual world. Acting freely, its functioning is felt no more oppressively than the pressure of the blood in the veins of a healthy system ; to men free from the haunting fear of poverty it serves as a constant stimulus to greater and greater excellence of design and workmanship in all the arts and crafts ; the blighting craze for cheapness is unknown, and the love of work for the work's sake replaces the desire for work for its mere money value.

And thus is man aided to conquer the fœdasic, the slothful, element in his undeveloped nature, and to rise to a higher stage in his long climb Godwards. Through it all we mark the primal motive-force, desire for an object unattainable save by mutual struggle.

Hitherto we have imagined the competitive impulse working under ideal conditions.

But now there is a singular fact to be noted. Paradoxical as it may seem, it is only with the advent of man—the reasoning beings, the divine animal—that the purpose of nature as exhibited in the action of competition seems sometimes to be thwarted, and evil springs from that which was designed to bear good. It is because man is as a God, knowing good and evil, and free to choose one or the other, either to help or hinder Nature (which choice is not possessed on the lower planes), free to convert into a curse what might be, and has been a blessing.

From this cause spring all the evils ensuing on the misdirection of the competitive force. In itself quite neutral—neither mischievous nor beneficent, resembling other forces, such as heat, electricity, thought—it may be used to promote either harmony or discord with the purpose of Nature. It is like the atmosphere: “The air we breathe exerts upon every square inch of our bodies a pressure of 15 pounds. Were this pressure exerted only on one side, it would pin us to the ground and crush us to a jelly. But being exerted on all sides, we move under it with perfect freedom.”* We have watched the force in a state of freedom, let us see its effects under pressure. Every one has heard of the fearful tragedy enacted in the Black Hole of Calcutta: 146 miserable beings of both sexes were confined within an ill-ventilated space 20 feet square for a whole night in the season when the fierce Indian sun was at its fiercest; they cried for mercy, battered the door, attempted to bribe their captors—all to no effect. “Then,” to use Macaulay’s graphic words, “the prisoners went mad with despair. They trampled each other down, fought for the places at the windows, fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies, raved, prayed, blasphemed, implored the guards to fire among them.....At length the tumult died away in low gaspings and moanings. The day broke. The Nabob had slept off his

* *Progress and Poverty.*

debauch and permitted the door to be opened," and "twenty-three ghastly figures, such as their own mothers would not have known, staggered one by one out of the charnel-house."

That was competition, pure and simple. Not a nice picture. But will any one have the hardihood to assert competition to have been the *cause* of those awful sufferings? What was it that turned brave men and gentle women into wild beasts, murdering one another in their fierce struggle? What was it but the lack of a few feet of air, and the excess of a few degrees of heat? A very little cause surely. Yet it signified much. It meant *an insufficiency of the means to maintain physical existence*. *This* imperious need it was that was responsible both for the competition and for the suffering.

Now this is an exact parallel—*exact*, I repeat—in every particular, with the struggle going on around us every day.

Man, in the exercise of his freedom to thwart nature, creates abnormal conditions of life, such as the grasping by a few of the essential elements of physical existence required by all, whether sun, air, water or soil; under these conditions competition is confined, warped, distorted; the old struggle for existence, from which the animal-man had ages ago been emancipated by the Thinker, and which should still be confined to the brutes, is once more thrust upon him with vastly enhanced intensity, with his extended knowledge and powers concentrated on the struggle, it becomes a diabolical strife as far surpassing in fierceness and cruelty the battle of the brutes as his capacity for complex forms of enjoyment transcends their simple pleasures.

Men and women are not angels—far from it; yet neither are they devils. Give them but the opportunity to live as human beings instead of as beasts, abolish the premium on selfishness that exists now, and the brute will soon give place to the man, the instincts of avarice fostered by the fear of poverty will sink into insignificance, and the good in men now smothered will shine out and will outweigh the evil.

As to the cause of this blot on our civilisation, poverty in the midst of abundance, it does not come within the scope of this paper to enquire; but it behoves every earnest thinker to seek and remove it to the extent of his power, for not till it is removed can our message reach the lowest members of our race. Small thanks can the child-

soul give for spiritual food, when his body craves sustenance and the cry of starving little ones pierces his ear and his heart.

Now, as man rises out of the plane of Intellect with its rajāsic elements of separateness, striving towards the spiritual plane, competition becomes weaker and less manifest ; its work becomes lighter as the object of its existence draws near. The only forms under which we here find it are emulation and generous rivalry, begotten by the growing feelings of self-respect and desire for first place in the esteem and love of fellow-men. When even these higher promptings are transmuted into the all-compelling forces of self-ruling duty and self-forgetting love, then Competition ceases to be; its work is accomplished.

Now there are two striking facts disclosed by our enquiry ; first : The object of struggle in the unit is quite different from the object aimed at by the race ; or, in other words, Nature achieves her object indirectly through the ignorant efforts of the unit to satisfy some purely personal desire.

Thus, in the Vegetable Kingdom, the object sought by the unit is life—simply ; the object attained by Nature is the continuous evolution of the type. In the Animal Kingdom the object of strife is again life, and also satisfaction of the physical appetites ; the object attained by Nature is the physical development of the race and preparation for mental growth. In man the same conditions obtain, only modified by the workings of the Thinker. On the mental plane, the ambition for success in the many fields of intellectual battle fulfils again the purpose of Nature in arousing a love of knowledge for its own sake. Similarly on the moral plane, the desire for eminence in the opinion of one's fellows is one of God's means for awakening in the human soul the love of virtue, duty and self-sacrifice.

The other principle that emerges is : That on arrival at certain points in evolution the force of competition becomes latent, or attains equilibrium. Such a point is reached when, under normal conditions, the developed reason in man, brought to bear on the pursuit of animal needs, so increases his means of subsistence as to obviate all need for struggle ; that is, *when man's efforts are no longer indirectly but directly in line with Nature's*. On the mental plane such a point is attained when God's plan of mental development is directly assisted by man in *the voluntary cultivation of the intellect*. Even under

abnormal conditions the fruits of Competition are the divine qualities of Power and Will.

On the highest plane this point is achieved when desire exists for nothing lower than the well-being and progress of the race ; here at last we find growing the *conscious desire* to work with God towards the goal of the Universe. But here we see the competitive force steadily waning as if with the near approach to the completion of its task. What conclusion then must be drawn? That the force of Competition sustains the impulse towards perfection up to that point where emerges *the conscious co-operation of man with God*.

Having established our main proposition, one or two corollaries only remain to be deduced.

Of these the most obvious is that competition, like other natural forces, is a good servant but a bad master ; that its distortion on the one hand, or ignorant attempts to stifle it on the other, can only end in disaster.

Further, it is clear that a state of existence in which competition is one of the factors is not unnatural, and therefore not necessarily immoral. But where the force, instead of being free and unfelt as the air, exists in a terribly aggravated form, a grave departure from the normal is indicated, calling for earnest study and labor to set things right—*not* for vague denunciations of the apparent cause.

Finally we may learn that Freedom—not additional restrictions nor Governmental spoon-feeding, but Freedom—for each unit, limited only by the equal freedom of all others, is the first and greatest remedy for our social ills. In this fifth great Race, whose characteristic is independence, whose chief lesson is self-reliance, we shall all make mistakes, but the less restriction and protection we have, the sooner the results of our mistakes will come home to us, and the sooner shall we learn our final lesson to *willingly* co-operate with one another and with God.

F. G. C. HYNES.



THE SEARCH FOR GOD.

A LECTURE BY ANNIE BESANT.

(Concluded from p. 327.)

AND side by side with all those lower Gods, or Angels, at the head of whom was the great Deity, the Sun, side by side with that teaching for the masses of the people we find a loftier teaching for the more thoughtful, for the more developed, for those who were capable of a higher range of thought, a wider sweep of devotion. Side by side with all the hymns chanted to these lower deities in nature, you will find conceptions given of One God, threefold ever in His manifestation, but for the most part presented as the object of worship in His Unity—threefold as regards the evolution of a universe ; single when regarded as the object of worship for the Soul. And if we study either those Chinese books to which I alluded, or the Upaniṣaṭs, or the Vedas, we find ourselves transported into a conception of God which is unshackled off the lower limitations, which

has risen above all these more concrete forms, which presents itself to the intellect as an object of contemplation, as well as to the heart as an object of worship. And then we find it taught that God is one, and that the Spirit of man is one with God.

I said at the beginning that the human soul is always searching for God : here we find the reason for that continual search. The Spirit in man is himself God ; the Spirit in man is a germ of the divine Life, poured out from the highest God, from the first LOGOS as we say, in our theosophical phrase, from the one from whom the second and third proceed. That first manifestation of Deity pours Himself out into man as the human Spirit, which is to unfold through countless reincarnations. Here is the secret of the search for God ; man is seeking his innermost Self, is seeking the very centre of his own being.

While it was necessary, and is necessary, in all the earlier stages of religious instruction, to give God as outside the worshipper, as outside the man ; while this is necessary, in order that the germs of love and adoration and worship may develop in the Soul, without which development no true knowledge of God may be ; yet every great religion has put before the worshipper as the goal of his search union with the object of his worship. It matters not how limited, how concrete the God ; it matters not how imperfect the lower conceptions of God which that religion may present ; always we find, as we study it, that the pupil is led step by step, by hint thrown out after hint, even in the most exoteric of its Scriptures, which declare that the ending of the worship is union with the object of the worship, a union entire and perfect, a union which recognises identity of nature.

Let us take, for instance, the religion which is the religion of this land,* a religion which, in some of its presentments, gives very crude ideas of God. We know and can trace why those ideas are crude. We see when we are taking, say, the old Jewish Scriptures, that we are there face to face, in the published Scriptures, with a teaching of the Divine nature only fitted for a pupil in the lowest stage of religious growth. How is it possible to read such a book as Genesis, and not recognise that in that book we have been given the idea of God which

* The lecture was given in England, where Christianity is dominant.

is fitted for the most uninstructed, the most untrained, the most undeveloped men ? We cannot take the conceptions which are given in the early chapters, of the Deity walking in the garden in the cool of the day ; of the Deity who comes down to see the tower which men have builded, and who confuses their language lest their tower should reach heaven, and He Himself should not be able to restrain them ; we cannot read those chapters without recognising that we are in the midst of a people of the most limited and crude notions of the Divine. And when we recognise that, we cannot accept such ideas to-day as being anything but grotesque to ourselves, even blasphemous if we try to believe them. We cannot see that without also understanding that still, amongst the most uneducated, there are those who are in that undeveloped condition of mind, unevolved souls which find such conceptions helpful and satisfying. When we find them in the Christianity of our own day, we know that they can only appeal to those who are in the lower stages of evolution, and we see at once how much those conceptions have led up to scepticism in the educated classes, and have made them throw aside entirely a religion which seemed to enforce those as part of its teaching to men.

Now, the throwing aside entirely of the lower conceptions is hasty and unwise, where you are dealing with people in that lower stage of evolution. Christianity does not amiss in leaving those conceptions for the teaching of the least educated, of the least developed. If they were not there, some souls would not be able to get at any ideas of God at all ; for the very thing which outrages the educated intellect, the narrowness of conception, is that which makes the idea graspable by the utterly unevolved intelligence. That being so, we should not be impatient with them, should not desire to throw them aside ; above all, we should never cast on them contempt or scorn, for to do so is to strike away for other souls the ladder up which our own souls in the past have climbed. There were times when those conceptions were necessary for our own growth ; there were times when those anthropomorphic ideas of God were necessary to stir in us the earliest movings of an intelligence that began to recognise a Divine Being. Why should we grudge to others that which in the past was useful to ourselves ? Why should we wish to take away from that which makes any conception possible, which enables them to begin their real searching after God ?

But, bound up in the same volume as those early and crude conceptions, given by the authority of the same church, and put on one level as Canonical Scriptures, we find conceptions of God and of man's union with God which give all that is necessary for the higher spiritual idea. Let us take, for instance, that verse written by S. Paul, when he is tracing the end of evolution, where he is leading the thought of his converts onward step by step to the end, the final goal of man. He speaks of the time when death, the last enemy of man, shall be destroyed ; he speaks of the time when all shall have become subject to the Son, to the second manifested Deity, the second LOGOS, as we say, the Christ Spirit, as the Christian would phrase it ; when all are subject to the Son, then he goes on to say : " Then shall the Son Himself become subject unto Him that put all things under Him, and God shall be all in all ; " an identity of nature, a unity of existence, all summed up in the One, the human Spirit recognising its identity with the divine. And you may remember that in the fourth Gospel, in the prayer put into the mouth of Jesus just ere the crucifixion scene ; you may remember how His prayer for His disciples took exactly those two stages : first that they might become one in Him ; that is, that the Christ in them might be developed, the Son-ship in them made perfect ; then that they might become one with the Father, one in the perfect unity of the Son merged in the Father's life.

So we can see in the Christian religion, as it is around us to-day, these two extremes that we find all through history ; the child-conception suitable for the childish mind ; the highest conception of the mystic and philosopher, the identity of God and man. All the stages between these two are filled up in the different religions, and are traced one by one in the evolution of the human soul ; a revelation of God in some man who has attained to Divinity.

The form in which Divinity is expressed, which has more power perchance than any other over the minds and hearts of men, is that of the Divine Man. In every religion, one perfect Man stands as the representative of God, towards whom the human soul aspires, towards whom the human life evolves. You find it in the Hindū faith, you find it in the Buđđhist, you find it in the Zoroastrian, you find it in the Christian. Round some perfect human life the heart-strings cling, and that perfect human life is seen as God manifest in

man ; it is the most fruitful of all the conceptions of the Divine, the one which, in the history of the human race, has exerted the greatest power in stimulating the growth of the human soul ; because the aspiring human heart and intelligence sees in the humanity of the object of its worship a link with itself which makes it recognise its own Divinity. Manhood in the God-man becomes so fair that it is a worthy object of worship. At the same time the humanity links the object to the worshipper, and makes him not utterly out of reach as an object to imitate; to reproduce, in the life. When we remember the law of our nature that our thought is creative ; that as we think, we become ; as we think, we grow ; that the character is built by thought, and that the object of contemplation is that to which gradually we are assimilated as we meditate upon it with concentrated attention ; when we remember that law of our life and our growth, we shall realise the priceless value of all these God-men in history, who have served as symbols and presentations of Divinity to man. Dwelling on Them in thought, man becomes Divine ; contemplating Them in imagination, Their image transforms the worshipper into Their own likeness ; and inasmuch as all conceptions of God are valuable only as they help to make swifter the evolution of the Divinity within us, the higher the conception that is given us for our worship, the more rapid will be our evolution into the likeness of that which we adore.

When we have reached in this a certain stage ; when our worship of our conception of the Divine has grown and has expanded ; then we begin to take that step that I spoke of before, where Divinity is seen as immanent within us, not only around us, everywhere and in everything. We begin to realise that the God we are seeking is hidden within our own heart ; that His life is the life that is surging within us, the root of every lofty inspiration, the source of every effort upward, that we make. We recognise, at once with reverence and with joy, that the life that is within us is the life that is in the universe ; that in our smaller universe of individualised existence is the very same centre of all life and growth, as we see outside us in the mighty manifestation of the Logos, the source of all life in His universe. We see what is meant by that old maxim "as above, so below," and we recognise that what the Logos is to the universe, the life in us is to our own individual evolution ; we

know that man can only see God as he becomes God himself, and that all the limitations which in the past we have placed upon Deity are limitations within ourselves that made our vision imperfect. We begin imperfectly to realise that not only is He above us and through us, and in us ; the source of our life, the centre of our being ; but that there is also in everything in the world around us the One Life, the One Beauty, the One Self.

As that dawns slowly on us all the world changes and becomes fair and good. Then, for the first time, we begin to realise what evolution means ; how the Self in all is manifesting something of himself ; and how that very diversity around us, which troubled us in the past because of the imperfections of the separate objects, is really only due to the immensity that is striving to express itself ; the greater the diversity around us the more of God is revealed.

In the exoteric and limited religions, every man desires that other men should accept *his* idea of God. To him his idea is the only true idea, and every other idea is mistaken ; his attempt is always to make other people agree with him, to make other people worship his God, to carry his God with him everywhere and present it as an object of universal adoration. That is the tendency of the limited religion ; that is the thought of the man who is still thinking of God as some limited Being, in some particular place, who reveals Himself in some special form to men. Out of that have grown all the evils of religion ; out of that all persecutions and all wars that have made the name of religion hateful in the hearts and in the minds of many ; out of that every persecution ; every rack and every stake has had its root in that narrow idea of God in the attempt to impose upon others the limited conception of our own intellect and our own heart. Hence all missionary efforts to convert other people to our particular view of God ; hence all attempts to proselytise, in order that others may worship where we worship and bow down where we bow down.

The truth of God is the reverse of that, and the Divine Life, all through the growth of the world, has been whispering the contrary story into the deaf ears of man, by all the diversity that we see around us in nature, by the infinite variety that we recognise in the physical world, by the fact that even in the leaves on the trees we cannot find two that are identical, by the endless variation of color

and of form, beautiful each one of them but each with a beauty of its own. In this way, in the world which is the materialised garment of God, God has been whispering to man the secret of His infinite variety. What we need in religion is not one conception of God, but that every man should have his own conception of God and strive to widen it as his own life grows more divine ; that each one of us, seeing the conception of our brother, may learn from that something that we had not in our own, and so may work out the very purpose of evolution, the unity in infinite diversity. Each should form for himself his own conception of the Divine. It will be according to his own divinity, according to his stage in evolution. Let him think his highest, his best, his noblest ; let him think the very grandest thought that his intellect can image ; having made that image, let him realise that only one ray of the Divine Light shines through it, and that perfect as it is to him, it is but one facet of the everlasting Beauty. As his soul aspires towards it and becomes like it, image after image will rise before him, higher and higher, and with every growth in himself his idea of God will become more beautiful. And as each ideal is clearly and definitely realised it fades away, and a mightier and grander is seen unveiled beyond. Veil after veil we throw aside, as in our search we mount higher and more inwards, and ever the veils become more translucent, and a Beauty more ravishing reveals itself to the soul. But those who have risen highest, those who know the most, those who in themselves are showing through most of the Divine Light, they are the first to say that the veil that hides Him is thick before their eyes, and that while they have left behind them a million ideas of God, there yet shines out a light before them that ever grows brighter as veil after veil falls away, and that there ever remains a veil alike to the heart and to the intellect, a light that never can truly be known till the Spirit is one with the life whence he came. Thus, in the searching, many and many an image will be seen. Let us fear not and faint not because we cannot yet know the ultimate, nor yet reach the end. We grow by our seeking, rather than by our finding ; we grow by our aspiring, rather than by our realising ; and it is true that He whom we seek being infinite, the search can never have an end, although as we ourselves become diviner, the horizon of the Divine will stretch vaster and vaster before the eyes of the Spirit—until at last we find ourselves at home in Him, and are Himself.

CHINESE BUDDHISM.

[The following extracts are from the *Fa Pao T'an Ching*, a book which Dr. Schröder alluded to on p. 83 of the present volume. Mr. Medhurst writes :

"I have just seen the October number of *The Theosophist*, and notice on page 83 a reference to the *Fa Pao T'an Ching*. Some five years ago I translated some portions of this most interesting work, and they have been lying, with other Chinese translations, in my trunk. Perhaps you would like to publish the enclosed, as a supplement to the articles in the October *Theosophist*. I have not seen any translation of them, and I do not know that the book has been translated. These notes of mine have not been published before. If ever I am permitted to return to China, the *Fa Pao T'an Ching* is one of the many books I would like to translate in their entirety. My copy was given me by an abbot to whom I applied, as a sympathetic investigator, for the most correct interpretation of Buddhist teaching."

THE FA PAO T'AN CHING.

Sayings of Hui-neng :

There is no difference between the Buddha-heart, the wise and the stupid.

Buddha is the root-heart ; leave this, there is no Buddha.

The powers of the mind are commensurate with space, without bounds, shape, color, position, size or motion ; free from limitations, of being and not-being, of right and of wrong, of beginning and of end.

Even the vulgar are Buddhas ; what is vexatious is the personality.

Formerly I was deceived, then I was among the vulgar ; subsequently I became enlightened, then I was a Buddha.

Formerly I was concerned with the visible, then I was full of distress ; afterwards I abandoned the visible, then I attained Myself.

Wisdom consists in ever observing one's Self.

When the heart neither rests in the interior nor the exterior, and has put away seeking for fruit, it can go where it will without hindrance.

To the unenlightened Buddha is one with all that lives ; to those who know, everything that lives is Buddha.

Who genuinely realises the truth will not see the faults of his generation ; one who perceives the errors of others, has errors which are errors indeed.

Buddha's Law is in the world. He who forsakes the world to seek reality is like one who should look for horns on a hare.

During a Council a disciple enquired as to the efficacy of repeating 'O-mit'o-fo,' as a help towards reaching the western paradise (Sukhāvaṣī). Hui-Neng replied : The unenlightened repeat the mantram with the hope of being born there ; the enlightened tranquillise their hearts according to the teaching of the Buddha, for Sukhāvaṣī (literally "The Abode of Buddha") follows the heart that is still. The majority of mankind are foolish, and not understanding their own natures rush to the East or to the West (in search of peace) ignorant that the seat of calm is within themselves. To the enlightened all places are alike. Therefore Buddha said : "Peace and happiness follow me wherever I go." If, honorable Sir, your heart is perfect, Sukhāvaṣī is near by ; if however you cherish evil thoughts, it will be a difficult place for you to reach, though you repeat mantrams continually.

Unswerving and perfect recognition of Reality is the root of all religion.

The practice of religion by the enlightened does not consist of discussions.

He who practises samādhi, his heart is fixed, wherever he is, whether he is walking, resting, sitting or lying.

Where the heart is pure there is the worshipping congregation, there is The Pure Land (Nirvāṇa).

When the mind no longer rests in Scriptures or ceremonies, TAO is unobstructed.

This is my teaching, which is part of the esoteric doctrines : the first step, and that which is the beginning (lit. ancestor) is *no thought* ; *no inclination* is the essence (Buddha) ; *no locality* is all-important (the foot). What is meant by 'no inclinations' ? Although coming across predilections being without bias towards them. What is meant by 'no thought' ? Obligated to think and yet as though not thinking at all. What is meant by 'no locality' ? The natural disposition of mankind is to have regard to goodness and wickedness, beauty and ugliness, and from these arise enmities and friendships,

sharp words and quarrels. Now regard all this (these various distinctions) as non-existent ; think nothing of grudges and injuries ; in the midst of the activities of thought do not stop to think of previous happenings. If you begin to think of what is past, of what is present, and of what may come, your thoughts will become inextricably entangled ; this is called being fastened and bound. According to all the teachings, when the thoughts rest nowhere there is no bondage. This is the meaning of the saying that to know no locality is all-important.

Regard all forms as formless. To be able to separate one's Self from all affections is the pith of tranquillity. This is the explanation of what is said as ' no inclination ' being the essence.

Let the heart rest in no circumstances, nor the mouth * make mention of them, and keep your thoughts ever apart. Yet if you only withdraw thought from what is external, expecting thus to bring all thought to an end, although your thoughts with regard to this or that may die, they will be born again in regard to something else. This is a great error. Mere hearers of doctrine may fail to understand, and may be deceived ; that perhaps would not much matter, but when they attempt to instruct others, while themselves deluded, they rival the teaching of the Buddha. Hence ' no thought ' is placed at the beginning of all instruction.

Let us again consider why ' no thought ' is placed at the beginning. It is because when men say ' We perceive the Higher Self,' the deluded allow their thoughts to rest in some phase, and from this arise false discernments, all sorts of physical and vain hopes. Now from the first the Higher Self has been free from qualities, and if one imagines they can impart such to it, that indeed will bring physical troubles and disappointments. Therefore this is the Buddhist doctrine : No thought is the beginning.

Truth springs from the Higher Self, it cannot be found in the eyes, ears, nose or tongue.

There is a soul in Truth and therefore Truth thinks right, but Truth has neither ears, eyes, nor form nor sound.

There is a soul in Truth, and therefore Truth thinks right,

* I have corrected the text here, substituting mouth for speaking evidently a misprint.

but though the senses perform their functions material conditions do not affect Truth—the True Soul is ever self-existent.

What is meant by sitting in meditation ? It is to perceive this Law without screen or obstruction, and to have the heart free from the exterior distinctions of goodness and vice ; fixed, immovable upon the Self within.

Ḍhyāna is to be separated from all form, the inner Self firmly fixed.

To perceive the tranquility of the Root-Self in the midst of all, that is to regulate one's self, and put everything into practice...This is to establish the doctrine of the Buddha.

This is the gate to Ḍhyāna. It cannot be attained through the mind, nor by purity, neither is it inaction. You would rely on the mind, but the mind is māyā ; you would rely on purity, but the Self of man has always been pure. The truth has only been covered by delusive thought ; when these are absent the Self is seen to be spontaneously tranquil. You think 'I will be tranquil,' and a delusive tranquillity is born. Now an illusion is not an entity in a certain place, but the moment attention is drawn to it there is the illusion. Tranquillity is formless, but it is evident you give it form when you conceive it. Speak of it as a labor, or a calculation, and you veil the root of the Self ; moreover you put tranquillity into bondage.

If you would cultivate inaction when you see men you will not perceive their failings or their errors. This is the spontaneous immobility of the Self.

Some who are deluded sit in meditation, but when they open their mouth they talk of the perfections and the imperfections, the virtues and the shortcomings, the excellencies and the vices, of others, such act contrary to The Teaching.*

There is nothing (no thing) to enjoy anything, and therefore there is nothing (no thing) that is not enjoyed.†

The following passage bears a striking correspondence to *The Classic of Purity* :

Not only must your mind be as a vacuum, but you must lose

* A chapter follows here which I have not translated, but which may be summarised thus : Form may be recognised, but it should not be allowed to influence ; abstraction also is a means not an end.

† He further warns his disciples that Nirvāna cannot be enjoyed so long as there is any anticipation of nirvānic bliss, as such anticipation is a form, and transcendence of all form constitutes the essence of Nirvāna.

consciousness of its vacuity, responding to every demand, performing every duty, without any disturbance of the inner void ; whether active or passive, without emotion ; forgetting such distinctions as 'vulgar,' 'holy', 'passionate' ; extinguishing consciousness of ability, and regarding spirit and form as one, then you will indeed have samādhi.

(If one sees the Self it does not matter what one thinks of the Bodhi-tree (*i.e.*, the tree beneath which Buddha obtained His freedom), Nirvāṇa, the method of liberation, or perceptions. There are indeed no necessary dogmas, though all dogmas are included in the Truth. (To him who understands, all names are the same ; to him who sees the Self, faith and unbelief are the same ; he finds every situation alike free from obstacles, performs his duty in each without embarrassment, speaks the right word at the right time, and completely adapts himself to his environments. As he never forgets the Self he never loses his Self-existing intuitions, but rejoices in samādhi. This is what we understand by seeing the Self.)

The following are selected from the eighth chapter, which records a conversation between Hui-Neng and a messenger from the Emperor Li Hsien (A.D. 1408-1466), sent to invite the Patriarch to the Imperial Court. Hui-Neng excused himself on the plea of being sick, and was subsequently distinguished with some honorary titles conferred on him by the Emperor, who also repaired his monastery :

Truth is to be found in the enlightenment of the heart, not in sitting to meditate.

Ordinary people see a distinction between that which is light and that which is not light ; the wise comprehend the whole, their Self is single. The Self which is single is the True Self. The True Self dwells among the humble and the foolish and is not lessened ; it is among the worthies and the just and is not increased ; it abides among troubles and vexations and is not disturbed ; it resides among abstractions and quietisms and is not motionless. It is neither short nor long ; it neither comes nor goes ; it is not in the centre, nor is it either within or without ; it is not born, neither does it die. Such is the appearance of The Self ! It abides eternally without removing. *If it must be named, then call it The Tao.*

The following extracts are from the tenth chapter dealing with

the Patriarch's death and burial. These are some of his farewell instructions :

The Law has no second, neither has The Self selves.

- Tranquillity is the rule. —

There are not a number of teachers.

I warn you all against mere repose and vacuity of heart.

(As regards The Self it is naturally pure, neither taking nor giving. Each must rely on his own efforts, acting according to opportunity.)

Bend all your energies to understand what I am about to say as to how you shall hereafter instruct those who are deceived... Know then that the Buddha-nature is in all that lives. If you do not know this you will not find the Buddha, though you search for Him through ten thousand kalpas. I will instruct you concerning The Self and all that lives, concerning The Self and the Buddha-nature. To see the Buddha you have only to recognise all that lives. Living creatures are deceived regarding the Buddha, but the Buddha is not deceived regarding living creatures. To the enlightened Self Buddha is all that lives. To the self that is still deceived the Buddha is one of those that live. To the self that is defective (lit. average), all that lives is Buddha. To the self that is deflected, the Buddha is as the rest of living creatures. When your mind is evil and crooked the Buddha will appear to you as scattered among all the living, but when your thoughts are balanced, you will know that whatever lives is Buddha. I myself am a Buddha, and this Buddha is the TRUE BUDDHA. If I myself have no Buddha-heart, then where shall the TRUE BUDDHA be found ? Know then, all of you, that you yourselves are Buddhas. On no account distrust this ! Outside of yourselves there is nought that can be established. All teachings and doctrines are born from within yourselves.

Continue to live here in peace. After I am gone do not follow the customs of the world. You will not be my true disciples and will act contrary to the law if you lament, receive condolences, or wear mourning. Your only duty is to turn your hearts towards the recognition of the Self, which neither moves nor rests, which is not born and which does not die, which neither goes nor comes, which is neither right nor wrong, and which does not reside here nor yet depart. I fear lest deceived you should fail to grasp my meaning, and therefore

once again, I exhort you to perceive The Self. After I am gone continue to follow these instructions as though I were still among you. Were I to remain in the world and my instructions were to be set aside, of what use would my presence be ?

C. S. MEDHURST.

COMPENSATION.

Climb higher, friend ;
 Fear not the distance that before you lies ;
 Others than you have striven for the prize ;
 Work toward the end.

Then, if you gain it not, do not despair ;
 Another yet may breathe the purer air
 To you denied.

Be help for him. Wherein your failure lay
 Show him, that he, aspiring likewise, may
 Be glad you tried.

Cease murmuring, ye sowers in life's field !
 What though the harvest to you little yield ?
 Work faithfully.

This your reward ; a privilege indeed
 Is it to help one's fellow. Sow the seed
 Most carefully.

For, though the fruit to you may be unknown,
 Some pilgrim, yet to come, shall find it grown
 Full perfectly.

MARIE BAUMANN.

THE SECRET OF THE SILENCE.

(Continued from p. 344).

NOW it is affirmed by those who have realised the facts, that 'we' are not ultimately bound, and that 'we' may transcend, if not destroy, these illusory dualistic limitations, and therefore their unitary negation : *i.e.*, the domain of the one and the many, 'that' and 'this.'

That this expansion of consciousness should have been chiefly envisaged and described in terms which imply—as in the Vedānta system—this absorption or dissipation or negation of the illusory many in the ultimate one, here seen as that Ātman which is Brahman, is quite natural but begs the question it is intended to solve, for Ātman is not alone to be taken as expressive of 'this' or 'that' but as including the transcension of all duality. Their 'transcension' implies and is here viewed, as a transcending of any conceivable form of duality whatsoever, even that of the many and the one.

Obviously the term 'transcension' implies the existence of an opposite 'contraction' like all other relative terms, and we have no others ; but it is defined here, as further, implying a *paradox*, *i.e.* a proceeding simultaneously in opposite directions, without any motion at all. Of course all and every problem ever stated could be *solved by a paradox*, understood as simply a restatement of the original difficulty in other terms. But something far more profound than its ordinary superficial definition is here indicated. There is a recognition of the mystery of life ; of the duality of manifestation ; of view-points altering values, and of 'transcension' dissipating all these relativities in gnosis ; also that the marvellous and hidden powers of the mind of man are expressed in forms in which it is often impossible at present for our dim eyes to discern the life ; and that although "as above so below" still from below it remains of necessity a paradox.

On the one hand we conceive the consciousness to expand and overleap all bounds, from within OUT ; on the other hand it contracts idealistically inward, from without IN ; culminating

* A catholic critic remarks on the above, that "from our viewpoint dualism cannot be destroyed, but the realisation of the union within the infinite Divine Consciousness is the postulate of the mystic, and the basis of Religion."

simultaneously in a cessation of all 'motion,' thus resulting in what is here termed 'transcension'; poetically figured as liberation from the wheel of routine or the stateless transcendental calm, Nirvāṇa.

Thus it may be said at this point that although the term is defined as far as possible, still the problem is resolved for the moment by a paradox. That is true. Further, our normal limitations necessitate it. For instance, the statements of Copernicus were, and still appear to be, quite obviously wrong, yet they are now accepted as the most accurate description of the facts; evidently both views are 'right' from their various levels of ignorance or knowledge, but it is equally certain that neither is final, and that all kindred problems are purely relative, to the level of intellectual insight, comprehension and dispassion from which they are viewed.

If the foregoing summary, analysis, and synthesis be in the main correct then the nexus between our postulates 'this' illusion and 'that' reality, is the 'individual's' thinking principle, apparitionally termed a personality or nāmarūpa. The term consciousness, or awareness, is used as the cosmic aspect of the nexus, expressing all vital manifestations not actually self-conscious, and so on with the still vaguer term mind, and other expressions denoting manifestation in general.

This thinking principle is looked upon as a relation or interplay between its inseparable postulates, because "all thinking is relationing" and because of its well-defined limitations in the domain of cosmic possibility. Yet at the same time it is recognised to be the vehicle of power, for active manifestation, with a passive or rest, or reality side in counter-balance; which it appears quite futile to attempt to measure or apprise (*i.e.*, 'that' reality side) in other than terms of negation, until realisation supervenes, when negation may be seen to apply solely to the Eternal!

Thus the thinking principle, however we idealistically define it turns out, in the words of Herbert Spencer, to be a "moving equilibrium" in manifestation. A dynamic-relation, which if it be endowed with immeasurable possibilities on the one side, is so strictly limited to its conceptual actualities on the other, as to be regarded by some as incapable of much further 'unfolding,' without the postulate of an ego-entity, or persistent personality, as the substratum of these relationings. But the postulating of an ego-entity, or

persistent personality, as the reservoir or substratum of these happenings would appear quite gratuitous, if all things, including the phantasmal egos ideating them, are nothing but mentation or cosmic-ideation. On the opposite view "if the personality be concerned as a substratum or substance," we have a reason for its limitation, but if not there appears to be no such reason. Then one would postulate the finite self within the infinite Self, and it would follow that there would be finite and infinite knowledge, the finite constantly approaching but never being merged or destroyed in the infinite. Here however the personalities or ego-entities are viewed as no more than vehicles, illusive and transitory, in and through which the universal power is manifested as mentation. A full discussion of the particular, being no more than an illusory moment in cosmic-ideation, is not possible with the fragment of knowledge available; but certainly it may be said that, viewed on these lines, the nexus being the transitory self-conscious relation, or interplay, gives no basis for the hypothetical assumption of the persistence of personality. If it were replied that the very concept of the thinking-principle is but that of a whole made up of particulars (*i.e.*, personalities) and that they are after all the points at issue, their merely relative importance and utter cosmic insignificance, may be shown in the meaning underlying the saying of Michael Angelo, that although "trifles make perfection, perfection is no trifle," and indeed it is perhaps impossible to dispose of these points or trifles without the use of paradox; but then as Lao-Tze observes, "the truest sayings are paradoxical"—and also our dualistic and anthropomorphic language adds to the difficulty. Hence perhaps personalities both are and are not—it again depends how you look at them—view-points altering values. So that without confusion, it is even possible that one might *see* through them—and then?

[My friendly critic comments :

"We have the beatific vision, but WE have it. The finite self knows and is transfigured by the infinite." Or 'we' think 'we have it' but perhaps not; 'we' seem to remember it, and the afterglow of the vision is with us, because the vehicles reflect the light of the illumination. Therefore all 'we' ever speak of is a *vision*, not a *gnosis*; a representation, not the actual realisation of the fact of transcendence! One may note that clear thoughts

no matter when and by whomsoever uttered, are in their substance similar, if not identical, often even in expression—so much so, that another often says what we have thought or *vice versâ*. We think alike ; which looks very much as if the realm of ideation were common to us all. But if mentality is bound, what is it that appears to undergo this paradoxical transcension ? For although any particular aspect of mentality might be supposed to transcend its present limitations, even up to its utmost bounds, it could not be supposed to transcend itself, *i.e.*, if its very being as such, is these limitations. But then whence comes this concept overleaping bounds, this insight of the truth of paradox, is not that from a faculty that is not bound as mentation within the realm of its limitations ? Surely the answer might seem even, in the most philosophic eye, to be suggested to us in the Upaniṣhaṭ verse :

“ In the infinite illusion of the universe
The soul sleeps. When it awakes
Then there wakes in it the Eternal,
Free from time, and sleep, and dreams.”]

So that this ‘soul,’ this Self, this Ātman, is the eternal ‘I’ that is ‘IT’ : whence to us, there seems to spring this paradox conceptual—the concept of ‘transcension.’ Overmarking and intuiting ‘this’ and ‘that’—our dualistic plane of limitation to the many and the one—until expansion and contraction merge, and if ‘we’ disappear, the ‘I’ awakes !

But to return : in any case, if the notion of liberation or transcension be a dream, it is as real as the rest of the play in the opinion of those who have attained it. And what shall be said of the ‘power’ certainly possessed by man at a certain stage of his ‘unfolding,’ of transcending and annulling the so-called ‘iron-laws’ of an everlasting, illusory, routine, necessity ! Must we not say : “ well, if this ‘power’ be it an hallucination, it is a victorious one and good for man ? ”

What does it matter to us, if we learn the power of transcending this illusion, this purely relative reality, that some should label this supreme faculty, ‘delusion,’ ‘self-hypnotism’ or what-not ? It does not alter the *fact*. For in this case, what seemed to be delusions turn out to be facts, or acts, or karmas, or whatever you like to call

them, and from any outlook their value is at least equal to our ubiquitous conventional delusions about things—that is, if it be made a mere question of valuation or utility. One may say “All that is, is illusory : yet real.” Another may reply : “ very well ; therefore if a Sage imagines himself free, he is free ; ” indeed it would be little use anyone telling him it is all an illusion, or mental hallucination. He knows. And nothing in the realm of emotions can alter his actual knowledge, if “ all that is, is illusory : yet real.” He is liberated, or rather he has ceased to exist, as heretofore. He is, and he is not, and so again nothing but a paradox will describe this consummation.

In attempting to be strictly impartial and to select the correct interpretation wherever it appears, in eastern or western sources of information, and to present a synthetic view of the question at issue, we must take the result in any case in its purely philosophic aspect, and not as belonging to any particular school of thought. It may of course be labelled theosophic-idealism, which indeed in these brief and imperfect outlines it strives towards, being the product of an effort to blend the surface knowledge, or illusory philosophic view-points, with the archaic teachings of the hidden wisdom. If the surface or objective view of life is more correct in the West to-day, and it be adversely contrasted with the subjectivism of the immemorial East, then, one may remark that the world is a sphere, and that ignorance and wisdom are ubiquitous.

For both surface and depth are necessary to a comprehensive angle of vision. So to say, the length and breadth of the surface views of life are useless, unless balanced by a knowledge of the real depths of existence and that which interpenetrates them. It is said that this necessity is especially marked on setting sail upon the metapsychical ocean of mentality in the night for the Great Quest !

The steering of a surface course by the stars above, without a compass or a charting of the ocean currents, shoals and deeps, will surely lead to shipwreck, with perhaps no land in sight !

The ocean of mentality may be taken as real and substantially the same, when *compared* to the myriad illusory waves that ruffle its surface, but some knowledge of both illusory surface and restful deeps is necessary to the successful sailor. Similarly a thinker who aims at becoming a practical occultist must qualify his surface

preconceptions by real knowledge of the ethereal ocean of subjectivity through which he means to steer.

But leaving the perilous region of poetic analogies, it is said that the path by which this inevitable dualistic contrast is transcended hangs invisibly balanced between these pairs of opposites, "illusion and reality." So that the immortal Spirit of man, appearing manifest as a reflexion of the universal Spirit of Life and Death has in one sense a destiny illimitably exceeding cosmically any conceivable forms of duality—this although the illusory personality dwindles to naught.

Returning to the question of the 'nexus' as mentation, a wider view may now be taken of the relationship it holds to its inseparable postulates. We may view it as the ideating link in the manifestation of life, the "moving equilibrium" or interplay of thought, in which, as its condition, the manifesting power appears to us. At this point the strange thing seems to be that 'we' should ever come to know anything about it at all! But however it be, 'thought-power' is thus the ideative or creative potency in and through which the problem of existence comes before us.

But the moment we determine the nexus to be 'thought' inseparable from its dualistic postulates whatever they be, the problem assumes another aspect. The importance of the thinking nexus overshadows the postulates, and illusion and reality seem to be but cosmic modes of its manifestation owing to the mind for ever seeking a source or cause in which to rest. [Of course 'Reality' viewed as Parabrahman or 'IT' cannot be a mode, for it is beyond all contrast or conception.] Here however it cannot be found in 'thought' alone, for, at the most, thought or mentation can only be regarded as the *condition* through which the power of being manifests. So that if we look upon it as a life-wave, the thought is the wave, and the power the life of manifestation, or that aspect of the mystery of existence which appears objectified to us in manifestation, as the inferential cosmic motion appearing and disappearing spontaneously in the illimitable void!

In any case we appear driven along a hundred lines of enquiry to accept some aspect of the idealistic position as the only working hypothesis of a plausible nature that at least admits the possibility of

progress in our knowledge of the manifested aspect of the mystery of life.

The difficulty here as elsewhere of coming to any sane conclusions is due to our extreme limitations, which inhibit our view to pre-conceptions, so that 'we' seem to 'see *motion*' in place of *rest* or *vice versā*. But the very idea of vibration or motion is admittedly due to our conceptual limitations, viewed as resistances. Remove the notion of resistance, and the paradoxical idea of expansion without motion fills the void. Doubtless the faculty of expanding or contracting simultaneously, without apparent motion or dissolution of consciousness, has been and will be again unfolded. But apart here from these speculations; what we speak of as the power of thought, however unusual, is taken as the symbol of the vital fact of existence. Thus 'power' and 'life' are here used in their idealistic sense—as terms to express the potency of the spiritual fact which manifests as thought. Also because it avoids the implication which may solely relate to the plane of mentality, that ideation is the mode of manifestation in more exalted spheres.

Sages in describing to us other phases of existence may do so in terms of thought with which perhaps we are alone acquainted, but it does not seem necessary to suppose that our sequential imaging of delusions, is likely to extend beyond or pass within or without the narrow circle of our limitations. Indeed the descriptions given us of these abnormal states clearly show us that 'ideating' as we understand it, is transcended.

The term 'transcending' implies here not only the breaking down of limitations from within *out*, but the simultaneous dissipating of illusions from without *in*. Is it not for this reason, that what is described to us in terms of thought often appears so much impossible nonsense, which from the normal view-point it often undoubtedly is? Of course the criterion must be *our* experience and reason, but this would not lead us to assume that our present level is final.

However 'thought,' if we examine it as closely as we may, is no more than a conceptual imaging or ideating, conceiving or constructing of our ephemeral mental experiences, from past prepossessions, present hallucinations, and future anticipations, to some point in a synthetic imagination picture of what we feel and think;

but the descriptive résumé does not really seem to deal with, or in any way come in touch with, the vital fact of life.

We are at most but skating on the surface. Well have the poets described it all as a dream within a dream, and the realm of mind as a *Māyā* or sport of the Gods.

As John Locke observes, "idea is the object of thinking" and this and similar observations lead us to enquire its '*reason*' the discriminative faculty which so often discerns the futility of thought is not the cosmic power—as it appears to us—by means of which we may escape from the labyrinth. All terms denoting generalities may be used in various meanings. It is purely a question of definition, and it is just here that the chief difficulty comes in, in dealing with the vague obscurity that surrounds all terms denoting philosophic premisses. For in any case they are but concepts, and we desire them to be reasonable. But so sure as we define too closely we limit a notion, which thus in some way escapes us. However '*reason*' is here defined as the 'discriminative faculty' simply [not of the mind or any other known subject] whatsoever otherwise it may be? Hence reason is here looked upon as a power which manifests in ideation, or the act of thinking, when strenuously maintained; and as a power by means of which we can liberate ourselves from the thralldom of ideas.

Doubtless many have used it rightly, without the least concern as to its origin or procedure; by others it has been looked upon as the overshadowing faculty at the summit of ideation, or it has been viewed as the inherent power of expansion latent in the thinking principle which enables 'us' to finally transcend ourselves. In theory perhaps, in any case, it matters little, if this 'expansion of consciousness' this transcension of limitations, is the method by which we come, *viā* intellectual-insight and tranquillity or meditation, to transcend the domain of dialectics and pass into the region of pure reason or understanding, on our way to Nirvāṇa! At any rate until some acquaintance has been made with dispassionate reason, as distinguished from emotional ideation, we are quite unable to comprehend any significance in these problems or the phenomenal world.

It is true that in dealing with this question of the possibility of transcension, we are largely confined to the testimony of those Sages

or Yogis who have realised what this really means, and have realised it by a faculty greater than the mind. If it were realised by mind, it would have to be compared with some other experience, whereas the mystic state is that of the 'breaking of barriers'—vast expansion and clearness. To analogically express it in terms of the senses, I would call it like a bright soft light and the soft sound of the incoming tide. But words are quite useless. All attempts to merely describe illumination must of course fail ; to be known it must be realised ; but these accounts may assist and stimulate us to emulate those Great Ones who have achieved this supreme consummation, and often expressed it for our instruction in terms of ideation.

On this point—as to its possibility—of course agnostics will remain the honest thinkers so many of them have proved themselves to be. But there are a class of individuals who hold that : because " I do not know : ergo, nobody knows "—which class of ignorance must be dealt with dispassionately. Also many of the superficially educated majority seem either fanatics or fatalists at heart. So that there are perhaps some who do not seem to wish to climb or evolve at all ; and the only course for them is to be slowly borne along upon the kārmiic stream of evolution, which they look upon as fate or necessity. Even so, they are gradually uplifted by the disinterested sacrifice of those few pioneers who " think and feel in the service of the multitudes, who stand and work " as Maeterlinck somewhere observes. Perhaps even the majority of those who aim at ideals seek separation, although unconsciously driven in the direction of unity.

However to return to another aspect of this awareness of ours, before we proceed to discuss transcension further. We may note that the thinking principle is active, or motor, in its very nature as envisaged by us, and hence appears as the ideative or creative principle illusorily projecting its conceptual contents into ' externality.' Looking closer we soon perceive that if on the one circle it is bound down to its normal manifestations, (*i.e.*, to its uniform conceiving, constructing and projecting of the phenomenal world) on the other it also possesses abnormal possibilities. It is true that these normal phenomenal conditions once set-up persist until disturbed or otherwise dissipated ; but these phenomenal conditions do not mark the limit of even mentality, but only its temporary condition as manifested individually, perhaps merely inhibiting the showing

forth of the latent abnormal possibilities until the evolution of the vehicle is more fully prepared for this unfolding.

Thus these normal illusions of ours persist until we see through them, just because they are (at least in part) the result of the mentality which ideated them; and nothing naturally is potent enough to either evolve or dissipate them except a further influx of the same mentality or thought-power. When as normally we limit ourselves to the notion that we are shut up in a particular skull-box gazing upon an 'external world,' the multitude of things apparently surrounding us are not then viewed as nothing but concepts apparitionally constructed and projected by the action of mentality, but are looked upon as things in truth 'external' to us.

They are of course outside the head, although within the region of ideation. Naturally other centres of mentality acting in similar fashion would set-up resistances further limiting our power over contents, while confined to the level of the mental sphere. Our power would thus be strictly limited in proportion to our knowledge concerning their ideation and construction. But the moment we commence to transcend the level of ideation and construction to which these illusory limitations are alone related, we at once perceive them to be 'relativities' that have no meaning apart from their particular conditions. So that the 'personality' looked upon as an aspect of cosmic ideation would here form the nexus between 'this' illusion and 'that' reality.

Ideation as known to us, viewed as a triplicity, has been illustrated in many ways. It may be looked upon as corresponding to the Indian notion of the guṇas. Ideation in eclipse might thus correspond with the notion of ṭamas, the dark or restful reality side; ideation in particular with the rājasic, twilight, active personal aspect; and ideation in general with the sāttvic or universal light. But however these correspondences might be equated by those skilled in such subtleties, their utility solely relates to the triple domain of conceptual manifestation. What we here seek is the state of equilibrium, which permits the breaking up of the personality and its delusions, which may be figured to take place in the magical fire that burns in the balance of transformation.

H. KNIGHT EATON.

(To be continued.)



THE RESURRECTION OF THE GOLDEN AGE.

(Continued from p. 353.)

SUCH a society of Adepts were the true *Brothers of the Golden and Rosy Cross*. They taught the same essential truths that had been held by the *Essenes*, the *Therapeutæ*, the *Neo-platonists*, and other spiritually enlightened people, for all these societies were not merely bodies of speculative philosophers, such as believe in certain accepted opinions or change them according to fashion or method of thinking ; but they practically recognised the truth, and as the truth is one and universal, only changing its aspect according to the place whence it is seen, therefore the truths taught by all these societies were essentially the same, although they may have been represented in various forms. They are still the same to-day, and upon them are resting the foundations of the Christian church ; but the edifice which has been erected upon them by the true Christians of the past was a spiritual temple ; while that of the popular church of

to-day is filled with cold, dead and material forms, and serves but little for the purpose of sanctification.

In regard to the history of the true *Rosicrucians* it is said that about the year 1378 a certain knight whose name was *Christian Rosencreuz*, and who was then returning from the East, established in Germany a secret society by that name. He had acquired a great deal of knowledge by the assistance of certain Adepts, with whom he had become acquainted during his travels among the Arabs and Chaldæans. He initiated seven members into that society, they were pledged to secrecy, and their emblem consisted in the letters R. C., meaning *Rosa Crucis* the *Rose of the Cross*. Rosencreuz is said to have left his mortal form at the age of 106 years, and his body was buried by his successor and other members of his society. * The Order continued to exist and passed through many vicissitudes. The members were occasionally dispersed and reunited; the mortal bodies of some perished as martyrs, others lived and died unknown. The fate of the earthly tabernacles that held the eternal Spirit could be of little importance to them, after the immortal Self had awakened to life. Some of the greatest philosophers, physician-theologians, of the Middle-Ages belonged to this Order. The most prominent among them were Cornelius Agrippa, Conrad Kunrath, Robert Fludd and Theophrastus Paracelsus. † The latter reorganised the Order, the number of whose membership afterwards greatly increased. As its fame became known, other and spurious "Rosicrucian" societies came into existence, and the true Order disappeared from sight. A work published in 1714 by Sincerus Renuus informs us that the last

* It is said that 120 years after his death the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written: *Post annos CXX patebo*. There was a light burning in the vault, which however became extinct as it was approached. The vault had 7 sides and 7 angles, each side being 5 feet wide and 8 feet high. The upper part represented the firmament, the floor the earth, and they were laid out into triangles, while each side was divided into 10 squares. In the middle was an altar, bearing a brass-plate upon which were engraved the letters A. C. R. C. and the words: *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures, surrounded by the words: *Nequaquam Vacuum. Legis Fugum. Libertas Evangelii. Dei Gloria Intacta*. Below the altar was found the body of *Rosencreuz*, intact and without any signs of putrefaction. In his hand was a book of parchment with golden letters, marked on the cover with a T. (*Testamentum*) and at the end was written: *Ex Deo nascimur; In Jesu morimur; Per Spiritum Sanctum reviviscimus*. These were signed the names of the eight brothers present at the funeral of the deceased. (Compare Hargrave Jennings, *The Rosicrucians*.)

† There were numerous other celebrated men among them. See *Sphinx*, Vol. I. No. 2.

Masters of the *Rosy Cross* had gone to India, and that none of them remained in Europe. *

However that may be about the *Masters*, there are still some true followers of the *Rosy Cross* in Europe, who are in the possession of certain secrets. They are known to the *Masters* and to each other—not by any external passwords and signs, but by the power of spiritual perception ; for the attributes which constitute them members of this spiritual society reach beyond the limitations of time and space, and they may recognise each other even if their physical forms never meet. There can be only *one* genuine spiritual society, because there is only *one* universal Spirit. It is the society of the living Spirit, presided over by the truth. Its doors are open to all who are able to enter ; for the light does not hide itself from those who can see and the truth cannot be monopolised by those who possess it. Into this *spiritual* society all may enter without admission fee and without recommendations from sponsors ; but all are not able to enter, because flesh and blood do not belong to the realm of the Spirit, and those who wish to enter must leave their 'cloaks' behind. They need no external marks of recognition, for they know each other's true character by direct perception, and he who carries the *Sign of the Beast* upon the forehead cannot become a member. They need no especial places for meetings, for they live in a constant communion with each other in the grand temple of the *Holy Ghost*. They carry costly emblems and insignia of their rank, made of pure (spiritual) gold and beset with jewels of great virtue ; but their gold and their jewels cannot be stolen, neither can they be seen by the profane, for they carry their emblems deeply buried within their own hearts.

Such are the *true* Brothers of the *Golden and Rosy Cross*. They are performing their work silently and unknown, and they are awaiting the time calmly and patiently, when the harvest will be ripe and when it will be their duty to come forward to guide the process of the spiritual regeneration of mankind. Then will the pure gold of true spirituality appear on the surface, and the dregs will sink to the bottom, for only those who are fit to live will survive. †

* " *The Theosophist* " Vol. VII., p. 79.

† Omne bonum a Deo, imperfectum a diabolo (Paracelsus).

The *Laws* of the Rosicrucians were :

I. To alleviate suffering and heal the sick without asking for any remuneration.*

II. To adapt the style of their clothing to the customs of the country wherein they reside.†

III. To meet—if possible—once a year in a certain place.‡

IV. Each member to select a proper person for his successor.§

V. Their emblem to be the letters R. C.||

VI. The existence of the society to remain a secret for one hundred years beginning from the time when it was first established.

The *objects* of the *Rosicrucians* are the highest which man can possibly desire ; for he can aspire to nothing higher than spiritual perfection. In comparison with this state worldly possessions sink into insignificance ; for he who is perfectly happy craves not for wealth, and he who knows the truth does not ask for illusions. To him scientific or theological speculations are useless ; for being in possession of *knowledge* he does not care for beliefs. Neither does he require great riches, because the more the spiritual action of his inward fire sublimates and etherealises the material atoms composing his

* The development of spiritual power is usually accompanied by the acquisition of the gift of healing, because the refined life-essences pervading the body of the illuminated are radiating from the centre and may be made to cause a healthy action in another organism by the law of induction.

The preservation and restoration of moral and physical health is the noblest avocation ; while to speculate upon the misfortunes of others for the purpose of advancing one's own selfish interest is villainous quackery. The fashionable doctor or clergyman, working rather for the amusement of the sick or sinner who imagine to need his aid, but who seldom accomplishes any real good, may be contented to work merely for pay ; the natural physician, having received his priceless gifts from the Spirit, should distribute them freely to those who are actually in need of his aid. The reward which the quack receives is money and fame, the reward of the true physician is the satisfaction of having done his duty.

† They do not desire to distinguish themselves prominently or to shine before the world, but to do good silently and secretly without ostentation.

‡ This place is described as the *Temple of the Holy Ghost*, being situated near a clear and everflowing *fountain*, (of truth) upon the *mount Helicon* or *Parnassus*, with its *two hills*. In the stream bathes the goddess *Diana*, waited upon by *Venus*, her maid ; while *Saturn* has gone forward.

§ Only those whose virtues have been well tested shall be selected. A sword is not given into the hands of the insane, nor good wine poured into rotten casks. The power to control the elemental forces of nature cannot be given to those who cannot control these forces within themselves.

|| The R. (Rose) signifies the *Sun* (Divine Love), the C (Cross) the *Moon* (Intellect). "The Moon receives her light from the Sun." If the *Intellect* is penetrated and filled with holy *Love, Wisdom* will fill the heart. C. O. R.

body, the more will he become independent of the necessities of the material plane, until—after having stripped off the gross and visible form, and concentrated the whole of his life-principle within his astral body, he may live entirely in the latter ; invisibly to mortal eyes, but nevertheless a living man.

The Rosicrucians therefore say of him who has tasted the *Elixir of Life* :

“ Blessed is he who is above want and poverty, above disease and death, who cannot be tormented by that which gives pain to the majority of mankind, who does not require another roof above his head but the sky, no other bed than the earth, no other nutriment than the air, and who is above all needs for which the vulgar are craving.

“ God humiliates the vain and exalts the humble ; he punishes the proud with contempt, but to the modest he sends his holy angels with consolation. He throws the evil-disposed into a wilderness, but to those whose will is good he opens the portals of heaven.

“ Avoid the books of the sophists, they contain nothing but errors; for the fundamentals upon which their logic rests are illusions. Enter the realm of the *real* and divide with us the treasures which we possess. We invite you—not by our own choice—but by the power of the divine Spirit moving within us, and whose servants we are.

“ What does the animal know of intellectual pleasures, what does the reasoner know of the joys of the Spirit ?

“ Would it not be a precious thing, if we could live and think and feel as if we had been living ever since the beginning of the world and were to live unto its end ?

“ Were it not delightful to know all the secrets of Nature and read the book in which is recorded everything that has happened in the past, or that will exist in the future ?

“ Would you not rejoice to have the power to attract the highest, instead of being attracted by that which is low, and to have pure Spirits instead of animals (Elementals) assembling around you ? ”

The attainment of such a state is the art which they teach. It is an art that was once extensively known, and which has been lost, but which may be restored. To restore it the following advice is given :

- I. Love God above all.*
- II. Devote your time to your spiritual advancement.†
- III. Be entirely unselfish.‡
- IV. Be temperate, modest, energetic and silent.§
- V. Learn to know the origin of the *metals* of which you are composed.||
- VI. Beware of quacks and pretenders.¶
- VII. Live in constant adoration of the highest good.**
- VIII. Exercise charity towards all beings.††
- IX. Learn the theory before you attempt the practice.‡‡

* The use of the expression "God" is continually giving rise to endless quarrels and disputations in regard to its meaning, because everyone has a conception of his own of what it may mean; while in fact it signifies an idea which is beyond any conception or comprehension of the finite and mortal intellect. "God" can only be comprehended by God and he who is not a God himself, can only form an inadequate conception of God. "God" means *Supreme Good* and to those who are evil it is a word without meaning. The question of a personal or impersonal God can therefore not be decided as long as the meaning of the term cannot be sufficiently defined and the term itself is applied in various ways. The word "*Personality*" implies limitation and cannot be applied to absolute, infinite and unlimited *Good*, but that which cannot be divided into parts is an *Individuality*, and all the sages agree, that there can be only *One Universal Good*, forming an indivisible whole, although manifesting itself in many apparently separate ways. The highest God to which intellectual comprehension may reach is divine *Man*, and we may imagine him in a state of perfection, such as is attributed to the presiding planetary genius of this Earth, and to such a being the term *personality* may perhaps be applied, because, having his activity confined within certain limits, he may be looked upon as being distant from other individualities and consequently personal, but the *supreme* can only be approached through the power of faith.

† This may be done by all, by accepting the principle of truth (Christ) as a guide in all their thoughts and actions; but those who are engaged in merely mechanical labor will find it easier to concentrate their thoughts upon the supreme, than those whose active intellects are continually engaged in lower planes of thought.

‡ The less the mind is concentrated upon one's own selfish interests, the more will it grow and expand; but while it expands it must be fed from the root of spiritual *self-consciousness* (knowledge of the higher Self) else it will be without substance and remain a shadow.

§ He that is temperate fleeth voluptuous pleasures.

Estimate yourself at your true value.

The will, to be strong, must not waver.

Man has two organs for seeing, two for hearing, but only one for speech.

|| The *metals* signify the powers and essences from which spring virtues and vices.

¶ He who pretends to have a knowledge or power which he does not possess and who prostitutes a principle is a quack, no matter by what authority he may be entitled to do so. False creeds, superstitions, intolerance, scientific dogmatism, etc., are quackeries and those who uphold them are quacks.

** Move (mentally) continually on the highest (most interior) plane, and step out into externals only when it is your duty to do so.

†† An uncharitable thought or act tends to isolate and repulse the individual from the whole.

‡‡ But the theory can only become perfect, if confirmed by practical experience.

X. Read the ancient books of wisdom.*

XI. Try to understand their secret meaning. †

These are the eleven rules, that may be followed by all who desire to progress, but the Rosicrucians have a XIIth rule, an *Arcanum*, in which reside great powers, but of which it is not lawful to speak. By this power they will aid those who seriously desire the light and who deserve their aid, and the latter will then find the darkness less terrible and the way through the labyrinth more straight.

The impossibility of revealing such secrets to those who are not sufficiently spiritually advanced to receive them, is the cause that many misconceptions and prejudices have existed among the public in regard to the aims of the Rosicrucians. Grotesque and fabulous stories, whose origin can only be traced to the ignorance or malice of those who invented them, have been circulated and grown in intensity and absurdity as they travelled through the ranks of the gossippers. Falsehoods cannot be eradicated by resistance, neither would it be useful to attempt to contradict all the statements made by the ignorant or wilful deceiver. What is the testimony of the blind worth, when they speak of what they believe they see, and what value can be attributed to the statement of the deaf when they describe what they believe they hear ?

What does the untruthful know about the truth, the godless of God, the foolish of wisdom, the unbeliever of faith ? They may think that they are right, and nevertheless be wrong ; for they may accuse others of harboring illusions, while they cling to illusions themselves. Envy, hate, jealousy, bigotry and superstition are like colored glasses, which cause him who looks through them to see everything in a colored light.

LUX.

(To be continued.)

* If the possibility of a revelation is once comprehended, it will be admitted that the books which contain the same in its original and primitive purity, without any alternations and additions, will be the most valuable.

† The higher thought rises, the less will it be possible for it to express itself in plain and dry language, and it will seek for analogies, because the highest spiritual truths cannot be fully grasped by the doubting intellect. The orator and poet therefore use symbols and allegories, and spiritual ideas are expressed in parables. All the allegories found in the sacred books may be interpreted in various ways, and he who studies them will see in them no more than that which he is able to understand.

THE HAFT-E-KHAN.

OR

THE SEVEN LABORS OF RUSTOM.

ONCE while reading a book on the Secret Societies of the world I received a hint in it that the Seven Labors of Rustom, the great Persian hero, meant seven stages on the path, or the seven steps of the ladder of discipleship. Thereupon, I took up that hint and wanted to know whether there was any truth in it, so thought much over the whole account of these labors, and at last succeeded in sketching out the whole path from it. Of course, the explanation is my own, and may not have the slightest connexion with what may be in the author's mind ; however this fancy has brought much solace and peace to my mind, and better feeling and respect for the history of my ancient forefathers, which is slighted and laughed away as mythical and ridiculously fabulous by the young intellectual generation of the present time. Thinking that the same better feelings may appeal to my other brothers, I venture to lay before the public the results of my study.

It is said in the *Shāh-nāmeh*, the Ancient History of the Persian Kings by Firdusi, the greatest epic poet of Persia, that once in the reign of King Kaikāvus, while he was sitting in his stately court, an itinerant demon of Māzendrān came and narrated before him the beauties, wealth, splendor and glory of Māzendrān, and so much charmed him that a strong desire to conquer that country arose in his heart, and he made preparations to raise a large army to invade it. His courtiers dissuaded him from this wild idea, but he listened to none and at last took the road to invade Māzendrān. On the way he had all success. When the news of his arriving and halting outside the city reached the ears of the King of Māzendrān, he became afraid and sent for the help of the famous White Demon, who came at night, raised darkness and big hail and dust storms, and defeated and captured the whole army of Kaikāvus, and took him and all his warriors prisoners, blinded them, and confined them in a fortress of Māzendrān. Kaikāvus sent the sad news of his misfortune to Zāl with an appeal to send immediate help. Thereupon, Zāl called Rustom, and told him to go to Māzendrān and relieve the King from his bondage. Rustom consented and got ready to go

alone, single handed, on his charger Rakhasha; but he asked his father how to reach there early, for it had taken Kaikāvus six months to arrive there. Then Zāl replied that there were two paths to Māzendrān, one, which would take six months, was rather long, but free from all dangers, troubles and difficulties, and was smooth and easy; but the other, a shorter one, was full of dangers and difficulties, abounded with lions, demons and sorcery, but by it Māzendrān could be reached in seven days only. Rustom chose the second Path of seven days' journey in order to reach Māzendrān early.

In the first stage he entered a forest full of asses. Feeling hungry he killed one of the asses, roasted him, and ate him. Then leaving the Rakhasha (horse) free, and putting his arms under his head, he fell asleep. At this time a fierce and strong lion came out of the thicket, and attacked the Rakhasha, and in the encounter the Rakhasha killed the lion. The noise woke up Rustom, who on seeing the lion killed rebuked the Rakhasha for fighting alone with the lion without waking him. From here he marched onward, and came to the second stage.

Now he arrived in a great desert full of hot, burning sand. The heat was overpowering and unbearable. The horse and the rider were oppressed with the most maddening thirst. Finding no water and feeling helpless, Rustom alighted from his horse, and offered ardent and fervent prayers to God to grant him water, and thus save him from a miserable death, so that he might be able to save the life of his King. His prayers were heard by the Almighty, and a lamb was seen passing. Seeing the lamb passing, he took courage, and followed it, and at last came to a stream, and with its sweet water assuaged his thirst. He was hungry also, so he killed a wild ass, roasted him and ate him. Then he took rest, and warned the Rakhasha to wake him if there was some danger. Here he entered the third stage.

At midnight a monstrous dragon-serpent issued from the forest, and first tried to attack the Rakhasha. The Rakhasha neighed, and Rustom awoke, but the dragon was cunning, so he concealed himself. Rustom fell asleep again. Again the dragon came to attack, and again the Rakhasha neighed and awakened Rustom, but again the cunning dragon hid himself. Seeing nothing, Rustom rebuked the Rakhasha for causing false alarm, and threatened to kill him if he

did so next time, and again fell asleep. The third time the dragon came out to attack. The Rakhasha neighed and Rustom awoke, and was going to be angry, but as chance would have it there appeared a light and the dragon was seen. Rustom at once got up with his arms, and there was fierce encounter between him and the dragon. Rustom was a little hard pressed. The Rakhasha seeing his master's difficulty rushed on the dragon, and tore off his skin. Then Rustom severed his head and the huge deadly monster was destroyed. Rustom thanked God, and attributed the success to Him.

In the fourth stage Rustom entered into an enchanted territory, and in the evening came to a very beautiful spot, where he found ready prepared food and wine. He came down from the horse, and just as he was going to touch the food it disappeared, and in its place a tambourine was seen. He took it up, and played a song upon it which narrated his exploits. The sound of this playing reached the ears of a sorceress, who came near him, arrayed in all alluring and enchanting charms, and sat beside him. Rustom filled the cup with wine, and in the name of God handed it over to the enchantress, who by the utterance of the word God, at once changed into a black, ugly fiend. Rustom at once threw his lasso on her, and captured her, and killed her with his sword. Thus ends the fourth stage.

Now he enters the fifth stage. Proceeding onward he came to a land where there was no light, but utter void and darkness. No path could be seen, and he could not know where to go. In such a condition he let loose the rein of the Rakhasha, and allowed him to go wherever he would, resigning himself to the will of God. At length the darkness disappeared, and the earth became a scene joyous and light and gay, covered with waving corn. Here he paused to take rest, and left the Rakhasha free to graze. While Rustom was asleep the keeper of that forest came there, and striking his staff on the ground awakened Rustom, and demanded from him why his horse was let loose to graze in the green fields. Rustom in anger, owing to his impudence, rushed on him and wrung off his ears. He ran away for his life, and narrated what had happened to him to his master Anlād, who came on horseback with a large number of men to revenge himself on Rustom. Rustom was ready to meet him. There was a severe fight between Rustom and Anlād and his

army. Rustom defeated all, and took Anlād prisoner, and tied him with his lasso. He made him one offer, however, that if he would show him the way to Māzendrān and tell him the whereabouts of Kāvus and the White Demon, he would make him King of Māzendrān, but if he refused or played false, he would kill him. Anlād consented to lead him. First they passed through a stony district, and then crossed a prodigious stream, and at last came to the place where Kāvus was defeated. It was midnight at the time, so they took rest. In the morning, Rustom got up and sought the demon chief Arzang, and killed him in fight. Then he asked Anlād to show him the place where Kāvus and the Persians were confined. By this time King Kāvus by his inner power had heard the neighing of the Rakhasha, and had told his friends that Rustom had come to their help. Shortly Rustom himself came and met them, and gladdened their hearts. Kāvus cautioned Rustom to conceal the Rakhasha, and told him to go to the Haft-kuh or seven mountains, where in a deep recess dwelt the White Demon, whom he should kill, open his heart, and bring out blood from it, with which alone his and other blind warriors' sight would be restored. Accordingly, Rustom went to the seven mountains, which were full of the hosts of demons on guard. Rustom asked Anlād what was the best time to attack them. Anlād replied that midday was the best time, for they were all accustomed to go to sleep at that time of heat. So Rustom concealed himself till that time, and when all the demons fell asleep at midday, he came out with his arms and killed them. Thus ended the sixth stage.

Now comes the seventh and the last stage. Rustom entered the cave of the White Demon. It was utterly dark and hellish. The White Demon was awakened from his slumber by the thunder of Rustom. After some hot exchange of questionings and words a fierce fight commenced, and the White Demon was killed by Rustom. His heart was opened, and taken to the Persian camp, by the blood of which sight was restored to Kāvus and all the Persian warriors. At once Kāvus held a court, and sent one Farhād as an ambassador to the King of Māzendrān with an order to him to submit. This mission failed. Then Rustom himself went on the mission. On the way he picked up a big tree, and threw it on some men of the King of Māzendrān. Seeing this insult one chief came

forward, and tried the strength of his wrist with him, which Rustom easily twisted and disgraced him. Enraged at this disgrace Kālāhur, the Commander of the Māzendrān army, fought with him, and he too was disgraced. As reconciliation failed, fight commenced between the army of the King of Māzendrān and King Kāvus. The King of Māzendrān tried his magic art, and became a stone; Rustom lifted it up, and was going to break it. This caused fear in the King of Māzendrān, so he at once resumed his human form. In this change Rustom captured him and handed him over to Kāvus. The fight came to an end, and resulted in victory for the Persian King; and thus ended the last stage.

Now let us see if we can assign any spiritual sense to these seven stages. King Kāvus is the Monad, and Māzendrān is the manifested world. The Monad, or the Self, desires to possess this world, but being weak is caught in matter, and becomes a prisoner of avidyā, and is made blind to spiritual existence by it. Being unable to free himself from this blindness of avidyā, or māyā, he seeks the help of his hero Rustom, the Individuality. The way to reach the Higher Self is very long for ordinary humanity, but for heroic souls there is a short way, very hard and difficult, full of the most severe and hard ordeals. The aspirant for chelāship prefers the harder, but shorter path. The first stage is the wilderness of asses. This wilderness is the physical world, the hall of ignorance, and the asses are men, ordinary humanity, who like asses simply carry the burden of life, Samsāra, without power or ability to relieve themselves from this condition, and go on with ordinary routine of carrying the load of life. The feeling of hunger is the desire of knowledge, and this is satisfied by killing and eating an ass, by killing ignorance and acquiring some knowledge. Under the influence of this he takes rest or is satisfied for a time, but there comes a sudden attack from a lion, the lower animal passions or nature, the kāmīc nature. This lion, or Kāma, is destroyed by Rakhasha, mind, intellect, because lower nature can be curbed by the control of mind or by the strength of mind which is the vehicle of the real man, the Ego. Now in the killing out of the lower nature the mind or intellect has not to take the risk of fight, but the Ego must fight, for if it tries to look at these questions from the mind side only, and if the mind is baffled, the Ego becomes helpless, for the Ego cannot fight without the help of

the mind. For this reason Rustom rebuked the Rakhasha for fighting with the lion alone.

The second stage is the hot desert of burning sand, and very strong thirst is felt by the rider and the horse. This is the hall of learning. The soul emerges out of ignorance, and acquires some knowledge ; then comes the stage of suffering, a kind of early stage of *vairāgya*, in which he feels utter misery, loneliness and helplessness. There is strong desire (thirst) for knowledge (water), water of life, but he finds no way to it. Here, when he utterly surrenders himself, feels his entire helplessness, and prays, and leaves himself to the will of the Supreme, then comes the help, the guide, which leads him to the fountain of life or knowledge. This guide is the lamp. Now the lamp is a symbol of Christ, Christos, Buddhi, the Guru, who does not properly guide or lead him by the hand on the path, but merely manifests, gives him a glimpse only, and points him out the way on which he goes by his better instinct, and at last comes to the fountain of knowledge, where he satisfies his thirst to his heart's content. In the hall of ignorance there was an attack from the lion, the gross animal nature ; in the hall of learning, as he moves onward to the third stage, there are subtle illusions and passions, the poisonous effects of which destroy all the greenness of life. These are the dragon, by whose poisonous breath all the trees and greenness were burned. In the night this dragon attacks in a subtle way. The soul is in sleep, the self-consciousness is not evolved yet, only the mind, Rakhasha, is alert and causes alarm, but the soul under the effect of slumber does not understand the warning of the mind, and feels angry, and considers the mind to be foolish in its fear ; but when the flash of light, the inner glimpse, comes, then he realises the danger, becomes conscious, and fights with this subtle enemy—passion. Here too the victory is through the help of the mind (Rakhasha), who tears off its skin, the veil of illusion ; then the dragon becomes weak and is easily destroyed by the hero.

The fourth stage into which our hero enters, the green fields, full of trees, flowers and rivulets may be compared to the higher astral sub-planes or lower mental. His astral and mental sight is opened, and all the pleasure-grounds of the senses, enjoyments and objects of desire, are around him ; but these are illusive and dangerous, and he must not come under the clutches of the allurements of the great

sorceress, illusion. All these pleasant things of enjoyment are unreal, and the deception of these things is at once removed as soon as he thinks of the divine. In the light of the divine, in the recognition of the divine as the only reality, the enchantment of the sorceress disappears, and this illusion is revealed in its ugly hideous form, and is destroyed.

Further on, in the fifth stage, a happy land of green fields, where he rests, the guard comes, and insolently demands why trespass was made, and the horse was allowed to spoil the fields by grazing. This means that the consciousness now has reached the mental plane, the plane of rest. Here there is good food for the mind, the horse. But the enemy—guard here is selfishness, egotism, the grasping nature. The aspirant disgraces it by removing its ear, that is by not listening to its insinuations. The master of the keeper, selfishness, is Anlād, manas, ahamkāra. The hero-aspirant subdues, controls and takes prisoner, this master, manas, and makes it his obedient servant, and guide, for without the showing of the way by manas the higher truths cannot be realised. Mountains, deserts, stony paths are difficulties through which the disciple is led onward. After crossing a big stream, they reach the place of destination. This stream is the river of life and death. Its crossing means that there is no more re-incarnation for him, the shroṭāpaṭi stage, one who has entered the stream. After arriving in Māzendrān the first fight is with Arzang, doubt, the first fetter of this stage. Arzang is the guard, and doubt is the guard of avidyā, which prevents any new knowledge from entering in. Now comes the sixth stage. Up to now the guide of Rustom was manas, but now he follows the instructions of his King, who finds out that his hero has come to his help. This is a glimpse of the Higher Self, the veil of whose blindness is not entirely removed, but he feels the approach of this removal from the inner intuition, the sound of the Rakhasha. The first order Kāvus, the Higher Self, gives is to go and kill the White Demon, and bring his heart, and restore his eyes by applying its blood. The hero goes to kill the White Demon, Mārā, rajas, but before he can reach his place he has to kill the large hosts of Mārā, various demons. They cannot be attacked in the front, when they are awake, but at midday, when the inner sun of self-illumination shines powerfully bright, the hosts of Mārā become dull and drowsy, and by a rear attack they are easily

destroyed. With them their chief Pulad, bigotry and superstition, is also killed. Then the way to destroy Mārā, the White Demon, becomes clear

In the seventh stage the White Demon is killed. The Haft-kuh, or the seven hills, may be the seven sub-planes of Devachan, the seven valleys of the Sufis. After crossing these, the aspirant comes near the White Demon's cave. This cave is the heart. "Look in the heart for the source of evil and expunge it." (*Light on the Path*.) This last fight with Mārā is very hard, but at last the hero kills him. With the conquering of Mārā the Buddha gained illumination; similarly Kāvus got his eyes restored by the death of the White Demon. It may be that the restoring of the sight of Kāvus and others by the application of the blood of the heart of Sufiḍ Ḍeva, the White Demon, is something like "washing the feet in the blood of the heart." With the fall of the White Demon "crowds of demons simultaneously fell as part of him." This is similar to the fall of all the hosts of Mārā with his death.

In the seventh stage the last fight is with the King of Māzendrān, Avidyā, the most illusive magician, who would assume any shape the cause of all trouble and misery in the world. This too is killed, and Māzendrān, the world of manifestation, comes into the possession of the Self, and there comes the end of all fight and trouble.

C. E. ANKLESARIA.

" For Humanity sweeps onward : where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands ;
Far in front the cross stands ready and the crackling fagots burn,
While the hoating mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

New occasions teach new duties ; Time makes ancient good uncouth ;
They must upward still, and onward, who would keep abreast of Truth ;
So, before us gleam her camp-fires ; we ourselves must pilgrims be,
Launch our May-flower, and steer boldy through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

LOWELL.

THE SYMBOLISM

OF THE TWO SCHOOLS OF YOGA IN SOUTHERN INDIA.

IN Southern India there are two Schools of Yoga. The one is called the 'Mūlādhāra School,' or 'Kailāsa* Guru Param Parāi School.' The followers of this school are generally Shaiva-Ṭānṭrikas. They aim at Siddhis, or psychic powers. Their modes of culture are : (1) Kāyā Siddhi ; *i.e.*, the purification and strengthening of the physical body by strict regimen of diet, by medicament, by strict celibacy. (2) Purification of the Prāṇas, especially the three vital airs, Ida, Piṅgalā and Sushumnā, called Prāṇāyāma, or Vasibandhanum. (3) Yoga Siddhi, *i.e.*, concentration of Manas on the six Chakras one after another, from the Mūlādhāra Chakra upwards. Such practices enable the aspirant to rouse the Kuṇḍalini fire, and to make it rise through the spinal-cord to the Brahma Raṇḍra, (literally Brahmā's hole), where Shiva is said to be seated. These call themselves Shaiva Yogīs, as they attain the highest bliss as the result of Yoga, or the union effected between the Kuṇḍalini Shakṭi at the lower part of the body with Shiva at the head. The chief of this School, it is said, is the great Vaiḍik Sage Agastya, who, tradition says, came to the South and established 18 Siddha Brotherhoods, in and about the Agastya hills in the Tinnevely District. Sages like Tiruvalluvar, Eḍaikattar Mucha Muni, Saṭṭa Muni, Bogar, Avvayar (Lady) are some of the illuminati of this School. The Shaiva Āgamas (28 in number) are exoteric blinds, full of symbology, explaining the main tenets of this school, and illustrating them in brick and mortar by way of temples and in the exoteric worship and festivals. Āgamas generally treat of the three objects, *viz.*, Paṭi (Shiva), Pashu (Jiva), Pasam (Māyā, illusion, the idea of separateness that makes Jiva blind to its true nature), and explain how Jīvas become enmeshed in matter and also the modes of Jiva's liberation step by step. These modes are : (1) " Sevyā (service to Ishvara, to sentient creatures). (2) Kriyā (exoteric worship of God by means of images—as a mode of exercise of devotion). (3) Yoga (internal or mental worship in the way described above). (4) Jñānam, (Self-Relisation as the result of the above practices).

* Some of the Non-Brāhmanas Maṭaṭhipaṭhies in the Tamil Districts, such as the Maṭaṭhipaṭhy of Tiruvavadothorai claim to be of this Guru Param Parāi. But being ignorant of the inner truth of this, they say that their ancient Gurus came actually from Kailāsa, the abode of Shiva. Kailāsa in Yoga philosophy means head.

A Temple is a symbol—rather a complex symbol—of the human body, with six chakras illustrated. (1) The Garba Griha represents the head, or rather the Arjuna Chakra. (2) The Artha Maṅṭapam represents the Vishuddhi Chakra. (3) The Mahā Maṅṭapam represents the Anakatha Chakra. (4) The Snāna Maṅṭapam the Maṅṭapuraka Chakra. (5) The Alankam Maṅṭapam where the ornamenting of the procession—idol is done) is Saradhishṭāna Chakra. (6) The Sabha Maṅṭapam is the Mūlāḍhāra Chakra.

The Daraja Sthambam, or flag-staff, represents the spinal column and cord. The tri-colored cloth (red, black and white) tied in three and half spirals round the flag-staff during festivals (especially Brahma Uṣṭava and Navarātri) represents the tri-colored Kuṇḍalīnī fire (Lohiṭa, red ; Shukla, white ; Kṛṣṇa, black ; of the *Svetāshvaṭaropaniṣat*). The flag-staff represents the primary Sushumnā. We have a wide literature on this line of Yoga. There are about 27 Upaniṣhats found in the Salā (108) Upaniṣhats, relating to this school. All the Shaiva temples in South India are built on this Yogic system, excepting the great temple of Chiṭambaram.

This is called the Tānṭrika system, or the Hatha Yoga system. It may be called the head doctrine as distinguished from the other school, called the heart doctrine—the school where the heart plays the prominent part.

This other school is called the school of Chiṭambaram, called also the Subramania or the Guhan's school. It is also called the Maṅṭra or Vaidika school, as opposed to the Tānṭrika or Āgamic school. The ānanda, or bliss, aspect of Īshvara, as different from the chiṭ, or intellectual, aspect of Īshvara of the other school, is prominently brought out in this doctrine. The ten famous Upaniṣhats form the chief literature of this school. The Karma Khanda of the Vedās—especially the five* kinds of Yajña—is the exoteric blind symbolising the tenets and principles of this school. The restraint and conquest of Manas is its most important method. The Vaidik pūjā, or worship, as distinguished from the Āgama pūjā,

* (1) Pashu Meḍham, killing of the appetites.

(2) Sena Meḍham, killing of the desires.

(3) Rājasuyagam, installation of the higher mind as king, after purification of the impure mind.

(4) Ashva Meḍham, control and conquest of mind in its higher aspect.

(5) Nara Meḍham, the destruction of the Individuality, *i.e.*, the germ of birth as man.

is also the exoteric blind of this school. Devotion is a mark of it. This school is called the Rāja yogic method. The Yoga-Sūtras of Patañjali are the scientific exposition of this school. The modes of practice are the well-known ones :

(1) Viveka, knowledge of the real from the unreal ; (2) Vairāgya, dispassion ; (3) Shaḍ Sampattis, the 6 qualifications ; Shama, Dama, Uparati, Tīṭikṣha, Shraddha, Samādhāna ; (4) Mumuksha, intense yearning for liberation from Samsāra. They are differently arranged and named by Patañjali : Yama, Niyama, Āsana, Prānāyāma, Prañihāra, Dhāraṇa, Dhyaṇa, Samādhi.*

The great temple at Chiṭambaram differs in structure from other Shaiva temples in South India. The tradition says that the Ṛṣhi Patañjali himself built this temple to illustrate his Yoga Sūtras. Whether the great Ṛṣhi himself had any thing to do with it or not, certain it is that it follows the principles of his philosophy. This temple also is symbolic of the human body, and represents the body of a Yogī in a recumbent posture, with his head to the north and feet to the south. Great prominence is given to the heart—the Anakatha Chakra. The thousand-pillared Maṅṭapam in the north represents the brain with its many convolutions. The Shivagangā near it is the Amṛta Saras, the lake of bliss or immortality. It is significant that the Kāli temple (the symbol of Kuṇḍalinī) is placed outside the precincts of the town of Chiṭambaram. The worship in the temple at Chiṭambaram is conducted by Vaiḍika Brāhmaṇas called Dikṣhiṭas (who must have performed the Vaiḍik Yajñas) whereas at the other Shaiva temples worship is conducted by Tāntrika Brāhmaṇas called Shaiva Dvijas (who undergo certain Samskāras called Shiva-Dikṣhā according to the Āgama or Tāntras). This second school is the true Rāja Yoga school, the surest and the safest method, suited to all householders and others. The ancient Āryan Ṛṣhis were Rāja Yogīs ; they were all householders or Gṛhasṭhās. Any lapse or mistake in the practice of this Yogic discipline is not serious in its results, though it may tend to retardation of progress. The other school, Tāntrika, or the Hatha Yoga method, is not quite safe, and is not suited to householders. Any lapse or mistake

* Vide Mrs. Besant's *Path of Discipleship* and *Introduction to Yoga*.

will lead to serious consequences, and will sometime drive the practitioner mad, or make him a wreck.

P. NĀRĀYAṆA AIYER, B.A., B.L.

PASSED OVER.

To Senator Emilia Brusa who passed away suddenly at Rome.

15-12-1908.

Gone—gone from out the world for evermore
 The kindly presence and the inspiring word—
 The laugh—the handclasp—the unfailing trust
 That lightened troubles even as they came.
 Gone—gone for ever the sweet interchange
 Of human comprehension, and in place
 A deadly stillness —an unmeaning void
 Encountering us in all our spirit's range.
 'T was so I felt, old friend, when first the news
 Of your departure broke upon my sense,
 For you were ' dead,' they said and that false word
 Did breed the anguish that on error waits.
 But now I smile, e'en though the tears still fall,
 For well I know you are but gone before—
 And even as already in this life
 You were an elder brother, reaching hands
 To one you likened to " a sister dear",
 So now I claim you in that spirit world—
 Reach through, old friend, and be my brother still !
 For us the veil was always thin that parts
 The visible from the invisible—
 Let us forbid that veil to part us now !
 Reach through, and let us commune as on earth—
 Draw near and share with me at times that light
 Which now is yours, as even here on earth
 You gladly shared the wisdom here possessed.
 So shall your passing o'er be gain, not loss—
 So shall we see it but another link
 In that great chain which reaching ever up
 Unites at length humanity with God.

LUCY C. BARTLETT.



ECHOES FROM THE PAST.

LETTER FROM H. P. B. TO GENERAL LIPPITT.

BREACH CANDY, BOMBAY,
February, 16th, 1881.

MY DEAR GENERAL,

I have just read the several pages of choice Billingsgate poured into my head by that patriarch of materialised donkeys—R . . . He is a true Niagara of mud, that man ! Sorry for him, but not a drop of it sticks to me ; the torrent vomited by the Philadelphia mud-volcano expands at my feet and is forthwith engulfed in the literary sewer where all of his numbers of *Mind and Matter* go. But only I regret that you should go to the trouble of *defending me*. You had but to ask the old bully whether I—medium or no medium—ever took for such phenomena one cent of remuneration or even a present from anyone in Asia, Europe, America or Australia, or any part of the world, if there be one, besides Africa, where I have been talking Theosophy. If I have not, then, unless I am an *occulto-maniac* as he is a ‘medium-maniac,’ why should I, if I have no good object in view, lose my time and money, and devote my whole life to this work, when I am sure to receive only these constant insults, this abuse and slander ? Every enterprise in human life must lead to some end ; what can be my aim except that which I profess ? Having chosen this arduous task of establishing a Theosophical Society, a task which never has, nor ever *can* put one cent into my pocket, but which has for years engulfed thousands out of my hard-earned money and Olcott’s (since we two are almost the only ones to whom its existence is dearer than money and even life) tell me what *can be the good* I am striving after ? Fame ? A sorry fame that, which gives the right to every blackguard to couple my name with vile insinuations, and pay me with open abuse and ridicule ; a fame that makes me lose many of my best friends, who, if sceptics, cannot sympathise with our views of Spirit ; if spiritualists, look upon me as an iconoclast

laying profane hands on their favorite gods to drag them down ; a fame which embitters the peace of my old age and fills my cup with gall ! This is indeed a fame to strive after !

My dear friend, I can but tell you what I have told you from the first, whether I am believed or not by the rest of the world. The satin picture, with the exceptions stated by me, was *not* done by me but by the power I call John King ; the power which assumed the features and generic name of John King ; for it is a generic name and accounts for many contradicting statements from and about him, the John King in different parts of the world. This power I have been acquainted with from my childhood, but saw his face, as you say, years before on a voyage (when Mr. Blavatsky was Governor at Srivan, capital of Armenia, *not at Tiflis*). Even the flowers in the wreath I could never have done as well as that without his help ; and by the bye, why don't you ask the poor demented man of Philadelphia to try and find in all America—if he can—one such piece of white satin, of the same size, with such a wreath painted on it and in such colors. For if I could find one to buy, then there must be others like it in the stores. Go and ask any able shopman, one dealing in such fancy goods, whether it is possible to find such a thing as that. Oh the poor, blind, fool ! As for the stencils, I can send him cuttings from these very flowers by the bushels. I never made a secret of having them. And, I have tried manytimes to reproduce the figures and John and the clouds on other pieces of satin and from these very cuttings out of oil paper as he calls them, tried them on wood, cloth, velvet and with just such satin, and with the exception of such flowers—ever failed. Colonel Olcott laughed at me many times seeing my efforts, for I always most egregiously failed unless I had help as in this instance. Mr. W . . . the Hartford artist who illustrated Colonel Olcott's book, can tell you what a wretched business I made of it when I tried my best to draw him a figure so as to give him some idea of a costume he wanted to represent. This same picture of yours, I tried to reproduce (when it was all stained with ink in the presence of Mr. E . . . of Philadelphia, and I had to take out the stains by laying of hands on it, and John King's hand on mine) and I failed again. And had not the stains of ink on the flying figure of Katie King and the most delicate portion of the picture been taken out instantaneously, I could not have sent you that picture, for it was ruined. Please

write to Mr. E. . . Philadelphia and ask him for particulars ; there were others besides himself and Colonel Olcott present at the catastrophe. I have cut out dozens of such stencils and tried to paint—but it was a *fiasco*. And yet as the certificates in the *London Spiritualist*, of Le Clear, the portrait painter, and O'Donovan, the sculptor, prove I have produced at least one picture of such great merit, that they declare *no living artist could do* (see *Spiritualist*, April 12th, 1878) and *that* the portrait of a man. Did I draw it also with oil paper or stencils ? Let the artists Le Clear and O'Donovan speak ! The first says : “ As a whole it is *an individual*. It has the appearance of having been done in a moment, a result always inseparable from great art. *I cannot discover with what material it is laid on the paper*. I first thought it chalk, then pencil, then Indian ink, but a minute inspection leaves me quite unable to decide.” Is Mr. Le Clear, who is no spiritualist, also a confederate, an artist who would stake his reputation as a portrait-painter to support a fraud ? And O'Donovan says : “ Le Clear, one of the most eminent of our portrait painters, whose experience as such has extended over fifty years, says that the work is of a kind that could not have been done by any living artist known to either of us. It has all the essential qualities which distinguish the portraits made by Titian, Raphael, namely, individuality of the profoundest kind, and consequently breadth and unity of as perfect a quality as I can conceive. I may add that this drawing has the appearance at first sight as having been made by washes of Indian ink, but upon closer inspection, both Le Clear and myself have been unable to liken it to any process of drawing known to us ; the black tints seem to be an integral part of the paper upon which it is done...” If you add to this double testimony of New York artists, that given to you at Boston, at Cambridge University, a testimony you published yourself also in the *Spiritualist*, to the effect that the best artists were unable to decide “ by what process the picture upon satin was done” then you may well ask R. . . . to shut up ! He may perhaps suggest that this portrait was done by me. But I have affidavits from eye witnesses, and it was done on the Lotus Club note paper !

Before I knew you I did three other pictures upon satin through the same means. One with two figures on it I gave to our respected friend A. J. D. ; the second—flowers—I sold to Mrs. Dr. L.. for 40 \$ for the benefit of a poor starving woman, a widow whose daughter

wanted to study medicine and whom I wished to help, but had no means of my own to spend for such an object at that time. I do not remember even whether I told to Mr. D. . . how his was done. But certainly to the latter I never breathed a word, as she is known as a sceptic in phenomena. This, I tell you, that you might know that so little do I care for fame and despise money, that though large sums have been offered me for the execution of such pictures (without any spiritual manifestations attached to them), I never did more than these three in America, the last being the portrait in colors of Mr. Stainton Moses, whom I had never seen before, but whose portrait I have produced instantaneously. Why then, should I toil for such a fame and that without profit of money !

I am "as cunning as a fox" he says. Well, that's a poor compliment and one uncalled for in the veracious and pernicious Editor of *Mind and Matter*, seeing I was not cunning enough even to conceal such fatal proofs as these miserable stencils, but left them to drag about as rubbish, and be picked up by my chamber-maid ! This absurd contradiction, alone, shows you the degree of his mental power and my "cunning." By the bye, if you don't know, the Philadelphia spiritualists do, that this chamber-maid servant of mine was a medium, and many a time did she scream on the staircase on meeting there or in the passage "John King" with his powerful frame clad in white, who "glared at her," she said, with his fiery black eyes ; and more than once saw him near me, she told my visitors ; but so did Mrs. Holmes (but this would never do as a testimony). And now she seems to pluck up courage and go against him ! ingrate damsel ! And did she attribute to herself the glory of having *caught* me with her oil paper cuttings ? What a treasure-trove, considering that I experimented with them before visitors (painted a panel for Mrs. A . . . of Philadelphia, before Mr. E . . . and many others with such stencils, and without help, for it was fruit and flowers and such cuttings were scattered all over the house, as I say. Much good may "General R..s mare's nest," do him ! It was as I can prove "finished" at one sitting (your pictures I mean) after the flowers and leaves were finished (though through me of course). Many of the portions of the picture were instantaneously done, first faintly and then deepening to the required tint, as Colonel Olcott told you. For any contradiction that the wise Mr. R.....may find in letters written by

others I care nothing as I am not responsible for them. Every one wrote upon the phenomenon according to his or her impressions ; and in spiritual phenomena the tendency of the observer is to always exaggerate. What I wrote then, I now stand by.

Why some spiritualists should pounce upon me in the way they do I cannot realise ! From the beginning I have never been other than a true friend of all the genuine mediums. I believe in their facts of mediumship and I have ever given them money, even when I would have none left for myself after. Is this hatred because I deny being a medium myself ? But why should I lie ? Why should I—whatever I was in girlhood—knowing that I now possess *none* of the well known characteristics of a medium, call myself one ? Were I to do so, I might cheat hundreds, in the most transparent way, and for money R . . . would be the first to fight tooth and nail for me ! But I am not one. I am not negative, nor was I ever controlled *as they are*. And, I know, if I know anything in this world, and am not unconsciously to myself *insane*, that apart from human spirits (those unable to get rid of the earth's atmosphere—the elementary) there are thousands of other unseen forces and semi-intelligent powers and invisible beings, which produce most of the phenomena ; I do believe that some, perhaps many, human individualities survive after death (certainly not all), and I firmly believe that for a short time after the death of the body, an intense feeling of love or of hatred can cause the *will* of these “ individualities ” to clothe itself in its scin-læca or spiritual *double* of the body that was ; and that that double lingers about its familiar places for a while until the final disintegration of its objective particles (those having the possibility of being perceived), when only the purely spiritual or rather subjective ones remain forever impressed in the Ether—that picture gallery from which nothing in our planetary system ever disappears ! What I, with other theosophists, fight against is simply the often absurd theories raised into dogmas, expounded by, and believed in by such rabid asses as R. . . . That theory is that human spirits produce the phenomena and that all men—materialists strongly opposed to survival after death, as well as those who have craved for future life, and even little children who die before they know what life or death mean—even the still-born—become denizens of the “ Summer Land ” and all of them return ! My dear General, I never went against *Spiritualism proper*,

but against the sickening materialism of some of its doctrines. My aim is, now that the truth is as I believe, proved to me, to try to prove it in my turn to my fellow-men—but only to those who want it ; for I never force my views upon anyone. Then why should they rise against me ? For two years I have not written one line either for or against Spiritualism except in our own magazine *The Theosophist*, nor will I. Are we in the days of Calvin or of the Inquisition, that because a person does not think as the mirificent R. . . . does, he must be destroyed ? Is Spiritualism in America turned into blue Presbyterianism with its blue laws, or into an Inquisitorial Council of Ten, empowered to put us to the question ? I have said enough and will say no more, as all this disgusts me. Please do not send me any more numbers of *Mind and Matter*, for, though I neither “mind” its gabbling, nor does it “matter” much what its insane Editor says—it is a filthy, bullying, blackguardly organ. I thank you heartily for your testimony and bravery in defending such a dangerous subject as I happen to be. But he laughs best who laughs last.

And now for Col. Olcott whom R. . . . makes my confederate. Is Olcott a madman too ? What American occupying his position would, without the sincerest of motives, abandon all worldly interests to devote his whole life to a cause for which he must suffer material privations and toil like a galley-slave without intermission. You have but to search the record of the War and Navy Department and ask his surviving colleagues, to discover of what disinterested sacrifices the poor man is capable. O Truth, hast thou fled from America ? Adieu ! And think sometimes of her, who will ever think of you with respect and sincere friendship.

Yours truly,

H. P. BLAVATSKY.

H. P. BLAVATSKY.

The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic, and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo, Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

He told me two very curious stories about her. It seems that one evening he was on deck trying vainly to light a pipe in a high wind. Being on duty he could not leave the deck, so he struck match after match only to see the flame instantly extinguished by the gale. Finally with an expression of impatience he abandoned the attempt. As he straightened himself he saw just below him a dark form closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him :

“Cannot you light it then ?”

“No,” he replied, “I do not believe that any one could keep a match alight in such a wind as this.”

“Try once more,” said Madame Blavatsky.

He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H. P. B. only laughed and turned away.

On another occasion during the voyage the first officer made, in Madame Blavatsky's presence, some casual reference to what he would do on the return voyage from Calcutta. (The steamers go round the coast from Bombay to Calcutta and back again.) She interrupted him, saying :

“No, you will not do that, for you will not make the return voyage at all. When you reach Calcutta you will be appointed captain of another steamer, and you will go in quite a different direction.”

“Madam,” said the first officer, “I wish with all my heart you might be right, but it is impossible. It is true I hold a captain's certificate, but there are many before me on the list for promotion,

Besides, I have signed an agreement to serve on this coasting run for five years."

"All that does not matter," replied Madame Blavatsky, "you will find that it will all happen as I tell you."

And it did; for when that steamer reached Calcutta it was found that an unexpected vacancy had occurred (I think through the sudden death of a captain), and there was no one at hand who could fill it but that same first officer. So the prophecy which had seemed so impossible was literally fulfilled.

These were points of no great importance in themselves, but they implied a great deal, and their influence on me was, in an indirect manner, very great. For, in less than a year after that conversation, Mr. Sinnett's book, *The Occult World*, fell into my hands, and as soon as I saw Madame Blavatsky's name mentioned in it, I at once recalled the stories related to me by my earliest friend. Naturally the strong first hand evidence which I had already had of her phenomenal powers predisposed me to admit the possibility of these other strange new things of which Mr. Sinnett wrote, and thus those two little stories played no unimportant part in my life, since they prepared me for the instant and eager acceptance of theosophical truth.

It was in 1884 that I first had the privilege of meeting Madame Blavatsky, and before the end of that year I was travelling from Egypt to India with her in the S.S. *Navarino*. The training through which she put her pupils was somewhat severe, but remarkably effective; I can testify to certain radical changes which her drastic methods produced in *me* in a very short space of time—also to the fact that they have been permanent!

I think I ought also to bear witness to the genuineness of those phenomena about which such a storm of controversy has raged. I had the opportunity of seeing several such happenings, under circumstances which rendered any theory of fraud absolutely untenable, even at that time, when I did not in the least understand how such things could be. Now, as the result of later study, I know the methods which she must have employed, and what was then so incomprehensible appears perfectly simple.

If I were asked to mention Madame Blavatsky's most prominent characteristic, I should unhesitatingly reply: "Power." Apart from

the Great Masters of Wisdom, I have never known any person from whom power so visibly radiated. Any man who was introduced to her at once felt himself in the presence of a tremendous force to which he was quite unaccustomed; he realised with disconcerting vividness that those wonderful pale blue eyes saw clearly through him, and not infrequently she would soon drop some casual remark which proved to him that his apprehensions in that regard were well founded. Some people did not like to find themselves thus unexpectedly transparent, and for that reason they cordially hated Madame Blavatsky, while others loved—and love—her with whole hearted devotion, knowing well how much they owe her and how great is the work which she has done. So forceful was she that no one ever felt indifferent towards her; every one experienced either strong attraction or strong repulsion.

Clever she certainly was. (Not a scholar in the ordinary sense of the word, yet possessed of apparently inexhaustible stores of unusual knowledge on all sorts of out-of-the-way unexpected subjects. Witty, quick at repartee, a most brilliant conversationalist, and a dramatic raconteur of the weirdest stories I have ever heard—many of them her own personal experiences. She was an indefatigable worker from early in the morning until late at night, and she expected everyone around her to share her enthusiasm and her marvellous endurance. She was always ready to sacrifice herself—and, for the matter of that others also—for the sake of the cause, of the great work upon which she was engaged. Utter devotion to her Master and to His work was the dominant note of her life, and though now she wears a different body that note still sounds out unchanged, and when she comes forth from her retirement to take charge once more of the Society which she founded,) we shall find it ringing in our ears as a clarion to call round her old friends and new, so that through all the ages that work shall still go on.

C. W. LEADBEATER.

SCIENTIFIC NOTES.

THE discovery referred to in my December notes of the magnetic field issuing from the surfaces of sunspots is so very important, both from the scientific and occult standpoints, that it may be well to draw attention to the further proofs of this interesting fact as given in *Nature* November 5th, 1908 (vol. 79, p. 20.) The additional evidences therein contained is held to establish the fact without further question and to "indicate very conclusively that sunspots are very intense magnetic fields, and this important discovery will certainly stimulate work on many allied investigations."

One of the first results of the discovery is of intense interest to students of *The Secret Doctrine* and is given by Prof. Schuster in a letter to *Nature* of October 29th (vol. 78 p. 662) where he shows that the solar atmosphere or at least some portion of it must be composed for the most part of a gas that is only one thousandth part of the density of hydrogen. There may be other dense gases, such as hydrogen, mixed with it but not in sufficient quantity to materially affect the average density.

Now there is no gas with which we are acquainted that is lighter than hydrogen, hence the materials composing the sun's atmosphere must be entirely different from the chemical substances we are familiar with here on earth, and we thus arrive at a remarkable proof of the well-known statement in *The Secret Doctrine* (vol. 1. p. 638) where we read: "Neither the stars nor the sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar though they are all present in the sun's outward robes."

So precise and exact is the agreement between the above quoted passage and the conclusions of Prof. Schuster that it might be said to put in a nutshell the results he arrives at in his letter, for he distinctly points out that there must be a sprinkling of terrestrial gases in the higher regions of the sun's atmosphere though the main bulk must be constituted of something different. This vindication of Occult Teaching is all the more satisfactory since it has hitherto been held that here at least *The Secret Doctrine* was wrong, for the spectroscope was considered to have proved that the sun and stars were composed of the same chemical constituents as the earth.

Prof. Schuster further concludes that the sun's atmosphere or portions of it must be mostly composed of negative electrons since a gas so constituted would have a density one thousandth of that of hydrogen. Now according to modern theory these electrons are the foundation of all electrical phenomena—are in fact the basic substance of electricity. It follows therefore that if the sun's atmosphere is composed of electrons it is practically an atmosphere not of matter, as understood by chemists, but of pure electricity. And this is precisely what is stated by the Adepts in Their answers to the questions of an English F. T. S. in *Five Years of Theosophy* (p. 163) where They say, speaking of the sun: "externally is spread its robe, the nature of which is not matter, whether solid, liquid, or gaseous, such as you are acquainted with, but *vital electricity*."

The scientific accuracy of the above statement is truly astonishing in view of these recent discoveries; for note, it does not say that the sun's robe is not matter because electricity is matter both according to *The Secret Doctrine* (vol. 1, p. 136) and more recently according to science but is not matter *such as we are acquainted with*. At the time when this answer was given (before 1885) scientific men had not even dreamt of such things as electrons and were inclined to consider electricity not as matter but as a form of energy.

If we had a gas composed of pure disconnected physical atoms, its density would be one-eighteenth of hydrogen, but if these physical atoms were split up into their 49 astral constituents as described in "The Æther of Space" (*Theosophist*, June 1908, p. 825) the density would then be about one thousandth of hydrogen or the same as the sun's outer robe. If as suggested in previous notes (*Theosophist*, October 1908, p. 69) these astral constituents are identical with negative electrons, we should then have a gas of pure electricity and of astral matter which could agree in properties with the conclusions of Prof. Schuster and the statement of the Adepts as to the sun's atmosphere. In my October notes I have traced some of the consequences of such a theory and as it seems to satisfy both scientific discovery and Occult teachings it might be well to take it as a working hypothesis and see how far it is able to bind together otherwise disconnected facts.

It leads at once to the conclusion that the sun and the stars are composed not of physical but of astral matter. To say that the stars are composed of astral matter seems like a pun on the word astral. I believe this word astral has descended to us from mediæval occultists,

and perhaps like many other words contains in its origin some esoteric truth. Perhaps these ancient occultists gave the name astral to the matter of the next higher plane because they knew that the stars were composed of such matter. H.P.B. in the glossary at the end of *Five Years Theosophy* describes the Astral Light as "a subtle form of existence forming the basis of our material Universe," and this is exactly what the modern scientist says of the negative electron hence here again the agreement is perfect.

As a key to physical phenomena amongst other things and as a forecast of future scientific discovery, *The Secret Doctrine* is turning out to be astonishingly perfect; and foolish indeed are they who try to disparage it, or who neglect to study the arcane truths embodied in its pages.

G. E. SUTCLIFFE.

CAIRBRE'S HARP.

(Cairbre is a personage in Irish Mythology.)

My Harp is strung with Seven Strings,
 And seven are the Songs it sings.
 One sings in pain, and one in jest,
 And one, more cunning than the rest,
 Tells me what secret things are done
 From rising until set of sun.
 Yet not forever would I play
 My wisdom-string.—Unending Day
 Would irk these eyes that find delight
 In Shadows of mysterious Night,
 And Silence, that is wisdom's crown,
 Might wisdom's self in silence drown.
 And so with ever-varying strain
 I sing in joy, I sing in pain;
 Like God, who, in Divine distress,
 Grew tired of awful loneliness,
 And flung His arm o'er vibrant Space,
 And plucked the Strings of Time and Place,
 And broke His infinite Repose
 With Song that through Creation goes,
 The Song of sweet imperfect things
 That murmurs through my seven Strings.

JAMES H. COUSINS.



THEOSOPHY IN MANY LANDS.

BRITISH SOCIETY.

Sūrya Deva has begun his long journey northward to our seagirt island once again, but frost and snow and bitter winds are striving to check the onward march of his gleaming chariot. London, as I write, is in the grip of a heavy snow-storm, and an unwonted silence prevails in the streets, usually so noisy, but now covered with a thick white carpet of exquisite softness.

The chief event of the autumn has been the receipt by members of the President's Letter in answer to a Resolution sent to her from our last British Convention. To many members who were confused by the alarming statements made with regard to Mr. Leadbeater, this Letter from the President was most welcome, as it gave them, for the first time, a brief outline of the actual facts of which such strange and conflicting versions have been circulated. The President's Letter called forth a Reply from some four members of the Section, which was widely circulated, owing to the fact that Mrs. Sharpe, our General Secretary, placed the Register of members at their disposal, so that they might have a fair hearing. This Reply does not point out any inaccuracy in the President's statement of the facts, but, starting with certain fixed ideas as to the case, it groups isolated fragments of the evidence in such a way as to lend color to these, and to these only. A complete *dossier* of the whole *affaire Leadbeater*, including important evidence obtained recently was prepared and also a letter embodying a kind of verdict upon the case; this has been signed by six European General Secretaries, eight members of our Executive Committee, sixteen Presidents of English Lodges and others, and the Letter, which appears in the January *Vāhan*, is therefore an international verdict in Mr. Leadbeater's favor.

The General Secretary has had a very busy and heavy season of work; innumerable visitors have been received at Albemarle Street and two lecturing tours have been accomplished. One of the latter was in the north of England, where Mrs. Sharpe presided at the Northern Federation, held this quarter in Manchester; she has been to Leeds, Harrogate, Bath, Bristol and other places. To her generosity

and initiative are due the improvements which have been made in the *Vāhan*; our hitherto somewhat meagre "sectional organ" has been temporarily increased in size, and the services of some of our more literary members have been enlisted with very happy results. It is to be hoped that some permanent way will be found of maintaining a Sectional paper which shall be a fit vehicle for circulating the best thoughts of our members. Mr. Mead has given his customary autumn course of lectures, expounding this time the beauties of *The Hymn of the Robe of Glory* and *The Wedding Song of Wisdom*, with the charm and insight for which he is so justly esteemed. Through the energetic arrangements of some of the Northern Lodges several short tours were organised, so that in five or six consecutive weeks five active workers were enabled to visit four of the northern towns, to give lectures and hold meetings for questions and discussion. It is to be hoped that more such tours may be arranged, for they afford a welcome opportunity of drawing together north and south; the Northerners gain some new blood for their lecture lists and the Southerners meet with that hearty and hospitable welcome for which our north country is so justly celebrated.

Miss Ward has visited Edinburgh, Leeds, Bradford and the West country Lodges. Mr. Wedgwood, who as a Lecturer is becoming popular, has paid a long round of visits to Lodges in England and Scotland.

The Blavatsky Lodge has made a change in its programme which has been well justified by the results. For many years it presented the familiar Thursday evening lecture, but this autumn it invited its members to unite in a joint study of the *Stanzas of Dzyān*. This experiment appears to have been very successful and several members, who had hitherto been listeners, became "expounders of the word."

The H. P. B. Lodge has, completed a season of work which displays its catholicity of interest; in addition to lectures from members of the T.S. it has invited to its platform a well-known London clergyman who spoke delightfully on "The Irish Spirit," an officer of the English Army who pleaded for "National Defence," and an able woman writer who spoke on behalf of her own sex; the regular work under each of the three objects of the T. S. has been steadily pursued. To round off its activities some members of the Lodge arranged for a large Christmas party for very poor children. A voluminous tea was provided, Christmas Carols were sung, a splendid Christmas Tree was unveiled by a most convincing Father Christmas,

with the assistance of a winsome fairy, toys and gifts of clothing were distributed, and over a hundred of London's poorest children were given a few hours of comfort and light in the dear name of Theosophy.

Theosophy in West London has found a new home at 42 Craven Road, Paddington, thanks to a combination of friendly interests. Here the West London Lodge holds its meetings and has found, among other things last autumn, that the Seal of the T.S. is a really fruitful¹ subject of study for any Lodge ; here the H.P.B. Lodge has an office, as has the *Lotus Journal*, and here the Secretary of the Indian Student's Aid Association 'mothers' young Indians who require a helping hand in this vast and strange metropolis of ours.

H. W.

FRANCE.

The painful events through which the Theosophical Society is passing do not seem to affect the spreading of its thought, or the sale of its books ; the latter progresses most satisfactorily. Among those which have appeared this autumn we note the volume ii of the history of the Society, *Old Diary Leaves*, by Colonel Olcott, a book which has a very large sale, notwithstanding its comparatively high price. Translations have also been issued of two little books, of instructive character, by Mrs. Besant—*The building of the Kosmos* and *The Self and its Sheaths*, the latter most remarkable for the living force it seems to emanate. We must notice also two very original books by M. Revel, of which, *Towards the Brotherhood of Religions* is perhaps the best of his numerous works upon Mysticism and Theosophy.

Another is *La légende de Diamant*, by E. D. Bailly, a collection of Keltic legends, the Theosophy of the Druids and Bards of ancient^t Gaul, expressed in mythical form and in picturesque language, and in which the conceptions attain a high level. Some of these legends, noticeably that of "Le seul Amour" display intense feeling. The works of Dr. Steiner have also aroused much interest and have gained a most favorable reception amongst our members. His *Christian Mysteries*, with explanatory preface by M. Ed. Schuré, written in the harmonious and ingenuous style characteristic of the author, appeared before the holidays, and will be followed by a translation more complete than that given in the *Theosophist* of the *Way of Initiation*, or knowledge of higher planes.

A.

NEW ZEALAND.

We have been moving forward again. Miss Christie went to stay with Mr. and Mrs. Douglas, members in Hamilton, and the result of

her work there is a branch with thirteen members, ten of whom are new. Miss Browning has visited Wanganui, which has been a dormant Branch for some years, though Mrs. Mellor has worked well, and several new members were enrolled, which places the Branch on an active footing again. It is satisfactory to have to report that while she was in Wanganui, Miss Browning was invited to preach in the Trinity Wesleyan Church ; she accepted with great pleasure, and spoke on "Thought Power," taking as her text, "Bringing into captivity every thought to the obedience of Christ." There was a good congregation, and we hope the example of the Rev. Mr. Chapman may be followed by other ministers, so that the bonds of sympathy between Theosophists and Churchmen may be strengthened.

The case of the Rev. J. Gibson Smith has been dealt with by the highest Presbyterian authority in the Dominion—the General Assembly ; after a considerable amount of discussion it was agreed that no further action should be taken in the matter. The assembly re-affirmed its belief in the confessional standards, and enjoined Mr. Smith and his brethren to be careful not even to appear to contradict the Church's teaching on the doctrine of the atonement the central truth of the Gospel. The resolution also contained an expression of kindest feelings to Mr. Smith. When the resolution was finally carried unanimously, the assembled ministers and laity broke out into applause and sang the Doxology. Some members were evidently anxious to have the heresy hunt, but others were prepared to support Mr. Smith. I think the final result must be considered as a compromise and that the standards of the Presbyterian Church will have to be revised, in spite of the Assembly affirming its 'unwavering adherence' to them. It was made evident that these standards were very differently interpreted by members, some holding firmly to the expiatory doctrine while others took wider views of the work of the Christ.

K.B.

CEYLON.

December is always an extra pleasant one with us in Colombo, for during the month we meet here—the Clapham Junction of the World—members from various parts of the world *en route* to our beloved Adyar or Benares where the annual family gathering of the T.S. takes place. This year we met several members proceeding to take part in the Convention. Of these Mr. Ernest Wood of Manchester spent a few days at Colombo. He gave a lecture on "Man and his bodies" illustrated with lantern slides. He carries with him the full *repertoire* of these lecture

—barring the lantern, which is hard to be secured east of Aden, but Colombo favored him and his lecture was thus given.

The most important event of the month was the Convention of Teachers employed in the Buḍḍhist Schools. Mr. Jayatilaka, our indefatigable Manager, arranged an excellent programme and over five hundred teachers assembled at the Ānanda College. The Convention was opened by Mr. Harward, the Director of Public Instruction of Ceylon, who takes an active sympathy in our Educational work. On this occasion the Gold Medal offered by Mrs. Higgins for the best essay on Ceylon History, was given by her to the successful candidate who was heartily congratulated. It was a decided success and was enjoyed by all present.

H.

OUR CONTEMPORARIES.

THE THEOSOPHICAL REVIEW (December).*

Jalālu'dḍīn Rūmi is the theme of a very interesting article by John M. Watkins. Jalālu'dḍīn was a dual-sided character, God-intoxicated and an acute philosopher alternately. His works are highly prized in the East and are receiving full recognition in the West, as those of the greatest of pantheists and of mystics. He was the son of a celebrated father, Bahā'u'dḍīn, who, leaving his native land, settled first in Bagh-dāḍ, and then in other Asia Minor districts, and thus escaped the destruction which fell on Balkh, his early home. Jalāl followed his father as head of a college, and pupils flocked to him from all parts. In Qōniya Jalāl met his Master, Shamsi Tabriz, illiterate, violent, imperious, but winning the most devoted love from his disciples. Between master and disciple among the Sūfis exists the closest of ties; the disciple seeks to merge himself in his Master's consciousness, and so, climbs upwards to 'self-annihilation' in the Prophet and final union. Jalāl did not encourage the effort to develop super-physical powers but aimed at Wisdom, spiritual Illumination and spiritual Power. His ideas resembled those found in neo-Platonic writers and Mahāyānist Buḍḍhist Scripture, but the likeness was not due to borrowing from these, but to similarity of experience.

Other Contents : The Sign of the Sacred Heart, E. R. Innes; The Secret of Jesus, G. R. S. Mead; a Maker of Man, Michael Wood;

* Editor G.R.S. Mead, Theosophical Publishing Society, 161, New Bond Street, London, W.

Modern Idealism and the Vedāntic Philosophy, H. S. Albarus; The Ancient Cult of the Slavs, Nina de Gernet; Notes, Reviews, etc.

THE REVIEW OF REVIEWS (December).*

The cartoons this month are on "the Kaiser and Germania," an effective and significant collection, and they are emphasised by "An open letter to the German nation," by W. T. Stead himself, in which he points out the danger to the nations arising from the ever-present possibility of hostilities breaking out from the quarrels of rulers. The Hague Conference proposed that war should be assimilated to duels, in which seconds must be called in before the principals engage in a death-struggle; so should two nations about to engage in war each call in a friendly power, and suspend all dispute for thirty days, while these Powers mediated; if a nation rushed into war without this, such a nation should be boycotted by all others, and crippled financially. The boycott, in fact, is to be the weapon of the future, and is also argued for in "The Progress of the World" on the highest moral grounds. "If any Power in dispute refuses to refer the question to the Hague Tribunal, or having referred it, refuses to abide by its verdict, then the duty of all Christian nations is clear: the recalcitrant disputant must be treated as the heathen man and the publican. He must be treated as a man with whom the other States can have no dealing. In other words, he must be boycotted. There would be, of course, practical difficulties in the way of enforcing this boycott. But if the moral sentiment of the nations were aroused it might be carried out to an extent that would exercise a very considerable pressure upon the offending Power." The Christian Church is exhorted to preach on the subject, and to organise a method for "giving expression to the offended moral sense of mankind." "The collective moral sense of the world is longing for some effective method of giving expression to its judgment. Here is the mode by which it can be done, and the sooner we set about doing it the better."

Other Contents: Do we sleep too much or too little? a symposium; How to settle the Drink question; usual Reviews; Books of the Month: Penguin Island by Anatole France; Akbar, by Flora Steele; The Bookshop; Australia's Development.

* Edited by W. T. Stead, 14, Norfolk Street, Strand, London, W. C.

THE MODERN REVIEW (January).*

This month's issue is almost wholly political, but an exception is the short article on "The Teaching of Religion and Morality," by S. K. Ratcliffe. Those on the English side who demand this teaching are entirely opposed to those who demanded it a century ago; then the object was to overthrow Hinduism, now it is the re-establishment of the old ideas. The real reason for desiring this re-establishment is that the traditional religious ideas make for docility. The value of the Indian spiritual heritage is loudly proclaimed, and the Indian is warned that he will lose it if he participates in the materialist concerns in which other nations are enslaved. But a re-construction and re-emergence of national ideals are inevitable, and the new India will project its own ideals. Morality, like happiness, is a by-product.

Other Contents : India and a Preferential Tariff, Dewan Bahādur Ambālāl S. Desai, M.A. L.L.B ; and 14 other articles ; the Yellow God, H. Rider Haggard ; Notes, Reviews.

THE INDIAN REVIEW (December).†

Mr. Rājagopālāchārya traces the development of Vaiṣṇavism from the time of the Alwars, who represent, its emotional side ; the Āchāryas, culminating in Rāmanuja, represent the intellectual. In northern India Vaiṣṇavism degenerated by over-dependence on divine grace and the deification of the Guru, which levelled castes and led to disregard of purity of life. There are there three chief sects : the Rāmānanḍīs, beginning in the 14th century, worship Shri Rāma, of whom Tulsidās, is seventh in descent from Rāmānanḍ, among whose pupils was Kabir ; Nānak, the founder of Sikhism also derives from this sect. The Vallabhas, originating in the 18th, worship the Child Kṛṣṇa, and slipped into sexual immorality of the worst kind. The Chaitanyas worship Rādha-Kṛṣṇa, as inculcated by Chaitanya in the beginning of the 16th century, and have largely adopted the Tāntrik and Shakṭa practices their founder denounced. The life of Nirvai, or Vishvambhara, who became a Sannyāsī under the name of Chaitanya, is outlived, in its three stages of the troublesome boy, the Bhakṭa, and the Avaṭāra, worshipped by millions.

Other Contents : Appeal to Congressmen, Sir William Wedderburn ; The Reform Proposals, a Symposium ; and 11 other articles, Reviews, etc.

* 210-3-1 Cornwallis Street, Calcutta.

† G. A. Natesan & Co., Esplanade, Madras.

QUEENSLAND GEOGRAPHICAL JOURNAL (1907-1908). *

This annual volume, the 23rd in number, contains a record by G. Phillips of the unfortunate Victorian Exploring Expedition of 1860-1. Robert O' Hara Burke was the leader of the exploring party, consisting, besides himself, of 14 white men and 3 Afghan camel-drivers, and they travelled from Melbourne northwards, *via* Mennidie and Cooper's creek ; Burke left some of his companions at each of these places, and went on with Wells, King and Gray to the north and reached the Gulf of Carpentaria ; on the return, Gray died from the hardships of the journey, and after terrible sufferings Burke and Wells followed him, King alone surviving, wasted to a shadow. Four others of the party also died during the journeyings—seven out of the eighteen who started. The land they traversed is now sparsely occupied, and railways pass over the ground which was their tomb.

Other Contents : Holiday Rambles on the Upper Logan, J.P. Thomson, L.L.D. ; Wonderings among the Temples and Ruins in Ceylon, Mrs. W. Hogarth ; Dunk Island, E. J. Bonfield ; Aboriginal Navigation, R.H. Mathews, L.S. ; Proceedings of the R.G.S.A., etc.

THE METAPHYSICAL MAGAZINE (November)†

The most important article, though not the most bulky, is "Principle and its Expression," by the Editor. Principles are divine entities, and subjective activity is the actual substance of spiritual activity, the primal entity. It is known by perception not by the senses. The first expression of subjective activity is the Mathematical Principle, which is its pure image. Number is the foundation of its operative action, and its internal first expression. Geometry is its second expression, or form, for form is based on number.

The larger part of the issue is taken up with an interesting sketch of the life and work of Dr. Alexander Wilder. In this the claim is made that he compiled and rewrote *Isis unveiled* from old MSS. that had been accumulating for years ; this is an error ; the true story may be read in *Old Diary Leaves*, which gives Dr. Wilder full credit for the help rendered.

Other Contents : Characteristic Aspects of Planets, S. C. Mukerjee ; Department of Psychic Phenomena, etc., as usual.

* Royal Geographical Society of Australasia, Brisbane, Queensland.

† Editor L.E. Whipple, Metaphysical Publishing Co., 500, Fifth Avenue, New York City, U.S.A.

ACADEMICAL MAGAZINES.

Journal of the Royal Asiatic Society of Great Britain and Ireland, July, 1908.

Of the five principal articles of this number three deal with history : one, by Sir Henry H. Howorth, with "the Factitious Genealogies of the Mongol Rulers" (tracing, *e.g.*, the royal race to the early Tibetan Kings and finally up to Sakyamuni Buḍḍha himself !); another, by E. H. Walsh, with "the Coinage of Nepal" (a very exact and valuable work, with many facsimiles); and the third by Vincent A. Smith, with "the History of the City of Kanauj and of King Yas'ovarman." This last article may be regarded as a supplement to the author's famous *Early History of India*. It is full of interest, giving a fascinating account of the many great vicissitudes through which old Kānyakubja has had to go. *Inter alia*, we learn that the widely spread phrase the 'Guptas of Kanauj' is a complete error. When the Guptas were at their height, at the beginning of the fifth century, the place was quite unimportant, 'containing only two monasteries, both belonging to the school of the Lesser Vehicle,' and not a single Brāhmaṇical building worthy of notice. But two and a half centuries later there were, we are told by Huen Tsang, above 100 Buḍḍhist monasteries with more than 10,000 Brethren, who were students of both the 'Vehicles,' and there were more than 200 Deva-Temples, and the non-Buḍḍhists were several thousands in number.

The other two papers are: (1) "The Pahlavi Text of Yasna LXXI (Sp. LXX), 1-38, for the first time critically treated," by Professor Lawrence Mills (the text on which this translation is based, will appear later on); and (2) "On the Newly Discovered Samaritan Book of Joshua," by M. Gaster. Parts of the Samaritan literature go back to centuries before the Christian era, and to them belongs the newly discovered book, the very existence of which has been doubted by most scholars up to this day, though it is mentioned by several Hebrew authors. It remains to be decided whether the find is genuine. Of this the finder, indeed, is so much convinced that he already thanks his God for having enabled him "to contribute a small fraction towards the elucidation and interpretation of His Word." By the way, this text is to the Samaritans not a sacred book, but merely "an old chronicle with which to start their own history." It agrees, however, with the Pentateuch, except some interesting additions and omissions.

The "Miscellaneous Communications" contain, *inter alia*, a rather useless fight between Messrs. Keith and Grierson on the battle of the Paṇḍavas and the Kauravas, and a lengthy discussion by Mr. Fleet

on the very important question whether Asoka "would make a preaching-tour of eight consecutive months and move his camp 256 times in that period," as Messrs. Smith and Thomas have recently found out from the Last Edict.

More appreciable than the 'Communications' are the 'Notices of Books,' especially the detailed review, by Louis De La Vallée Poussin, of Suzuki's *Outlines of Mahāyāna Buddhism*, from which we may quote the following because it is the main objection to the work. "There are many kinds of Great Vehicle, and one cannot affirm that Suzuki's Mahāyānism is not really—with an uncompromising Occidental tinge—the Buḍḍhism of some branch or sect.* But the author omits to mention this diversity of schools and creeds, and gives us as true Mahāyānism a pantheistic system much more Vedāntic and Hegelian than Buḍḍhistic." I have just now read the book and am sorry to confirm that it is not at all a safe guide. It is difficult to believe that its author is identical with the one of that splendid paper on the Zen Sect in the Journal of the Pāli Text Society. Suzuki seems to belong to those who cannot be popular without being unscientific. Besides the deficiencies blamed by La Vallée, the *Outlines* have another very ugly feature: they abound with borrowed plumes by pretending the author's familiarity with Samskr̥ṭ, Latin, etc., though nearly every Samskr̥ṭ quotation shows at least one error, and the 'meus and leus' (!), etc., are quite intolerable. Notwithstanding all this, I believe that the book may be useful to those of a critical mind who want some general information on Mahāyānism, and we must not forget that it is at present, the only one of its kind. It is certainly a great pity that it is such a hasty compilation instead of having been prepared with the care necessary to the importance of the undertaking.

Vienna Journal for the Knowledge of the Orient, vol. XXII, parts 2 and 3.

The one article which may claim a general interest, particularly in India, is V. A. Sukhtankar's "Teaching of Vedānta according to Rāmānuja." I am hardly mistaken in believing that this scholarly and well-written paper goes back to the initiative of some German professor, who wants the Germans to know that there are still other Vedāntas than the one proclaimed with so much eloquence by Professor Deussen. The dissertation is based on Vedārthasaṅgraha, S'ribhāṣya, and Gīṭābhāṣya, and it treats, in three chapters, the nature of Brahman, the nature

* Apparently, of the 'school of the mantras' (Shin-gon-shu) the cardinal axiom of which is that everyone is a Buḍḍha in disguise.

of souls, and final release, respectively. The most important portion of it is, I dare say, the introduction, not less for its lucid remarks on Rāmānuja and the Vis'iṣṭādvaita in general, than for the amazing theses that there is no Advaita at all in the ancient Upaniṣhaṭs, and that Advaita is 'Buddhism in disguise' (*pracchannabauddham*) not only for its indisputable similarity to Buddhism, but also because of its direct descent from Buddhism. This goes much further than Professor Thibaut's suggestions, and I doubt whether Advaita has ever been attacked in such an alarming way since its very existence. The attack, however, though well prepared, will hardly beat more than one flank of the enemy's army. That there *is* Advaita in the Upaniṣhaṭs, and just in some of the most important portions of the most ancient ones, can only be overlooked by a partial observer. I do, of course not say that every philosopher must be an Advaitin, but reading, *e.g.*, what Mr. Sukhtankar says on pages 150 and 151, to tranquillise his soul on the relation of Brahman and His 'body,' *i.e.*, the world, I cannot think very highly of his metaphysical sagacity. On the other hand, it is a probability since some time, and will, in my opinion, become a certainty within a few years, that Advaita has been strongly influenced by Mahāyāna Buddhism, nay, that the Kārikā of Gauḍapāda would have never been written and the system of S'ankara very likely not have originated (unless in quite a different form) without the stimulus of the doctrine of vacuity (*s'ūnya-vāda*). The Advaita of the ancient Upaniṣhaṭs was a dead-born child. It found no echo until it was rediscovered and revived, two millenniums later and through Buddhist influence, by Gauḍapāda and Sankarāchārya, perhaps already a little earlier. The Buddha was not acquainted with it, but found the same truth himself and resolved to teach but the way to it: the Vedānta mentioned in both the Buddhist and Jain scriptures is evidently a kind of Vis'iṣṭādvaita, there being not one unmistakable allusion to the neuter Brahman.

DR. F. OTTO SCHRÄDER.

REVIEWS.

SPIRITUALISM.

There is a considerable output just now of spiritualistic literature and we are glad to welcome the valuable *Spirit Identity* * of the well-known "M. A., Oxon," that extraordinary psychic and medium, Mr. Stainton Moses. The volume, says the preface, grew out of a paper read at a meeting of the British National Association of Spiritualists, to which are added an Introduction and six Appendices. Bound up with these are two important articles, under the title of *Higher Aspects of Spiritualism*, with some remarks on the Slade prosecution and advice on the conduct of circles. Mr. Stainton Moses writes for those who have studied Spiritualism, and assumes familiarity, on the part of his readers, with its phenomena; he points out that the body of evidence can scarcely be made public property, owing to the difficult circumstances of the time, and the attitude of the public towards it. There are additional difficulties when a lofty Intelligence enters the arena, one who will not be dictated to but who dictates. Then there is the influx of most undesirable entities, bred and brought up on earth, and returning jubilantly when the gate is set ajar, and proper precautions are not taken to bar them out. The present is one of the crises of the world's history, an age is drawing to its conclusion, a new epoch is beginning, and one of the early methods "of this presentation of new truth, I believe, we find in that tangled bizarre movement known as Modern Spiritualism." Theosophists will cordially agree with these statements, and they will do well to study the facts laid before the world by this able and thoughtful investigator, who was loved and honored by H. P. Blavatsky and H. S. Olcott.

Stainton Moses would hardly have believed it to be possible that, in 1908, a book would be issued in the "Scientific Series" of a London and Edinburgh firm, and fathered by an eminent man of science, Sir Oliver Lodge, entitled *Spiritualism*.† The book is a shilling text-book giving certain phenomena, "the reality of which may fairly be assumed to be proved by scientific evidence." These are: the movement of objects, the production of sound, the appearance of light, without any apparent physical cause; physical phenomena which occurred in the presence of D. D. Home, and of Stainton Moses; the divining rod; thought-

* London Spiritualistic Alliance, Ltd., 110, S. Martin's Lane, London, W. C. Price 8s. 6d.

† By E. T. Bennett, T. C. and E. C. Jack, 16, Henrietta St., London, W.C. and Edinburgh. Price 1s.

transference drawings; materialisations; 'spirit' photography. With regard to the last two he thinks that the evidence, though convincing, falls short of scientific proof, and he thinks that 'psychic' should be substituted for 'spirit' photography. The little work is most valuable, and no better book could be put into the hands of a sceptic.

A. B.

CULTS, CUSTOMS AND SUPERSTITIONS OF INDIA.*

A well illustrated volume, with little of interest to Indians but which will give to the European reader a fair amount of information regarding India. The writer's observation is wide but not deep, and he seems to have cared but little to substantiate his hearsay and light perusals by actual facts. For instance, his views about Theosophy are based on flimsy one-sided pamphlets of no value. However his view regarding modern yogis⁸ is on the whole correct; and just as he infers that Hatha Yoga teaches a sublime lesson to materialists and the general public in the West, so if he had searched more deep and reflected more he would certainly have come across the grander realities of the Rāja Yoga and its great Adepts. Again he is incorrect in saying: "the Hindū philosopher deprecates action"—so called philophers, yes; but not the true Hindū philosophy. Shri Kṛṣṇa, than whom perhaps there is no higher authority for the Hindūs, says in the *Gītā* :

"Without attachment, constantly perform action which is duty. . . . Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world also, thou shouldst perform action. There is nothing in the three worlds that should be done by Me nor anything unattained that might be attained; yet I mingle in action."

Unfortunately our author has come in contact mostly with false yogis and false philosophers and he has not been carefully wise to press the search deeper still.

Similarly are many pages written; but the book gives a very good idea of how scholarly Englishmen examine and understand "cults, customs and superstitions" of this land. A greater knowledge, a wider tolerance and a deeper sympathy are essential for a really true interpretation of rites, ceremonies and even habits of the modern Indians. It is not wisdom to pronounce a final judgment on ideas and ideals of hoary antiquity with a scanty knowledge of their modern gross reflexions, especially as the land and the nation is distinctly passing through a phase of degeneration. And yet the book shows a good deal of sympathy on the part of the author and a desire to learn, as much as was possible for him, about India and Indians, and

* By John Campbell Oman, D. Lit. T. Fisher Unwin, London. Price 14s.

we hope a further study will lead him in the future to give to his readers the fruitful results of a truer grasp of a vast and complicated subject. But even as it stands the volume is full of interesting information and deserves a perusal.

B. P. W.

THE BHAGAVAD-GĪTĀ IN MODERN LIFE.*

Rai Bahādur Lālā Baij Nāth is well-known as a writer at once religious and liberal, and his views on the application of the teachings of Shri Kṛṣṇa to different aspects of modern life will be read with interest by a large circle. A chapter on "The Book and the Author" opens the study, and the learned judge complains that the writers of the Purāṇas have substituted a fictitious for a real Kṛṣṇa. The *Gīṭā* is for the man of action, who wins mokṣha through work, and who, avoiding t̄amas, and at first adhering to rajas, reaches perfection by renouncing this for saṭṭva. Physical purity is enjoined, and there is no excuse for the increasing indulgence in Indian Society in fermented liquors and other unsuitable articles, whereas taking food or water from a man of any caste does not defile, if the man be of pure habits. The five sacrifices should be performed in their inner meaning, and the gifts made should not, as they now largely do, fall under the t̄amasic gifts described in the *Gīṭā*. Places of pilgrimage are now examples of such gifts, and true objects of charity are starved while the idle and profligate are fattened. The caste of modern India is not found in the *Gīṭā*, which recognises inborn tendencies and present work as the marks of caste. The writer deals similarly with the bearing of the *Gīṭā* on the Man of Devotion and the Man of Wisdom, and concludes by declaring that there is no place of peace save the realisation of unity with Brahman.

A. B.

THE WAY OF INITIATION.†

The readers of this magazine cannot have forgotten the very instructive articles that were published some time ago entitled, "The Superphysical World and its Gnosis." They were translated from the German of Dr. Steiner by Mr. Max Gysi, who now issues them in a book form. Our President says in her foreword to the book: "Dr. Steiner's views, representing a deeply mystical Christian Theosophy, are of very great utility, supplying a side of theosophical thought

* Vaishya Hikari Office, Meerut. Price Re. 1.

† By Rudolf Steiner, Ph. D. translated by Max Gysi. Theosophical Publishing Society, 161, New Bond Street, London, W. Price 8s. 6d.

which might otherwise miss fitting recognition. He is the natural heir of the great German mystics, and adds to their profound spirituality the fine lucidity of a philosophic mind If English readers find herein presentments of great truths that seem somewhat unfamiliar, let them seek to gain new views of truth by studying it from another standpoint. If they read sympathetically, seeking to understand, rather than in the spirit of antagonism, seeking to criticise, they will find many a gem of value, many a pearl of price, among the thoughts herein presented, and Theosophy's jewelled diadem will be the richer for their inseting."

A good portrait of Dr. Steiner accompanies some biographical notes by Edward Schurè. We need not dilate upon the merits of the contents as our readers are familiar with them. We hope the volume will have the warm reception it deserves.

B. P. W.

THE CREED OF BUDDHA.*

This is a fascinating book and distinctly shows the author's familiarity with theosophical ideas. It is indeed a relief to turn from the materialistic interpretation of European Orientalists to the author of *The Creed of Christ*, expounding Buddhism from a really spiritual standpoint, and we welcome it as one more sign of the times when study and right interpretation of 'foreign' religions is taken in hand by earnest seekers. We can safely, nay heartily, recommend the book to all students of the great faith of the compassionate Ṭaṭhāgaṭā. Impartial, sane, critical and yet truly sympathetic, is the tone of the volume. It may well fall amongst the books of study of the world-religions. Students of comparative religion will find the book both interesting and instructive. But it is not only meant for students; any person familiar with the English tongue will enjoy the book and, what is more important, profit by it. It makes Buddhism quite rationale for those who fail to see its scientific basis. Its philosophy is practical and its Practices are reasonable. We strongly recommend it to all, for it is a book for all.

B. P. W.

* By the Author of *The Creed of Christ*. John Lane, London, Price 5s.

SANSKRIT MANUSCRIPTS IN THE ADYAR LIBRARY.*

VOL. I. UPANIṢHAṬS.

At length the Adyar Library has a descriptive catalogue of all the Upaniṣhaṭ MSS. it possesses, thanks to the labor of our learned Director Dr. Schrāder. "The two largest collections of Upaniṣhaṭ MSS. of which catalogues have been published are, in the West, that of the India Office in London with 356 numbers (copies) and 144 works (titles), and, in India, the collection of the Government Oriental Manuscripts Library, Madras, with 607 numbers and 183 works. The collection described in this volume comprises 1,322 numbers distributed among 365 works." This clearly indicates the richness of our Adyar Library and the first volume of its MSS. catalogue ought to draw more scholars towards it. Needless to say the volume depicts much care and knowledge, and the way in which it is brought out is excellent. We hope to see more of these descriptive volumes coming out ere long under the painstaking toil of our Director.

B.P.W.

A recent lecture of Shri Shaṅkarāchārya of Sringeri at Madura has been summarised and englished by Mr. M. V. Subramania Iyer of that town. A brief introduction characterises it as "a spiritual and intellectual treat," and points out how much in accord are his teachings with those of Theosophy as expounded by the present President of the T.S. The lecture deals, as its title shows, with *Dharma Moksha*, and eulogises the doing of service, and the performanc of duty. Westerns do their Dharma properly, but Hindūs do not. Dharma is known by the Shāstras, and the Shāstras should be followed, and a Guru found and obeyed. A man may attain Moksha in his own faith, by the Guru of that faith, and should not change his religion.

Our readers' attention is drawn to the excellent and useful map of India showing the number of Theosophical Lodges, that goes with the Annual Report bound up with the present issue. It is a gift of one of our most active Indian Lodges, the Dharmālaya of Bombay, and our thanks are due to its energetic members for this New Year's Gift.

Selected Poems of Francis Thompson is an attractive little volume of good poetry published by Methuen & Co., and Burnes and Oates. There are many a poem breathing spirituality and mysticism worth perusing. There is a certain tenderness in some of the pieces which lends an additional charm to the book.

An Essay on the Ideal of Hindū Womanhood, by Mr. N. Nārāyan, Swāmi of Bangalore, was awarded a prize in the competition set forth by H. H. the Mahārāja Gaikwar of Baroda. We recommend its perusal to all thoughtful Indians. It contains many useful hints for practical work.

* By F. Otto Schrāder, Ph. D., M.R.A.S. Theosophical Society, Adyar, Madras
Price Rs. 7-8 or 10s.

The True Appeal of Mother India to her Sons, by Dabi Sahab Sadhu, President-Founder of Sunt Mat of Moradabad is a very useful pamphlet which all young Indians ought to read. He emphasises that every Indian should make efforts for spiritual progress and also make it his duty to loyally and sincerely love the King-Emperor and the British Government and never to allow any feelings of hatred to grow in his heart against the British.

Messrs. G. A. Natesan & Co., of Madras, have issued a very useful pamphlet—*Mrs. Annie Besant, A Sketch of her life and services to India*.

Ideal en Praktijk is a Dutch pamphlet issued by the "Pure Living Movement" in order to put forth the aims of the Order and gain subscribers for its organ *Pure Living*. The movement is reported to be strong in Holland.

A book that will interest all reformers, by Bābū Govinda Dāsa Sahab, entitled *Hinduism and India*, will shortly be published by the Theosophical Publishing Society, Benares. It should secure a large sale, and will raise much controversy.

MAGAZINES.

The Theosophic Messenger, November, opens with very interesting reminiscences of the early days of the American Section by our old colleague Mr. Alexander Fullerton. It speaks of the splendid work of the indefatigable Mr. W. Q. Judge, but the centre surrounded by greatest interest is H. P. B. and the writer narrates :

Perhaps no one could depict the strangeness of the life in Lansdowne Road. There was no other house on earth like it. We lived in a psychic whirl which might at any moment become a tornado. H. P. B. was so vast that she dwarfed everybody else, and all of them seemed to have lost independent thought and judgment. They ran to her upon every trifle, interrupting her gravest compositions and causing storms which might not abate until after several wasted hours. I once asked Dr. Keightley why the inmates of the household did not settle their affairs among themselves instead of repairing to H. P. B. for every question. He said that it would make no difference, that H. P. B. would scent any psychic disturbance and bring up the subject herself. Perhaps; and undoubtedly what she called her "occult nose" was very keen; but one may doubt if it was well to report that the cook had broken a plate or that two of the family were jarring. At times H. P. B. would inaugurate some queer proceeding in the queerest way. One Sunday morning each of us received a formal note requesting his presence in her room at 11 o'clock. Nobody had an idea of what was on hand, and the mystery involved some perturbation. When we were all solemnly seated and in reverent awe, it was announced that the purpose of the conclave was to confer upon some business details of the T. P. S. office in Duke St.! H. P. B. was often puzzling and at times apparently unfair. Yet she was certainly lovable, and all had the sincerest attachment to her. She did not like formally from her intimate friends, and wished them not to address her as "Madame" but as "H. P. B." In spite of her singular mastery of English she did not always know the delicate shadings of words. One evening at tea she spoke of a charge against somebody as being a "slander." I ventured to say that it was not necessarily that, as it might be true. "That would not make any difference," said she. I pointed out that it could not be a slander unless it was false. She was greatly surprised, and turned to Dr. Keightley with "Arch, is that so?" He replied that it was, and in increased surprise she said to Mr. B. Keightley: "Bert, can Fullerton be right?" "Yes, I must say that he is," said B. K., and with a sort of astonished gasp she exclaimed, "Well, I never knew *that* before." She was always very ready, but I remember one incident to the contrary. She had been adjuring me to some impossible thing, and I replied: "Ability is the limit of obligation." H. P. B. said nothing. Dr. Keightley chuckled over this afterwards,

and told me that it was the only time he had ever seen her stumped. Proverbs, however, are mighty. ✓

¶ H. P. B. had among her many acquisitions that of being a Mason. How a woman could be such one does not know, yet Col. Olcott shows that she possessed the diploma of a high Masonic Degree. One day when a number of persons were present the topic of Masonry came up, and she desired me to stand in the middle of the floor and unite with her in some function. I followed her instructions, volunteering nothing, and she whispered in my ear something to which I made no response. When the function was over I said that I was unable to tell what she had done, for the only Masonry I knew was that which I had received. She had, in fact, given with entire correctness a certain Masonic sign and pass-word. I have always believed that she had experimented on me simply to ascertain whether I could keep a secret. ✓

One of the most interesting experiences during my stay was the being present when Mrs. Besant first met H. P. B. She had reviewed for Mr. Stead *The Secret Doctrine* and had formed a desire to know its great author. One evening when the usual group were in H. P. B.'s room, she playing Solitaire, the cigarette papers and tobacco box on her table, Mrs. Besant was announced. She came with her old friend and co-worker, Mr. Herbert Burrows. The rest of us of course left the conversation to the dignitaries, but I gazed with deep interest at the famous woman who was later to become the most illustrious Theosophist since H.P.B., and, as I believe, the most Exalted personage on earth next to the Masters. We all know what followed that first meeting, and how great was the advance made in time—two and one-fourth years—before H. P. B. passed over in 1891.

Mr. Leadbeater's article "Faithful unto Death" is reprinted, and Dr. Van Hook's "The Principles of Education" is continued. Notes and news make up a very good number.

The Vahan for January shows a decided improvement and in addition to business notes and correspondence there is a contribution on "The Path of Healing," by A. H. Ward and questions and answers.

Theosophy in Australasia, December, continues Mrs. Besant's lecture "Theosophy and the Workers" and has original contributions on "Powers latent in Man" and "The Theosophy of Robert Browning" and a reprint from the *Fortnightly Review*, "Moral Education."

The January Number has "Jesus, the Man" (iv) "Theosophy and Rabbi Ben Ezra" and a reprint of our President's lecture on "The Sons of India."

Theosophy in New Zealand, December, concludes our President's lecture on "Man the Master of His Destiny." Gamma's fourth study in Astrology—"Venus," reprint of Mr. Leadbeater's "Faithful unto Death" and supplement for the children make up a good number.

The January issue has "Esoteric Christianity," "The Immanence of God," etc.

The South African Bulletin, December, speaks of the growing activity which manifests through a demand for a sectional charter and the establishment of a book depôt. Short articles on "The Spoken Word" and "Something about the Astral Body" in addition to news and notices are published.

The American Theosophist, December, opens with Mr. Wedgwood's article on "The Auras of the Christian Saints" followed by the Editor's concluding instalment on "The Occultism in Shakespeare's Plays," the second of the "Prison Reform," by Irving S. Cooper, "Necessity and Free-will," "Hints to Young Students of Occultism," "Propaganda Activities," etc.

The Message of Theosophy, December, also publishes Mr. Leadbeater's "Faithful unto Death," Silacar Bhikkhu writes on "The Meditation of Loving Kindness and of Compassion," Maung Lat on "Maintain Truth and Truth will Maintain You." The number brings as supplement, "The Second Annual Report of Rangoon T.S. Anglo-Vernacular School" which shows a year's useful work and steady growth of the institution, to which we wish greater strength and prosperity.

The C. H. College Magazine, January. The usual "In the Crow's Nest" is followed by our President's lecture on "The Sons of India." "The Historical Sense of Hindūism—a dialogue" is interesting while "Andal, a daughter of India," "How the Pārsis came to India," the short description of the great "Taj Mahal," are all good, readable articles. The editor appeals in the opening page: "In previous years, I have always made a few hundred new subscribers to fill up the places of those who drop out. Will not some of the readers do this for me in the coming year, as I shall again be away abroad for many months? If a thousand readers would each bring in one friend, we should have all we need. A rupee is very readily obtained if any one will take the trouble to ask for it, and a rupee means a year's subscription."

The December *Russian Theosophical Messenger* contains several interesting articles. In "A Conception of the Theosophical World" the writer presents our doctrine in quite a new and original as well as a philosophical manner. He bases his article on a book by Prof. Bongaëff entitled *The Monadologic World*. Madam A. Ounkovsky, the eminent violinist, contributes a charming Christmas Story and Miss Nina de Gernet some verses on November 17th, our Foundation Day. Alba reports of the 25th anniversary of the first popular (national) University of Russia, at which men and women artisans spoke pure Theosophy. This popular university is an excellent institution founded 25 years ago by V. Aoramoff, a man of great parts, with a heart full of all-embracing love. First he succeeded in obtaining some money from a few, then he made an appeal to the teachers, and they came nobly forward, both men and women, who, poor and hard-worked as they themselves were, volunteered to teach without pay every evening and every Sunday. D. Stradew pens an article on the "Free-Christians," a sect which bases itself on the Spirit of Christ, denying all exterior forms of worship and striving to lead the Inner Life. The number also contains a further instalment of *The Ancient Wisdom*, and translations of articles by Mr. Mead and Dr. Steiner.

Tietäjä, the Finnish Monthly, has original papers and the usual reviews and notices.

Annales Théosophiques is an excellent quarterly with a lengthy article on "Pythagoras and his School" and another on "Bruno."

La Revue Théosophique for November has a translation of the "Æther of Space" and the continuation of *H. P. B. and the Masters of the Wisdom*."

Ultra for December opens with a sketch of Dr. Steiner's life and work. Amongst other contributions we notice "The Power of Theosophy" and "Universal and Human Radio-activity."

Revista Theosophica is a very good number and speaks much in favor of our Cuban Brethren.

We learn from *Sophia* that the "Arjuna Lodge" of Barcelona has just opened a public library in that Town.

Il Boletín Oficial del Gran Oriente del Uruguay brings the Masonic News of S. America. In an article in favor of cremation we read that it was due to the Masons of Milan that in 1876 the first Cremation Hall was built in Italy.

If we would judge of the size of a country by the number of its theosophical magazines Holland would be a vast kingdom. Three periodicals are before us : *Theosophia* ; *Theosophish Maandblad*, and *De Gulden Keten*, all as good as ever.

We acknowledge with thanks December *Notes and Queries*, *The Harbinger of Light*, *The Animal's Friend*, and *Prabuddha Bharata* ; also January Numbers of *The Dawn*, *The Kalpaka*, the Gujrāti, *Cherāg*, *The Vedic Magazine*. *Progressive Thought* from Sydney is a good little magazine.

THE CRUCIFIX.

The Master-Soul in symbol here behold
 Upon the Cross of Flesh, in wide-arm'd love
 Sharing the joys and sorrows manifold,
 Of all the sons of men he hangs above.

Unto the Cross his wounded hands and feet
 By three great nails of Will are fixed fast ;
 Desire to know, and True-Love's instinct sweet,
 And Will to Live, all to the end do last.

The soldiers who the hammer of Desire
 Wield, and the nails the strongest driving give,
 Are those he loves, whose ardent passions fire
 And urge his heart afresh with them to live.

Renouncing all, the Crucified endures,
 And o'er the world his love and knowledge pours.

A. H. WARD.

THE PRESIDENT ON TOUR.

I left Adyar for a fortnight's lecturing work on January 9th, with the Joint General Secretary—Mr. K. Nārāyaṇasvāmi Iyer—and Mr. Saḍashiva Rao, Chief Justice of Travancore. We reached Bangalore, our first stopping place, at 5-45 A.M. on the 10th, and were welcomed by members of the Bangalore Lodges, of which there are two, one in the Cantonment, and one in the City. The bangalow in which we are staying is on the side of a lake, on which now and again alights a flight of white-winged birds, and in which, knee-deep, a worshipper may be seen reciting his daily prayers ; it stands close to the compound where is the building once leased, and now owned, by the Cantonment Lodge. At 9 A.M. we drove to the scene of our first labors, the laying of the foundation-stone of the building to be erected by the City Lodge, on a site just granted by the Government. The drive took us through the City, in which, on all sides, new buildings are rising, in consequence of the ravages of plague, which have compelled the destruction of the more congested parts ; the public buildings are remarkably handsome, and the whole place is well-ordered and beautiful, bearing witness to the good administration of the young Mahārāja and his ministers.

There was a large gathering on the site of the ceremony, where we were welcomed by the Dewān, who presided ; an address was read, and presented to me in a beautiful sandal-wood casket, and we then went to the place where the stone was waiting, poised in air. A priest had consecrated it, and I spread a little mortar for its reception, on which it was duly lowered, and three taps of a silver trowel declared it to be well and truly laid for the service of God and Humanity. Then followed a brief address, on the work of a Theosophical Lodge, and with some chanting of benedictory shlokas, the usual garlanding, and some words from the Dewān, the meeting broke up. The Dewān then took us to the pretty new building for the Rāmakṛṣṇa mission, which lies at a little distance on one side of the Lodge, and to the Samskr̥t University which lies at about the same distance on the other ; a very handsome and spacious building is being raised for this by the present Shrī Shaṅkarāchārya of Sringeri ; it is built of stone, with a fine hall and extensive rooms in the rear, and is to be flanked by two boarding-houses for the Viḍyār̥this ;

a small temple has also been built where an image of Shri Shaṅkarāchārya has been installed. The whole place, when completed, will be an enduring testimony to the wise activity of the present Head of the Maṭh, and should become a centre of Samskr̥t learning. The present occupant of the high office of successor to the great Shaṅkarāchārya is a learned and liberal man ; he has encouraged Brāhmaṇas of the sub-castes to intermarry and interdine, reminding them that they are members of one caste, and has ruled that a student returning from abroad should be received back into caste, if he guides his life by the Shāstras.

Mysore State is a living monument of the efficiency of Indians in administration ; it was ruled by the Mahārāṇi as Regent, during the minority of the present Prince, and had as its Dewān the great Sir K. Seshāḍri Iyer, who stands high in the ranks of historical Indian statesmen. He spent an immense sum on the supply of pure water to Bangalore, bringing it from sixteen miles away, and the town now rejoices in a plentiful supply ; he set up electric plant, lighting the whole place, and used electricity also for the working of the Kolar Goldfields, now bringing in a large revenue to the State. The Prince, on his majority, came into a well-ruled and well-administered kingdom, and has proved worthy of his splendid heritage. He has just introduced religious and moral education into all State Schools, and in all ways shows himself as a wise and good ruler. The Central Hindū College is proud to number him among its patrons. His present Dewān, Mr. V. P. Māḍhava Rao, is a worthy carrier-on of the traditions of the Dewāns of Mysore, and is the steady supporter of all valuable movements in the State.

A meeting of the Cantonment Lodge was held in the afternoon of the 10th, followed by a visit to a boys' association, the members of which attend a religious class, and put the teachings into practice by personal work, feeding the poor, clothing the naked, and serving in other ways. In the evening, I gave a lecture to a crowded audience, presided over by the Dewān, on "The meaning and use of Sacraments." A conversation with the minister on the University of India and the Sons of India, and an E. S. meeting concluded a busy day.

The 11th began with a photograph of the Lodge, a good deal of time going in attempts to dodge the sun, which appeared to

come round the corner and fall on the lens whenever a proper grouping had been reached. We then adjourned to the bungalow for a Question Meeting and an explanation of the Sons of India, which together occupied nearly two hours. A few interviews dotted the remaining morning and early afternoon, and then came a ladies' meeting, gathered at the house of Mrs. Mādhava Rao, the Dewān's wife.

The Bangalore Indian ladies have an association of their own, in connexion with the Shrinivāsa Mandiram of that city; it was opened on the 13th June, 1907, and during the year no less than 5,560 ladies have used its reading-room and attended its meetings, of which there have been 35 during the year.

A large number of ladies had assembled, and I made a brief address, translated by the late Acting Principal of the Mahārāṇi's College, Mysore, Shrimaṭi Rukmaniamma, a Hindū lady B.A., a proof in her own person that a university degree need not spoil the gracious modesty of a true Hindū woman. A public lecture followed, again to a huge audience; it was presided over by General Pilcher, the General Commanding H. M.'s Forces in the Bangalore allotment. Then came some initiations into the T.S. and others into the Sons of India, and soon after 9 P.M. we left for the station and entered the train for Mysore.

We reached Mysore about 6 A.M. on the 12th, and found a number of the brethren waiting to welcome us, and to escort us to H. H.'s Guest House. 8-30 saw a large gathering of students and others assembled, and I addressed them on the Sons of India. Then a visit to a very admirably conducted Girls' School, with scholars ranging from about 4 years of age to 11. They sing most charmingly, and are taught needlework and domestic details as well as the usual subjects. Next came a visit to a Widows' Home, founded in February, 1907, by Rai Bahādur A. Narasim Iyengar, which has 12 resident widows, who are being trained for teachers, doctors and useful walks in life. It teaches up to the standard necessary for entering the Mahārāṇi's College, and is doing a much needed and most philanthropic work. It is to well-educated widows that we must look for teachers in our Girls' Schools.

The Mysore lecture was a very crowded one and was the last function of the day. On the 13th we had T.S. and E.S. meetings

in the pleasant rooms of the Mysore Lodge ; then a photograph, and a large meeting of Mysore ladies. Both here and at Bangalore we shall have branches of the Daughters of India. Back to Bangalore at noon, and soon after arriving there H.H. the Mahārāja was kind enough to receive me, and to talk over the scheme for the University of India ; I am glad to say that it met with his warm approval, and he is prepared to join a few of the leading Indian Princes in stating formally that approval, in a letter recommending the granting of the charter by H.M. the Emperor. He was also pleased to express his approval of the Order of the Sons of India, and to consent to act as one of its Guardians, and he also permits his Dewān to take office in the Supreme Council, so that he may be in direct touch with the movement. H.H. of Mysore has won golden opinions everywhere, during the time that he has occupied the throne ; dignified, reserved, generous, and a hard worker in affairs of State, pure in life and entirely free from the vices that so often stain Princes who become Rulers in the flower of their youth, he sets a high and inspiring example to his court, and is respected by his officials while he is beloved by his people.

We left Bangalore by the night mail, and rocked and jolted over a very badly laid railway line to Calicut, where we arrived at noon on the 14th. A lecture, to an audience that crowded a large area and rose up in tiers to a lofty ceiling, came in due course, and was heard with close attention. The 15th began with an E.S. gathering and then we drove to the Lodge Hall, opened by me five years ago, and held a pleasant meeting. After breakfast, an interview with Mr. and Mrs. Hill, who came over here four years ago, and are working most successfully at the head of the College ; then a ladies' meeting, at which my speech was translated by the Joint General Secretary, and the formation of a Branch of the Daughters of India. A question meeting on the top of this, and then a hurried change of dress and a drive to the Zamorin College for the prize distribution and an address to the students—a very pleasant function with the audience seated in the play-ground, while the speakers occupied a convenient part of the verandah of the College. A crowded lecture opened the work of the 16th. From the hall we drove to a place where a good Sannyāsi, Shri Nārāyaṇa Guru Svāmi, a true servant of the Masters of Compassion, is working for the improvement of the outcaste

community in Calicut ; they are building a Temple and a School, are purifying their lives, and making themselves worthy of social respect ; I am happy to know that the local T. S. Lodge has been active in helping the good work. These people, hard-worked as they are, had beaten out a road across the fields, and roofed it with green branches, from the highroad to the temporary Temple, and a great crowd of them had gathered to give welcome to the messenger who brought words of encouragement and cheer ; the effort to raise themselves, under the leadership of the holy man who is giving his life to them, is most praiseworthy, and is another sign of the life pouring through India to-day. On returning to our temporary home, we found some candidates there ready for initiation, and with the performance of this pleasant ceremony, the Calicut work was over ; 1 o' clock saw us in the train for Mangalore.

The train carried us on up the West Coast through the hours of the afternoon of the 16th, past glimpses of the sea blue 'neath the sun-lit sky, through groves of palm-trees, over plains and through cuttings red with the brilliant soil. At every station were curious crowds, thronging to see the woman whose name has become so well-known throughout India, and there was many a friendly welcome of smiling lips and folded hands. Evening found us at Mangalore, joyously greeted by a crowd, among whom it was pleasant to see the face of Mr. Damodar Kini, who came to teach in the C.H.C. for a time in far-off Benares. Work began on the 17th, with a lecture at 8 A.M., followed later by a Question Meeting—a particularly good one—and an address to students ; they crowded the hall with their bright faces, and seemed to fill the atmosphere with vivid attention. On the 18th we began at 7-30 A.M., with a Lodge Meeting, and then one for questions. Next came a photograph of the Lodge, the Joint General Secretary and the President. Then off in a jutka—a two-wheeled rather jolty sort of vehicle—to the scene of the labors of the Depressed Classes Mission, carried on by Mr. Ranga Rao, mentioned by me on p. 403 ; Mr. Shinde, the Secretary of the central body in Bombay, was also present. The Mission has a neat little building, half of which is utilised for six looms, which produce very creditable cloth ; the second half was our meeting-place. Mr. Ranga Rao opened with a brief address, giving an account of the work, and he was followed by some nicely sung

hymns. Then came a Canarese song, which was an appeal, so touching, as it came from the lips of the children and lads, that it nearly made speech impossible. Here is the translation :

To Madame Annie Besant, the Prayer of the Pañchama Pupils of Mangalore.

Hail, Madame Annie Besant,
 Dispenser of good on this earth ;
 We feel it our duty to offer unto you
 This offering of love in flowers. (*They scattered flowers*).
 Our ancestors were once rulers of this land,
 We are now only degraded serfs, called only for menial
 work.
 We humbly pray thee,
 Deliver us, the unclean. Hail (*as before*).
 Kanakaḍās belonged to our community ;
 He was treated with contempt by Brāhmaṇas, as a low-
 caste man ;
 But it is now well known
 That the God Kṛṣṇa turned His face towards him.
 Hail (*as before*).
 For want of education, and owing to the habit of liquor-
 drinking,
 We have become a degraded people ;
 We now confess this truth to thee,
 Pray raise our people up. Hail (*as before*).
 The Girls' School at Benares, the Sons of India Society,
 And the Central Hindu College,
 Rear their heads by thy kindness,
 Oh ! thou honored Ameliorator of low castes,
 Bless the humble Pañchamas of Mangalore
 With thy benign shelter. Hail (*as before*).
 Who will protect us on this earth ?
 Certainly God alone ! We humbly
 Prostrate ourselves at thy feet, O mother !
 Give us shelter in His Name. Hail (*as before*).

The pathos of the confiding cry, and the knowledge of the little-power to help in the one to whom it was addressed, filled the eyes with tears and choked the breath ; but I made a brief appeal to the higher castes present to help in the redemption of these poor and degraded children of the national household. The afternoon saw a very large ladies' meeting—we have had one in each place visited, it may be noted—and some pretty exercises by the girls' school, and a lecture on "The Value and Meaning of Sacraments" closed the Mangalore work.

ANNIE BESANT.

SUPPLEMENT TO THE THEOSOPHIST.

FINANCIAL STATEMENT.

The following receipts from 13th December 1908 to 15th January 1909, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.

		Rs.	A.	P.
Mr. S. Nickoff, Silistra, Bulgaria (19s. 4d.)	14	8	0	
General Secretary, American Section, Chicago (£9-1-2)...	135	14	0	
General Secretary, Finnish Section	5	11	0	
20 Members of Buddhist Theosophical Society, Colombo	20	0	0	
Presidential Agent for South Africa (£2-15)	41	4	0	

PRESIDENT'S TRAVELLING FUND.

Mr. Oscar F. Hintze Frankport (19s. 6d.)	14	10	0	
Mr. P. D. Khan, Colombo	200	0	0	

DONATIONS.

A friend from Adyar	7	0	0	
Mr. C. G. Kaji, Junagadh	15	0	0	
Total ...	453	15	0	

A. SCHWARZ,
Hon Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 13th December 1908 to 15th January 1909, are acknowledged with thanks :

DONATIONS.

		Rs.	A.	P.
Mr. I. Clyden, San Diego	74	12	0	
Mr. Baijnath Bhargava	25	0	0	
Miss Ellen Rice, Honolulu (£2-0)	29	14	0	

Theosophical Society, Lucknow	...	...	10	0	0
Bābū Atmaram, Simla T. S.	...	...	0	15	0
Parsee friend, Bombay	...	...	2	0	0
Mr. P. D. Khan, Colombo	...	...	30	0	0
Dr. Edel Behrām, Surat	...	...	60	0	0
Surat Branch Theosophical Society	...	...	15	0	0
Mrs. Jehangir Sorabjee, Hyderabad	...	...	5	0	0
Mr. M. F. Aria, Bombay	...	...	20	0	0
Parsee friend, Bombay	...	...	5	0	0
Miss Marie Lion Aldgate, S. A.	...	...	17	4	
Mr. N. H. Cama, Gulbarga, Hyderabad	...	...	5	0	0
Blavatsky Lodge, Chicago (£1-2-4)	...	...	16	11	4
A friend of Colonel Olcott	...	...	1,500	0	0
Mr. V. Ramachandra Naidu, Enangudi	...	...	9	8	0
Mr. F. Madon, Bombay	...	...	5	0	
Mr. B. Casu Dev Vurman, Deogarh	...	...	5	0	0
Total ...			1,836	0	4

A SCHWARZ,

Honorary Secretary and Treasurer, O.P.F.S., Adyar.

THE RUSSIAN T.S.

I am informed that the opposition of some Russian members to the formation of a National Society was due to their objection to such a Society, and not to their connexion with Germany.

It is highly desirable that all members of the T.S. in Russia should unite in their own National Society, and strengthen and protect the whole movement by their co-operation; and doubtless the willingness of the majority not in any way to coerce the minority will evoke an equally generous response.

ANNIE BESANT, P. T. S.

T.S. ORDER OF SERVICE.

La Ligue Fraternelle is being formed at Paris, to carry the fundamental ideas of Theosophy among the working population, honey-combed with materialism. All information may be obtained from Mme. de Mauziarly, 2 rue Marboeuf, Paris.

LEAGUE FOR RAISING THE DEPRESSED CLASSES.

Object : To open schools, and further any well-considered efforts to improve the condition of the depressed classes.

E. S. VENKATARAMA NAIDU, *President.*

S. RAMASWAMI IYER, *Secretary.*

S. D. VIDYĀSHALĀ, *Alleppy.*

The President has just issued an eight-page pamphlet, *On the Education of the Depressed Classes*, priced at half-an-anna. For distribution at Rs. 17 per thousand.

BLAVATSKY GARDENS.

The following sums are acknowledged with thanks :

					Rs.	A.	P.
A. friend	...	...	...	...	50	0	0
N. M. Desai	...	...	...	...	15	0	0
C. R. Harvey	...	...	...	...	1,500	0	0
Dharmalaya Lodge	...	...	...	...	100	0	0
Two Brothers	...	...	...	...	1,000	0	0
K. M.	...	...	...	...	100	0	0
Miss Smart	...	...	...	...	15	0	0
Already acknowledged	...	...	...	...	22,780	1	7
Total Rs....					25,510	1	7

ANNIE BESANT, P.T.S.

GENERAL REPORT
OF THE
THIRTY-THIRD
ANNIVERSARY AND CONVENTION
OF THE
THEOSOPHICAL SOCIETY,

HELD AT ADYAR, INDIA,
DECEMBER 27TH TO 30TH, 1908.

The Convention met at 10 A.M. in the Hall of the Headquarters, 650 delegates being present. The President said :

Brethren : I bid you welcome to the 38rd Anniversary of the Theosophical Society. You are gathered together on the sacred ground which has been sanctified by the Feet of the blessed Masters, appearing here from time to time from 1883 onwards ; where H. P. Blavatsky and H. S. Olcott—the disciples of one of those Masters, the true Founders and Guardians of the Society—lived and labored ; where H. S. Olcott passed from his body, committing his charge into the hands that now hold it, at his Master's order. May your work, hallowed by such memories, be carried on under the blessings of the Masters of the Wisdom, and be guided by Them to subserve the highest interests of the Society.

I declare this Convention of the T.S. open.

PRESIDENT'S ADDRESS.

We stand in the midst of one of those recurring earthquakes in the history of the T.S., in which the whole building is shaken to its foundations, many a fair cornice is shattered, many a pinnacle is broken, and many a stone is flung out of its setting, to lie thereafter useless on the ground. During each previous catastrophe, as shock succeeded shock, the hearts of many failed them, dismal prophecies were heard that the work of the T.S. was over, that the whole build-

ing would soon be in ruins, that the end of all was at hand. But when the shaking was over, it was found, on each occasion, that the building remained firm-rooted, its foundations set secure on "our Rock of Ages," that the injuries were only superficial and could be rapidly repaired, and shaken-out stones replaced by better ones. Moreover, each such season of shaking was found to be followed by a period of active and rapid construction, a multiplication of builders, and an improvement of plan. Happy will they be, on this occasion as on the previous ones, who are strong enough to remain firm amid the shocks, to find—as they will find presently—that the Temple remains unharmed in all its noble proportions, the Temple of the Wisdom, unshaken and unshakable.

Before we consider the present and the future, let us turn our eyes to the year which has closed.

Contrary to that which we might have expected, the year, despite the turmoil which has marked it, is one of exceptional progress in numbers and prosperity in finance.

OUR FOURTEENTH SECTION.

I mentioned last year that there was a chance of a Federation of Russian Lodges. Our Russian brethren have done better than that, have organised a National Society, and have succeeded in gaining for it the recognition of the Government. The Russian Theosophical Society is now a legally recognised body, and the danger so quietly faced for many years, that of being members of an illegal association in a country where most illegal associations are political and where their members are liable to arrest at any moment, is happily of the past. This success is due to the rare ability, tact and discrimination of our loyal and devoted member, Anna Kamensky, who is now the General Secretary of the T.S. in Russia. You will all join with me in sending to her and the Russian Society our fraternal greetings and hearty good wishes.

GROWTH OF THE SOCIETY.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1908.

	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
1																															
2			11	19	42	88	99	117	128	166	169	199	234	271	298	344	382	401	425	467	526	568	595	647	704	760	800	860	900	968	1033

The following list shows our numerical condition, but it is not wholly up to date, as the Sections close their registers at different times :

No.	Name of the Society.	No. of Active Branches.	No. of Active Members.	No. of New Members admitted during the year.
1	American T.S. ...	86	2,479	435
2	British do ...	48	1,910	252
3	Indian do ...	266	4,631	474
4	Scandinavian do ...	29	759	77
5	Australasian do ...	15	747	156
6	New Zealand do ...	16	501	128
7	Netherlands do ...	20	1,125	199
8	French do ...	23	761	92
9	Italian do ...	16	317	60
10	German do ...	37	1,150	386
11	Cuban do ...	26	335	100
12	Hungarian do ...	7	58	13
13	Finnish do ...	12	419	234
14	Russian do ...	8	85	85
	Non-Sectionalised Countries ...	22	340	109
Grand Total...		631	15,617	2,750

The number of new branches formed during the year is 74, and 14 revived, making a total of 88 as against the number of 58 last year ; 24 have dropped out, as against 14 last year ; so the net gain is 64.

NEW BRANCHES IN EACH NATIONAL SOCIETY.

America has added fourteen new branches while five have been dissolved, leaving eighty-six branches active. Great Britain adds four new branches but loses one, and it has now forty-eight on its rolls. Four new centres have been formed, and one has grown into a lodge, while four are dissolved, so that the number of centres now stands at nineteen.

India has added fourteen new branches but loses five. Fourteen dormant ones have been revived, while eight have again become dormant, leaving two hundred and sixty-six branches on its list.

Two centres have been formed, so with the loss of two, there are eleven centres.

Scandinavia gains one new branch, making a total of twenty-nine.

Australasia adds one branch, making a total of fifteen.

New Zealand gains two branches, but loses one, having in all a total of sixteen branches.

The Netherlands adds three new branches, one centre replacing a new branch, and it has now twenty branches active, with one centre.

France has lost 2 branches, one by decease and one by transference. Italy adds two new branches, and has sixteen on its list, with one centre.

Germany gains ten new branches but loses one ; making a total of thirty-seven branches and one centre.

Cuba adds five new branches but loses one, and has in all twenty-six branches.

Finland gains five new branches and numbers twelve in all.

Eight new branches have been formed in Russia.

Five new branches have been formed in non-Sectionalised countries, and there are in all twenty-two in different parts.

From every Section news has come of new life and energy, though America and England have been in a turmoil, and the mis- sives from these disturbed centres have latterly affected India to a slight degree. India heads the roll of new members with 474, America running her close with 435 ; Germany comes third with 336 and then Great Britain with 252, and Finland with 234 ; the Netherlands have added 199, Australasia 156, New Zealand 128, Cuba 100, Scandinavia 77, S. Africa 56, Russia 85. In America 180 members have resigned ; in Great Britain 110 ; in Scandinavia 60 ; in India 23 ; in New Zealand 10 ; Australasia lost 59 members by resignation, death, and dropping from roll, but does not particularise. The death-roll has been heavy, India losing no less than 99 members. America lost 18 by death, and dropped no less than 874 from the rolls ; the annual loss there for non-payment of dues is very heavy, having been 259 in 1907, and 310 in 1906. An error was accidentally made last year in recording the number of American members ; it should have been given as 2,566 instead of as 2,821, and the total should have been similarly reduced to 14,608. We have admitted 2,750 new members. We have, however, lost from all causes—resignations, deaths, non-payment of dues—1,741, leaving a net increase on the year, of 1,009 or a total membership of 15,617. As most of us had expected a decrease, owing to the troubles in America and England, the increase is an agreeable surprise.

UNSECTIONALISED COUNTRIES.

South Africa has been organising itself under the vigorous leadership of Mr. Henry Dijkman, the Presidential Agent, and early in next year we expect a Society to be formed there. Mr. Fricke, the General Secretary of the Netherlands, who has been acting here for a year as Recording Secretary, goes to Africa at the beginning of February, 1909, in order to place his long experience at the services of the

younger workers. I feel sure that with his help the South African Society will soon be well organised.

South America has been making steady progress during the year, and Commandante Fernandez, the Presidential Agent, reports a considerable increase of interest in Theosophy. The work there is difficult, in consequence of the opposition of the Roman Catholic Church, but, despite this, Theosophy is penetrating into the thought of the educated.

FINANCE.

The appointment of Mr. Schwarz as Hon. Treasurer has proved an even greater success than I expected, high as my expectations were. The whole of our accounts are now in order, and the Society, for the first time in its existence, knows exactly of what it stands possessed. The Jog's Propaganda Fund has been used to some extent this year in small grants for propagandist purposes, and I have, after consulting the Executive Committee, set aside Rs. 3,000 for Mr. Fricke's expenses in going to and residing for a time in South Africa. It does not seem to me to be desirable that this money should lie uselessly at interest, and I propose to use it for propagandist work, wherever possible making an arrangement—as in the publication of books—which shall return the money into our hands, to be similarly used again in the future. The surplus of Rs. 8,690 of income over expenditure, due to exceptional causes, should not be set aside to increase our investments. The Headquarters of a Society like ours should not have invested savings, like a commercial business; it should only draw from the Society at large the money necessary for the effective carrying on of the central work, and for aiding young nurslings, not yet able to run alone. I therefore propose to lay before the General Council a proposal to slightly reduce the payment to Headquarters from the Sections, as a tentative measure, for 1909, and we can decide next year if the reduction can be made permanent, and embodied in the rules. As much money as possible should be left in the hands of the Sections for the carrying on of their work.

The Library, on the other hand, is a fit object for endowment and should have a Permanent Fund for its support, while the Headquarters should not. Wealth is a danger to a spiritual Society, and money which comes to it should be held in trust for well-considered use, and not stored up as support for the future.

THE GOVERNING BODY.

During this year I have endeavored to make the General Council a more real Governing Body than it has hitherto been, by circulating among its members for decision all important questions as they arose. There seems to be no other way of enabling a body,

the members of which are scattered all over the world, to exercise effective power. This method has the disadvantage that no discussion is possible among the members, and it reduces the annual meeting of the Council to a mere recording of matters already decided, and to a regulation of the Headquarters' finances. On the other hand, if this be not done, the Society is practically ruled by a small number of members meeting at Headquarters, of whom only one, the President, is elected by the Society. This plan seems to possess far graver disadvantages, and to practically deprive the Society of the self-government it theoretically possesses. The two new 'additional members' elected by the Council this year are : Mr. J. B. Jayatilaka, representing the Buddhists, hitherto unrepresented, and Mr. V. C. Seshacharri, re-elected, as representing the Hindūs.

The Executive Committee has proved most useful and helpful ; the Headquarters' accounts are presented to it once a quarter, and it has established a quarterly audit of accounts by a trained accountant. It prepared the Budget for submission to the Council, and for the first time we have a Budget founded on facts. One of its members, Mr. T. Rāmachandra Row, retires this year on account of increasing deafness, which now shuts him out completely from discussions, and he has been replaced by Mr. V. C. Seshacharri.

THE HEADQUARTERS.

We began the year with an estate of twenty-seven acres ; we close it with one of one hundred and thirty-one. The large estate of eighty-three acres, adjoining the Headquarters, was purchased from the Prince of Arcot for Rs. 40,000. A little over Rs. 1,000 has been spent on furniture, nearly Rs. 3,000 on an oil-engine, for pumping water, and another Rs. 2,000 on roads, trees, repairs, etc. Many additions are being made to the buildings, to render them suitable for students ; ultimately, 9 women and 8 men living in the European way, will be accommodated in the bungalow, and 30, living in the eastern way, in the Indian quadrangle. The rent and establishment charges paid by these will go into the Headquarters' account, and will be a source of income, not of loss, to the Society. The original cost, and all buildings that may be added, form a free gift to the Society, in memory of H.P.B., whose name has been given to the Gardens. The title-deeds were handed over on Foundation Day, November 17th, 1908.

The land between Blavatsky Gardens and the sea, amounting to twenty-one acres, has also been bought, but in this case by a transfer from the funds of the T.S., of Government paper, into land. The bungalow is let for Rs. 145 per mensem., to Mr. Schwarz, Dr. Schröder and Miss Kofel, and thus secures for the investment a much higher rate of interest than before, and some additional profit will be derived from cultivation of the ground. This estate has been named Olcott Gardens, in memory of our President-Founder.

The administration of the land and buildings is in the capable hands of Mr. G. Soobiah Chetty, an old friend of H.P.B.'s, who has resigned a lucrative post and taken pension, in order to devote himself to the work, free of cost to the Society. The *Theosophist* office is admirably managed by Mr. B. Ranga Reddy, who has similarly given himself freely to service. A large press building is being erected for our printing, and the work is already being carried on, in any available places, by Mr. A. K. Siṭārāma Shāṣṭri, who is showing much ability in organising and superintending the staff, and is never weary of labor.

A very old member of the Society, Mr. C. Sambiah Chetty, our Consulting Engineer, has had his hands very full this year; a Library extension, additions to the river bangalow, three cottages and a row of rooms, a nearly completed press building, have all passed under his vigilant eye; he has the energy of a young man and the experience of an old one, and is of the greatest service.

In the editing of the *Theosophist*, and in many other ways, Mr. B. P. Wadia is of invaluable help, and he has consecrated his young life, as the others their maturity, to the service of the Masters. The household is presided over with unflinching gentleness and quiet ability by the Countess Olga Schack. Frau Lübke has taken up the T.S. Order of Service, and helps in E. S. work. Mr. T. Rāmachandra Row, with Mr. Siṭārāma Shāṣṭri, carries on the southern division of the E. S. One of our students, Miss Fuller, has enriched the Headquarters with most admirable portraits of the Founders, and is engaged on those of the great Teachers. Others are coming in, but of them it is too early to speak. I have good hopes that, later, their work will speak for them.

OUR LITERATURE.

The usual list of publications will be found below. Dr. Schrāder has issued the first volume of our Library Catalogue, a most admirably printed work, on which we must heartily congratulate him. He will himself describe its contents. The translation of Dr. Steiner's *Gnosis of the Superphysical World* has appeared, and the Subba Row Gold Medal has been awarded to him this year for his valuable contributions to theosophical literature.

Mr. Mead has continued his beautiful "Echoes from the Gnosis," of which six more have appeared. The President's lectures in Australia and in Ceylon have been published, and the last Convention lectures have appeared as *An Introduction to Yoga*. In collaboration with Mr. C. W. Leadbeater, she has published an important volume of research, entitled *Occult Chemistry*. A new quarterly has been established in France, called *Les Annales Theosophiques*, and a monthly, at Headquarters, *The Adyar Bulletin*, sent gratuitously to all non-Sectionalised members. Russia has

established a magazine, and South Africa is issuing its own monthly. Italy is issuing some important translations at the *Ars Regia*, *The Secret Doctrine* being now in hand ; our best S. D. student, Mrs. Cooper-Oakley, is supervising the translations. The Art Circle of the H.P.B. Lodge has published four *Transactions* during the year, and the Lodge itself issues a monthly record of events.

THE ADYAR LIBRARY.

This year has been one of quiet work, and the Director, aided by his wife, as his indefatigable co-adjutor, has labored unremittingly at his post. He has completed, with the aid of his staff of pandits, the first volume of the long hoped-for Library Catalogue, which is now being sent out to scholars of renown and to public libraries. It is most admirably printed. He is now at work on a critical edition of the Minor Upaniṣhats, and hopes to issue the first volume during 1909. He has secured a book of which the existence was doubted, the *Bāṣhkalamanthropaniṣhatvṛtti*, and has printed it at the end of the catalogue. We can at last feel that the Adyar Library has a future.

SUBSIDIARY ACTIVITIES.

The educational movement in India and in Ceylon—Hindū in the one case, Buddhist in the other—is going steadily forward with ever-increasing success. The attempt to persuade the Parsis to make a similar effort for the support of their own religion has failed ; when a religion loses its hold on the hearts of its own people, the day of its passing away is on the horizon ; much, however, has been done to revive Zoroastrianism, and perhaps the love for that religion may presently grow to the point where religion shall form part of the educational system. Musalmāns, Buddhists, Hindūs, Christians, are all active in this direction ; only Zoroastrianism remains behind.*

Girls' education under the care of the Lodges of the T.S. is spreading. The Musæus School for Buddhist Girls is doing well, under the motherly care and strong capacity of Mrs. Higgins ; she has had the honor of founding the first Training School for Buddhist Female Teachers, and three have passed examinations this year.

The C. H. C. Girls' School at Benares is doing splendidly, under the care of Miss Arundale and Miss Palmer, B. Sc. and has a daily attendance of 120.

The Girls' School at Madura, under Mrs. Preston, is making good progress, and that at Delhi, under Miss Gmeiner's most capable management, is in every way satisfactory. We have not received reports from Rangoon, Shivaganga and some other places.

* I am very happy to say that this statement is wrong. So far from having failed, the effort is rapidly approaching success, and ere long the Parsi College will add its name to the list of Colleges on a religious basis in India.

The education of the depressed classes is also going forward, and the Olcott Pañchama Free Schools are a noble monument to their founder. They are regarded as model primary schools in the Presidency, and teachers from other towns are sent to them to learn their methods. Miss Kofel, the invaluable Superintendent, is building her monument in the lives of her pupils.

The T.S. Order of Service, inaugurated this year, to apply theosophical principles in the various departments of human activity, is spreading in a very satisfactory way. India, America, England, France, Holland, Italy, Australia, have all taken it up. Details of the Leagues will be found in the report.

A movement to save College and School students in India from mischievous activities, dangerous alike to themselves and to the State, and to turn their energies into useful and healthy channels, has been inaugurated by myself, in concert with some patriotic and self-sacrificing citizens, Indian and English. The Order is named the Sons of India, with the allied Daughters of India, and promises to become a gigantic organisation of the highest value. There will be more to say about it in next year's Report.

I received yesterday a letter for publication conveying the approval of the idea by H. E. the Viceroy, and his good wishes for the success of the Order. He adds some wise words of advice, which we shall do our best to put into practice.

The Association for Research in Mystic Tradition is now definitely at work, under Mrs. Cooper-Oakley, who has gathered together a very powerful Committee. I commend the rules given in the report under this head to the careful attention of all who desire to take part in this work.

OFFICIAL TOURS.

Mr. Fricke, the Recording Secretary, made a tour in Java and in Ceylon during the spring and summer of 1908. He was received in Java with much enthusiasm, and inspired fresh vigor into the work. In Ceylon, he visited the schools under the care of the Buddhist T.S. and won all hearts by his genial and gentle ways.

Dr. Steiner has shown remarkable activity in the lecturing field; he has given a long and valuable series of lectures in Holland, and another in Scandinavia, as well as in his own country, and has been welcomed everywhere by large and enthusiastic audiences. His brilliant eloquence and fund of knowledge make him one of the most remarkable figures in the Society.

Although Mr. Brooks is not an officer of the whole Society, I must say here a word of recognition of his quite exceptional labors during the year in India; exceptional work deserves exceptional mention.

I have myself visited Australia and New Zealand in May, June, July, and August, but such full accounts of the tour have appeared in our journals and in the public press that it seems unnecessary to give any report here. I have lectured also in Benares, Ghazipur, Waltair, Madura, Shivaganga, Dindigul, Rajahmundry, Calcutta, Serampur, Mozaffarpur, Trichinopoly, Lucknow, Agra, Allahabad, Vellore, as well as in Madras and Adyar.

MR. C. W. LEADBEATER.

Since February, 1906, there has been trouble in the Society, with regard to some advice given by this famous theosophical writer and lecturer, to a very small number out of the many boys who have been closely under his influence. Mr. Leadbeater, following the precedent set by H.P.B., desired to resign at once in order to save the Society from a discussion that could only be mischievous, but meanwhile accusations against him had been sent to the President-Founder. The accusations were second-hand and the names of the accusers were concealed, so that no proper investigation could be made. But Mr. Leadbeater, while he repudiated many of the statements made, frankly admitted that he had given the advice in a few extreme cases, asserting that he had given it with good intent, but that as friends he respected regarded the advice as wrong, he would never give it again. His resignation was accepted. The late President-Founder left on record in his last Presidential address that : " I firmly believe Mr. Leadbeater's motives are absolutely honest, and that these teachings are intended by him to aid instead of harm his pupils," and expressed the hope that he would see their un wisdom and not repeat them. Unfortunately the resignation did not stop the trouble, and both friends and foes continued to debate the matter, until the advice given—not teaching, but *advice*, given as a doctor might give a prescription containing strychnine, without expecting to be charged with giving teachings on poisoning—became regular ' teachings,' and assumed abnormal proportions. For more than 2½ years the dispute has been raging, becoming more and more excited and bitter, until the British Section appealed to the President and General Council to put an end to a state which was becoming a scandal. I have read the whole of the accusations, and have personally talked with the parents, in England and America, of most of the boys who had been, at one time or another, in Mr. Leadbeater's care ; I found them—leaving out the three who had accused him—enthusiastically grateful for the growth in character and purity shown by their sons under his influence, and it became abundantly evident that the advice had only been given in rare cases, not generally. Having acquainted myself with every available detail, I wrote the letter which you have all received, which contained an invitation to the Society to express its views. To this invitation I have received, so far, the following replies : the French Executive called a special Convention of Lodge delegates to vote

whether Mr. Leadbeater should be invited to return ; Ayes 32 ; Noes 4 ; Blanks 2. The Australian Council was unanimous but for one vote, in favour of invitation. Finland has voted by members, 287 for ; against 1. The British Executive has voted by 9 to 4 in favor, and has resolved on a referendum vote, the most exact and impartial way of ascertaining opinion ; meanwhile some voting has been going on, and 7 Lodges have voted for, 7 against and 1 for investigation : I have also had 81 individual votes for, and 2 against, and I received a telegram the day before yesterday from Messrs. Mead, Burrows, Kingsland and Miss Ward, that there were 500 British Section votes against re-instatement, up to December 24th. Presumably this will all be done over again in the referendum. 118 Indian Lodges have voted so far, 108 for, 6 against, 3 for investigation, 1 that he should be left to apply. The American Section in Convention voted in favor, before my letter went out, by nearly 4 to 1.

The General Council has voted on the following series of resolutions submitted to it by myself. I drew them in this form for two reasons ; first, that I cannot, as I stated last spring, take part in an invitation until February 1910 ; secondly, that a clear declaration of principle, affirming Mr. Leadbeater's right to return, if he wishes to do so, seems to me more likely to prevent the arising of a similar case in the future than special invitation to him as an individual.

Resolved : That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

13 General Secretaries out of 14 voted for ; the 14th abstained from voting only on the ground that as Mr. Leadbeater had resigned, he could be admitted again, without any voting, into any Section, and Germany would "never oppose the slightest resistance." The 4

official members voted unanimously for ; of the 7 additional members, 4 voted for ; 2 against ; one did not vote. Out of the 24 voting, 21 thus voted for ; 1 did not vote, as thinking it unnecessary, though agreeing ; 2 voted against.

Resolved : That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmās, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmās. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement.

All the General Secretaries, the official members, and 5 out of the 7 additional, voted for ; 1 did not vote ; 1 voted against.

Resolved : That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, and to the American co-signatories, in answer to the appeals made by the British Section in Convention assembled and by the others.

Agreed.

Resolved : That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical Society*, and recommends that letter to the careful consideration of Members.

13 General Secretaries in favor (2 asking that they might circulate or not, according to conditions of Section), 1 not voting; 4 official members for ; additional, 4 for ; 1 against ; 2 not voting.

The highest authority in the T.S. has thus affirmed by an overwhelming majority the right of Mr. Leadbeater to return to the Society, if he wishes to do so, and the votes already given, inviting that return, show that he will be welcomed with gladness if he be willing to come amongst us once more—a signal that he may well wait for before entering. In all societies, in which the majority rules, the minority yields when the final judgment by the constituted authority has been spoken ; and in this case the minority has had full speech, full discussion, and has failed to carry its case. It is bound now to let the mass of the Society, with all its responsible officers, go forward unimpeded, and to be content with the protest it has made.

A NEW DEPARTURE.

Hitherto it has been the rule that a dissident minority, if irconcilable, should go out. But a new departure is proposed in the following rule, passed by the Council, by which a place is made for such a minority in which it can work freely, apart from those with whom it disagrees :

Resolved : When a Branch or an individual is, for any serious and weighty reason, desirous of leaving the Section to which it, or he, belongs, but is not desirous of leaving the Society, such Branch or individual may become directly attached to Headquarters, severing all connexion with the Section, provided that the President, after due consultation with the General Secretary of the said Section, shall sanction the transfer.

Within the limits of a Section, in a single Executive, a minority may find it difficult to work. We offer to such a minority full freedom to make its own organisation without leaving the Society itself. Many who are opposed to me, and to my policy, love the Theosophical Society, and would fain live and die in it. That they may be able to do so, I suggested this Resolution, and my colleagues have accepted it. Such groups would not feel any constraint in being attached to a distant Headquarters, and might shape their own policy, without the friction inevitable in the smaller area of a Section.

THE FUTURE.

What shall be the immediate future of the Theosophical Society, when the effects of this crisis, now closed by the General Council, are over ? Unless our future belies our past, it will be one of great expansion, of enhanced importance, of vigorous energy. The faint-hearted and the inimical may cry : " The work of the T.S. is over," as they have done before, but the future will once again prove the magnitude of their error, and they will then marvel at the fears that oppressed them. The T.S. will, from 1910 onwards, enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognised standard-bearer of Religion—liberal, spiritual, and therefore free. This is now sure, for the Society, as a body, has declared for toleration, freedom and Brotherhood. And I, the humble servant of the Masters who founded it ; the appointed successor, by Their own mouths, of H. P. Blavatsky and H. S. Olcott ; President of the Society by the will of the Masters, the nomination of the President-Founder, and the vote of the members : I do not ask those to follow me who are unwilling to do so ; it is for them to cast aside, if they so choose, the opportunity offered but once at the beginning of each cycle, and to find out in due time the greatness of the opportunity rejected. But I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by their own gracious declaration, the First Section of Their Theosophical Society—to labor with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world.

Greetings and good wishes were read out, from the Russian Theosophical Society, S. Petersburg ; from the British Section, London ; and from Branches and members at Ajmere, Comilla, Hyderabad, Karachi, Jehanabad, Rangoon, Vizagapatam, Allahabad, Kurnool, Purulia (Upendranath Basu), Chapra, Bombay, and Moradabad.

NEW T. S. PUBLICATIONS.

ENGLISH.

Adyar Popular Lectures,	Annie Besant.
No. I. <i>Public Spirit, Ideal and Practical.</i>	
No. II. <i>Education as the Basis of National Life.</i>	
No. III. <i>Spirit of the Age.</i>	
No. IV. <i>Necessity for Religious Education.</i>	
No. V. <i>East and West.</i>	
No. VI. <i>Guardians of Humanity.</i>	
<i>Annie Besant, an Autobiography</i> (Reprint),	"
<i>Buddhist Popular Lectures of 1907,</i>	"
<i>In Defence of Hinduism,</i>	"
<i>Index to " Study in Consciousness "</i>	"
<i>Occuli Chemistry,</i>	"
<i>Pedigree of Man</i> (Reprint),	"
<i>Yoga Lectures of 1907,</i>	"
<i>Nation Building,</i>	"
Echoes from the Gnosis,	G. R. S. Mead.
<i>A Mithriac Ritual,</i>	
<i>The Gnostic Crucifixion,</i>	
<i>The Chaldean Oracles, Part I.</i>	
Do. " II.	
<i>The Hymn of the Robe of Glory,</i>	
<i>The Wedding Song of Wisdom,</i>	
<i>Way of Initiation,</i>	Rudolf Steiner.
<i>Consciousness ; Animal, Human and Superman,</i>	A. R. Orage.
<i>The King Predestinate,</i>	Michael Wood.
<i>The Song of the Flaming Heart,</i>	A. H. Ward.
<i>Mysticism,</i>	Miss Pope.
<i>Astrological Key to Character,</i>	Miss Pagan.
<i>Parsifal,</i>	Mr. Banks.
<i>Tristan and Isolde,</i>	Mr. Reinheimer.
<i>Science of the Emotions</i> (Reprint),	Bhagavān Dās, M.A.
<i>A Neglected Power,</i>	C. W. Leadbeater,
<i>Some Aspects of School Life in India,</i>	G. S. Arundale.
<i>Indian Students and Politics,</i>	"
<i>Caves and Jungles of Hindustan</i> (Reprint),	H. P. Blavatsky.
<i>Stanzas of Dzyan</i> (with Notes),	"
<i>Art and Development,</i>	Paul Hookham.
<i>Child Story of Atlantis,</i>	William Kingsland.
<i>Fragments of Thought and Life,</i>	Mabel Collins.
<i>Fragments,</i>	M. H. J. N. & L. C. B.
<i>Nature's Finer Forces</i> (Reprint),	Rama Prasad, M. A.
<i>Reincarnation,</i>	Ernest Wood,

*Scientific Corroborations of Theosophy,
To Those who Suffer,
Vedantism and Theosophy,*

Dr. A. Marques.
Aimée Blech.
A. Govindachary.

DUTCH.

*H. P. B. and the Masters of the Wisdom, **
*London Lectures, **
*Reality of the Invisible Worlds, **
*Eastern and Western Ideals, **
*Destiny of Nations, **
*Wisdom of The Upanishats, **
*Theosophy and Human Life, **
*Building of the Cosmos, **
*Yoga (Third Edition), **
*Spiritual Life for the Man of the World, **
The Cosmic Background of Christendom,
*Secret of Perfect Health, **
*Secret Doctrine, Vol. III., **
*Isis Unveiled, Vol. I, Part I., **
Bhagavad Gītā (Metric translation),
The Great Pyramid,
Manual of exoteric Theosophy,
*Echoes from the Gnosis 1-6, **
*Upanishats, **
Theosophy and the Social Problem,
Theosophy and Christendom,
*Old Diary Leaves (Vol. I), **

Annie Besant.

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Dr. L. Bühler.

Hugh Bryan.

H. P. Blavatsky.

Chs. J. Schuver.

H. J. v. Ginkel.

P. W. v. d' Broek.

G. R. S. Mead.

By several Dutch " F. T. S.

S. P. U. de Man.

H. S. Olcott.

FRENCH.

Vers la Fraternité des Religions,
La Légende de Diamant,
Notions générales de Philosophie Orientale
La Fraternité et la Solidarité,
*H. P. Blavatsky and the Masters of the Wisdom, **
*Spiritual Life for the Man of the World, **
*Building of the Kosmos, **
*The Self and its Sheaths, **
*The Relation of Man to God, **
*Old Diary Leaves (2nd Series), **
*Le Mystère chézien et les Mystères Antiques, **
Secret Doctrine, 2nd Vol. (Reprint),
*Theosophical Ideals **
*Man and his Bodies **
Essai de l' Evolution Humaine,

L. Revel.

Ed. Bailly.

Ed. Izard.

A. Micha.

Annie Besant,

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A. Schwarz,

H. S. Olcott.

Rudolf Steiner.

H. B. Blavatsky.

Annie Besant.

Dr. " Pascal.

SWEDISH.

*Esoteric Christianity, **
Theosophical Pamphlets,

Annie Besant,

G. Ljungström.

NORWEGIAN.

Thought Power,
*The Pedigree of Man, **
*How to attain Consciousness in the Higher Planes, **
Health, Beauty and Force,

Nanna Thorne.

Annie Besant.

Rudolf Steiner.

H. Lund.

Books marked thus * are translations.

DANISH.

- Introduction to Theosophy* (Vols. I., II.) E. Eriksen.
Extracts from The Ancient Wisdom and Esoteric Christianity. * A. Besant.
Theosophy in Relation to Human Life, *
Popular Theosophical Pamphlets (3 parts), C. Raae.

ITALIAN.

- L' Anima Umana,* * T. A. Anderson.
La Voce del Silenzio, * H. P. Blavatsky.
Vita' e Materia, * Oliver Lodge.
Frammenti di una fede dimenticata, * G. R. S. Mead.
L' Etere dello Spazio, * Annie Besant and C. W. Leadbeater.
Lo Spirito dell' Spoca, * Annie Besant.
Volonta e Destino, *
Il Problema dell' Anima: Studio di Psicologia Sperimentale, T. Calderone.

GERMAN.

- Theosophy,* (2nd Edition) Rudolf Steiner.
The Lord's Prayer, "
Blood is a Particular Fluid, "
Philosophy and Theosophy, "
Haeckel, on the World's Riddles and Theosophy, "
Our Atlantic Forefathers, "
The Culture of our time in the Mirror of Theosophy, "
A Way towards the Philosophical Understanding of Theosophy, Dr. Unger.

HUNGARIAN.

- Teosofia,*
A Teosofia alap Vanalei, * Nagy Dezso.
Laotze, * C. W. Leadbeater.
 Ivan Stojits.

FINNISH.

- Man and his Bodies,* * Annie Besant.
Esoteric Christianity, * Pekka Ervast.
The Fall of the Angels, "
Five Lectures, "
The Life Work of H. S. Olcott, "
Zanoni, * Bulwer Lytton.

SPANISH.

- The Occult World,* * A. P. Sinnett,

RUSSIAN.

- Problems of Theosophy,* * Annie Besant.
Theosophy and the New Psychology, * H. P. Blavatsky.
The Voice of the Silence, * Rudolf Steiner.
Tolstoi and Theosophy, Alba.
Theosophy and its Main Teachings,

Books marked thus * are translations.

INDIAN VERNACULARS

GUJARATI.

Fainism.
Life after Death.

URDU.

In Memory of H. P. B.

TAMIL.

Secret Doctrine, Elementary.

CANARESE.

Secret Doctrine, Elementary.
Sanāṭana Dharma Elementary Text Book,
Karma,

R. Raghunatha Row.
J. Sreenivasa Row.

TELUGU.

Hinduism and Theosophy.
Brahma Vidya.
Dharma.

C. Ramiah.
J. Sreenivasa Row.

MAGAZINES.

<i>The Theosophist,</i>	<i>English,</i>	(Monthly.)
<i>Adyar Bulletin,</i>	"	"
<i>The Theosophical Review,</i>	"	"
<i>The Vāhan,</i>	"	"
<i>Theosophy in India,</i>	"	"
<i>Central Hindu College Magazine,</i>	"	"
<i>Journal of the Mahā-bodhi Society,</i>	"	"
<i>Theosophy in Australasia,</i>	"	"
<i>Theosophy in New Zealand,</i>	"	"
<i>Modern Astrology,</i>	"	"
<i>The Theosophical Messenger,</i>	"	"
<i>S. African Bulletin,</i>	"	"
<i>The Lotus Journal,</i>	"	"
<i>The Light of Reason,</i>	"	"
<i>American Theosophist,</i>	"	"
<i>The Siddhanta Deepika,</i>	"	"
<i>Prabuddha Bharala,</i>	"	"
<i>Metaphysical Magazine,</i>	"	"
<i>La Revue Théosophique,</i>	(French),	"
<i>Le Bulletin Théosophique,</i>	"	"
<i>Théosophie,</i>	"	"
<i>The Path,</i>	(Bulgaria),	"
<i>Teosofisk Tidskrift,</i>	(Swedish),	"
<i>Sophia Revista Teosofica,</i>	(Spanish),	"
<i>La Verdād,</i>	"	"
<i>Virya,</i>	"	"
<i>Sophia,</i>	"	"
<i>Bhakti Gyan,</i>	"	"
<i>Revista Teosofica,</i>	"	"
<i>Theosophia,</i>	(Dutch),	(Monthly.)
<i>De Gulden Keten,</i>	"	"
<i>Theosophisch Maandblad,</i>	"	"
<i>De Theosofische Beweging,</i>	"	"

<i>Ullra,</i>	(Italian),	(Monthly.)
<i>Il Bollettino,</i>	"	"
<i>Metaphysische Rundschau,</i>	(German),	"
<i>New Lotus Blüten,</i>	"	"
<i>Lucifer-Gnosis,</i>	"	"
<i>Mitteilungen,</i>	"	"
<i>Tietäjä,</i>	(Finnish),	"
<i>Azelet,</i>	(Hungarian),	"
<i>The Theosophical Review,</i>	(Russian),	"
<i>The Message of Theosophy,</i>	English,	Quarterly.
<i>Les Annales Théosophiques,</i>	French,	"

POLYGLOT.

<i>The Punjab Theosophist,</i>	Vernacular	(Monthly.)
<i>The Cherag,</i>	(Gujarati),	"
<i>ʒnijasū,</i>	"	"
<i>Sudharsana,</i>	"	"
<i>The Sandaresa,</i>	(Sinhalese),	(Bi-Weekly.)

ADYAR LIBRARY REPORT.

To the President, T S. :—The Adyar Library Report for the past year is shorter than the previous ones because of the greater uniformity of the work done.

My appeal, in the Report of 1906, having remained without any response, I started, with your kind help and suggestions, in June 1907, on the search for the MSS. wanted, and succeeded in nearly doubling our collection, besides acquiring several thousands of various readings. The months following my return, in April last, were naturally filled up with cataloguing the new acquisitions and preparing the printed catalogue of all our Upaniṣad MSS., which is now ready for despatch and can be bought for Rs. 7-8. (sh. 10.) in the *Theosophist* Office. The income derived from this sale will form the base of an Adyar Library Travelling Fund which is to serve the double purpose of acquiring MSS. and gathering information.

In this connection I would once more call attention to the fact well known to many, but seldom realized in its full meaning, that MSS. are becoming rarer in India every year because of the decay of Sanskrit learning inevitably connected with the progress of Western influence. Texts which must have existed but a few years ago, are now no longer available. A most regrettable instance is *S'ātyāyana-Bṛāhmaṇa*. Two copies of it are mentioned in Oppert's Catalogue, but all researches made by others and myself, were in vain. It seems to be lost forever. A more gratifying instance is *Bāṣkalamantropāniṣad*, the rumours on which were called *mṛga-tṛṣṇā* by Cowell, but which has now been re-discovered by me and published in the appendix to our Upaniṣad Catalogue. At any rate, the collecting of MSS. and information on MSS. must be considered one of the main duties of our Library and should be duly supported by all who wish our institution to be the foremost of its kind in India,

Besides cataloguing and comparing, the Paṇḍits have been engaged in copying, from the Grantha MSS. of the Mysore Library, the Bhāṣyas of Appayadikṣita on the 108 Upaniṣads. The complete copy of this huge work now in our possession covers 5032 pages in plain Devanāgarī writing and is bound in ten volumes.

All the main preparations for our Upaniṣad edition being here-with finished, we are now in a position to take up the work itself, the first volume of which is to comprise the following fifteen Saṃnyāsa Upaniṣads : Avadhūta I., Āruṇeya, Ās'rama (Bhikṣuka), Kaṅṭhas'ruti (Kaṭharudra), Jābāla (Yājñavalkya), Turīyātītvadhūta, Nāradapari-vrājaka, Parabrahma, Paramahansa, Paramahamsaparivrajaka, Brahma, Maitreya I., S'āṭyāyaniya, Saṃnyāsa I. (Kuṇḍika), Saṃnyāsa II.

The *provisional* Subject Catalogue of all our Saṃskṛt MSS. has also been made ready and is to be published this year. It has already been used by a good many visitors. The detailed Subject Catalogue of the Western Section is now in the hands of Mrs. Schrader who has very nearly finished the volume on Empirical Psychology, and that on Religion and Eastern Philosophy.

The increase in the valuation of our Library during the last *two years* is approximatively as follows :

	Rs.
1. Printed books presented and purchased, 670 vols.	1,200
2. MSS. purchased (or presented), 116000 Granthas valued @ Rs. 5 per 1000 Granthas	580
3. MSS. Copied for the Library, 43510 Granthas @ Rs. 9 per 1000 Granthas, including compar- ing charges	390
Total ...	2,170

**STATEMENT SHOWING WORK DONE BY THE ESTABLISHMENT
DURING THE YEAR.**

No. of New MSS. registered	
" " Books " Oriental Section	
" " " Western Section	287
" Magazines (loose Nos.) admitted	981
" Slips prepared for beginning and end of MSS.	1298
" Descriptive slips registered	6083
" Granthas copied	25232
" Granthas compared	27160
" Descriptive slips checked... ..	1660
" Cards prepared for the cards Catalogue of MSS.	838
" Cards prepared for the printed Books of the Eastern and Western Sections	718
" Tags and Labels prepared	718
" Visitors to the Library	2447

TREASURER'S REPORT.

To the President, T.S. :—The accounts of our Society for the past year are presented this time in a new shape which it is hoped will render them clear and intelligible to all members. Several of our accounts have been closed, the *Damodar Fund* (Rs. 10,349-6-0) and *Founder's Fund* (Rs. 21,733-11-0) being merged in the *Adyar Library Fund*, as shown in the abstract of the latter account, and the *Permanent Fund* (Rs. 25,000), *C.A. White Estate* (Rs. 61,281-8-0), *White Lotus Day Fund* (Rs. 591-6-1), *Rice Account* (Rs. 522-3-5) and *Convention Expenses Account* (old deficit of Rs. 6,548-12-7) being transferred to and included in the newly opened *General Fund*.

We have now the following <i>specific funds</i> :				Rs.	A.	P.
Adyar Library Fund	...	...	...	1,60,105	14	3
Subba Row Medal	„	...	...	1,622	0	0
Jog's Propaganda	„	...	...	12,546	2	1
Old Worker's	„	...	...	540	11	6
Colonel Olcott's Statue Fund	...	...	...	245	13	6
President's Travelling	„	...	...	287	7	3
Total ...				1,75,348	0	7

besides our *General Fund* (Capital) of Rs. 2,09,242-1-9. The latter is in greater part invested in Movable and Immovable Properties (Rs. 1,85,630) which, with the exception of

Rs.	A.	P.	
3,630	0	0	for House No. 32, East Mada Street, Mylapore, and
35,000	0	0	„ Ananda College, Colombo,

3,8630 0 0 have not in previous balance sheets figured among our assets.

We have therefore been obliged to enter our *Movable Property, Headquarter's* grounds and buildings and *Gulistan*, at valuations arrived at by the Executive Committee, which can only be considered tentative, being intended to give our members an approximate idea of the value of our properties.

Olcott Gardens are entered at the cost price which is very low indeed for this beautiful property, considering the increasing value of land in this part of Madras, and *Blavatsky Gardens* which are a gift to the Society are put down at the price paid by the generous donors for this large and fine house with 80 acres of land.

The valuation of Rs. 7,000 for furniture, horses, carriages, stores etc., is also approximate only, but is, if anything, below the actual value.

As regards the *Adyar Library Books and MSS.* it is naturally impossible to arrive at a correct valuation. At the time of the incorporation of the Society they were valued at Rs. 45,000, but our collection has since been considerably increased and Dr. Schrader, Director of the Adyar Library, estimated them two years ago at Rs. 55,000. In order to be on the safe side we have entered them at the lower figure, Rs. 45,000, in our books and balance sheet.

Our investments in Government Pro-notes which in previous balance sheets stood at their face value (Rs. 100) have now been carried forward at the market value which is about Rs. 80 for 3 per cent paper and Rs. 95 for 3½ per cent paper. Our General Fund has thereby been reduced by about Rs. 10,500, as it has, on the other hand, been largely increased by the appraised value of Movable and Immovable Property left out in former accounts.

Headquarters Current Expenses Account shows an excess of Rs. 8,690-1-1 of income over expenditure, which has been added to, and is included in, our General Fund. This favorable result must be considered exceptional, being due to several causes :

- (1) Our income for fees and dues from Sections, amounting to Rs. 14,248-15-0, includes Rs. 2,868-5-9 for dues concerning the year 1907, which should have figured in last year's balance sheet, at least at an approximate valuation, if the correct figures were not available at the time of closing the accounts.
- (2) The amount of Rs. 5,778-9-0 for rent and interest includes Rs. 1580-8-9 for rent and interest concerning the year 1907 which should also have gone to the credit of last year's accounts.
- (3) Rs. 3700-0-0 of our garden income are derived from the sale of Casuarina trees. Young trees are now being planted in place of the old ones cut down, but they cannot yield a similar income for a number of years.

Deducting these three items amounting to Rs. 7,648-14-6, our surplus income is reduced to Rs. 1041-2-7 which it is well to bear in mind, in order not to be misled by the apparently splendid result of our balance sheet. All accounts have now been carefully adjusted and future balance sheets should not again show large differences like the above and like the item of Rs. 2,157-10-8 debited to the Adyar Library Account for expenses referring to 1907, due to the mixing up of income and expenditure of different years.

Briefly put, the financial position of the Theosophical Society is as follows :—

We own :	Rs.	A.	P.
<i>Immovable Property</i>	178,630	0	0
<i>Books and MSS. in Adyar Library</i>	45,000	0	0
<i>Movable Property</i>	7,000	0	0
<i>Mortgage on Mahinda College...</i>	3,000	0	0
<i>Investment in Government Paper</i> set aside for the specific Funds of Adyar Library, Propaganda, etc.	1,30,848	0	7
<i>Other investments, cash and credit balances</i>	20,612	1	9
	3,84,590	2	4

The last amount of Rs. 20,612-1-9 represents our disposable funds, the other items being either fixtures or investments which must be kept apart for specific purposes.

A. SCHWARZ,
Treasurer, T.S., Adyar.

HEADQUARTERS CURRENT

DISBURSEMENTS.				Rs.	A. P.
To the President's establishment expenses	...	...	...	290	0 0
" Office salaries	...	...	...	1,375	12 9
" Servants' wages	...	...	...	1,405	14 7
" Stable expenses	...	...	...	2,445	15 8
" Garden "	...	...	...	2,044	6 10
" Construction and Repairs	...	...	...	10,486	15 7
" Printing and Stationery	...	...	...	882	3 6
" Telegrams and Postages	...	...	...	366	13 0
" Auditor's Travelling expenses	...	...	...	73	6 0
" Taxes	...	...	...	35	12 8
" Charity	...	...	...	79	14 9
" White Lotus Day expenses	...	...	...	100	0 0
" Dharmasala	...	...	...	176	0 0
" Entertaining guests	...	...	...	20	4 6
" Furnishing	...	...	...	531	4 0
" Lighting	...	...	...	540	12 10
" Discount, Collection, and Exchange	...	...	...	138	14 5
" Miscellaneous expenses	...	...	...	668	0 9
" Gulistan expenses	...	...	...	603	4 0
" Contribution to Adyar Library	...	...	...	1,200	0 0
" Balance transferred to the credit of General Fund (Capital)	...	...	...	23,465	11 10
Account	...	...	...	8,690	1 1
				32,155	12 11

(ADYAR,)
30th November 1908. }

A. SCHWARZ.
Treasurer.

EXPENSES ACCOUNT.

INCOME.				Rs.	A. P.
By Contribution from the President for her establishment expenses	...	...	...	600	0 0
„ Establishment charges recovered from residents	...	...	...	96	0 0
„ Rent and Interest	...	...	...	5,778	9 0
„ Garden Produce	...	...	...	4,015	0 0
„ Donation towards Garden expenses	...	...	...	670	0 0
„ „ „ Construction and Repairs	...	...	...	6,856	10 2
„ „ for White Lotus Day	...	...	...	100	0 0
„ Sundry Donations	...	...	...	295	10 9
„ Fees and Dues from—					
				Rs.	A. P.
Indian Section	...	...	...	3,794	0 0
British „	...	...	...	1,656	6 5
American „	...	...	...	1,964	5 4
Netherlands Section (estimated)	...	...	...	1,200	0 0
Australasian Section	...	...	...	596	9 11
New Zealand „	...	...	...	225	5 0
French „	...	...	...	856	14 0
Italian „	...	...	...	254	10 11
German „	...	...	...	652	2 9
Cuban „	...	...	...	439	5 8
Scandinavian „	...	...	...	526	10 0
Finnish „	...	...	...	298	1 0
Hungarian „	...	...	...	93	2 0
South Africa	...	...	...	690	15 6
South America	...	...	...	778	9 6
Mauritius	...	...	...	82	8 0
Unattached Members	...	...	...	189	5 0
				14,248	15 0
				32,155	12 11

Audited and found correct.

P. R. LAKSHMANRAM, F. N. F. A. (LONDON),

Public Accountant and Auditor

BALANCE SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES.		Rs.	A. P.	Rs.	A. P.
To General fund (Capital)	...			2,09,242	1 9
„ Adyar Library fund—					
Books and MSS.	...	45,000	0 0		
Interest bearing capital	...	1,15,105	14 3	1,60,105	14 3
„ Subba Row Medal fund—					
Balance on 1st December 1907	...	1,567	2 6		
Interest at 3½ per cent.	...	54	13 6	1,622	0 0
„ P. N. Jog's Propaganda fund—					
Balance on 1st December 1907	...	12,717	14 9		
Interest at 3½ per cent.	...	433	1 0		
		13,150	15 9		
Less paid to Warsaw and Milan	...	604	13 8	12,546	2 1
„ Old Workers' fund—					
Balance on 1st December 1907	...	522	7 3		
3½ per cent. Interest	...	18	4 3	540	11 6
„ Colonel Oloott's Statue fund—					
Balance on 1st December, 1907	...	216	0 0		
Donations during 1908	...	242	12 9		
		458	12 9		
Less cost of Memorial	...	212	15 3	245	13 6
„ President's Travelling fund—					
Balance on 1st December 1907	...	85	0 0		
Donations during the year	...	1,652	7 3		
		1,737	7 3		
Less paid to Mrs. Besant	...	1,450	0 0	287	7 3
„ Gh. Blech, Paris, personal account	...			1,446	12 3
„ Dr. Weller Van Hook, Chicago	...			80	5 6
	...			3,86,117	4 1

ADYAR,
30th November 1908.

A. SCHWARZ,
Hon. Treasurer

SOCIETY PER 30TH NOVEMBER 1908.

PROPERTY AND ASSETS.		Rs.	A. P.	Rs.	A. P.
By Government Pro-notes—					
Rs. 14,500	3 per cent. Paper at Rs. 80.	11,600	0 0		
" "	135,500 3½ " " " " " 95.	1,28,725	0 0	1,40,325	0 0
„ Immovable Property—					
	Headquarters Property ...	60,000	0 0		
	Olcott Gardens ...	25,000	0 0		
	Blavatsky Gardens ...	45,000	0 0		
	Gulistan, Ootacamund ...	10,000	0 0		
	Ananda College, Colombo ...	35,000	0 0		
	House No. 32, East Mada St., Mylapore.	3,630	0 0	1,78,630	0 0
„ Adyar Library Books and MSS.—					
	Value of Books and MSS. ...			45,000	0 0
„ Movable Property—					
	Furniture, horses, carriages, stores, etc..			7,000	0 0
	Mortgage on Mahinda College in Galle ...			3,000	0 0
	Shares in Triplicane Urban Co-operative Society ...			21	9 5
	Cash on hand... ..			1,536	0 0
	Balance with Bank of Madras ...			7,040	8 4
	Suspense Account				
	Outstanding dues, etc., paid in new year.			3,564	2 4
				3,86,117	4 1

Audited and found correct,

P. R. LAKSHMANRAM, F.N.F.A., (LONDON),

Public Accountant and Auditor.

ABSTRACT OF ADYAR LIBRARY

	Rs.	A. P.	Rs.	A. P.
To Suspense account—				
Transfer of Salaries, etc., concerning the year 1907			2,157	10 8
„ Salaries per 1908			4,700	5 4
„ Cost of Books, MSS. and Periodicals			518	1 4
„ Sundry Expenses			559	2 11
„ Balance to new Account—				
Value of Books and MS.	45,000	0 0		
Interest bearing Capital	1,15,105	14 3	1,60,105	14 3
			1,68,041	2 6

AUDITOR'S

I have looked into the accounts of the Society and find they me from going into various minor details. I have verified the cash pass books, and find everything in order as per statements submitted, thing possible to keep the accounts as they ought to be kept, in a out by Mr. Hydari, as far as he could remedy them. However, on alterations and extensions, I find some of the vouchers are not support-criticism in future.

ADYAR, 26th December 1908,

FUND ACCOUNT.

	Rs.	A. P.	Rs.	A. P.
By Balance on 1st December 1907 ...	85,147	6 1		
„ Transfer of Damodar Fund...	10,349	6 0		
„ „ „ Founders „ ...	21,733	11 0		
„ Balance of Fuente Legacy ...	80	5 8		
„ Value of Books and MSS. ...	45,000	0 0	1,62,310	12 9
„ 8½ p.c. Interest on invested Capital ...			4,030	5 9
„ Contribution from T.S. ...			1,200	0 0
„ Donations ...			500	0 0
			1,68,041	2 6

NOTE.

have been already audited by a professional auditor, so this relieves amounts belonging to the Society from Banker's receipts and Bank and the lucid report of the Honorary Treasurer who has done every-business-like way. He has attended to all the discrepancies pointed going through various items in connection with extensive repairs, ed by details ; this I believe might be remedied with a view to avoid

PESTONJEE DINSHAWJEE KHAN.

REPORT OF THE T.S. IN AMERICA.

To the President, T.S. :—We have the pleasure of transmitting to you our report of the work of the American Theosophical Society.

Our year has been in the highest degree satisfactory. Predictions that large numbers would resign, that we should lose a large fraction of our membership and that the growth of the body as to the admission of new members would be gravely hampered are not verified by the actual facts. Even the loss in total membership of 180 is in no way a matter for discouragement. Rather we feel that the diminution in number is small in comparison with the serious possibilities of the situation ; and the devotion and enthusiasm of the members to the cause, resulting in the large increase in the number of new members over the numbers for the two years preceding, is worthy of enthusiastic comment.

The present condition of branches is in the main very good. There are two or three of these branches which have become very weak in numbers but the enthusiasm of the few remaining members has induced the Executive Committee to refrain from recalling their charters in order that new opportunities for growth may be afforded. The majority of active branches have been doing work of the highest value, active study and enthusiastic local propaganda work proceeding in a way that must be regarded as entirely satisfactory under the circumstances. The usual detailed report of branches will be published with the report of Convention proceedings.

The field work of the year has been actively prosecuted by Mr. Jinarajadasa, Mr. L. W. Rogers, Mr. Cooper, Mr. Prime, Mr. Catlin and others, with vigor and good judgment, and with results that, again recalling the untoward circumstances of the period, are most gratifying. During the coming year Mr. Rogers plans a most vigorous campaign in the field in and about Chicago, a local field which is more promising than any other in the United States, on account of the work which has already been done, the considerable number of Theosophists in the district, the tendency toward liberality of thought on the part of the population, the great facility with which people can be reached, and the ease with which they can be gathered into groups for the purpose of listening to lectures and the formation of study classes. Mr. Jinarajadasa will visit during the early part of the fiscal year the cities of Minneapolis and St. Paul, Lincoln, Fremont, Kansas City, Louisville and intermediate towns. Similar extensive plans will be made by other field workers, and it is believed that conditions for the spread of Theosophy will be favorable, all members aiding in every possible way the leavening of the country's thought with the sterling doctrines of reincarnation and karma, and the necessity for high and weighty thinking as well as rational compassion, as precedent to correct action in the affairs of life.

The local propaganda work in its strictest sense ought to engage the attention of members more and more as time goes by, since

Theosophy teaches, as its cardinal principle, that each man is indeed his brother's keeper, and that each member of the Society is responsible for his own share in the dissemination of the truth among those with whom he is related by the ties of karma. Col. Olcott laid great stress upon the extreme advantage inherent in the personal method of spreading Theosophy, which enables the teacher to inculcate our doctrines in the most satisfactory manner, since the learner may raise inquiries which it is necessary for him to have satisfied before he feels able to proceed with his study of the philosophy, and may find himself at rest at each particular stage of his progress, enjoying the satisfaction of a solid footing in knowledge and conviction at every step. Public lectures are most valuable, so far as concerns the increment in the membership of the Society, in stimulating a general interest in theosophic thought, causing people to turn their attention strongly to the philosophy and inducing them to make inquiry of those who can instruct them. But in the end the duty of the members remains the same, to teach individuals singly or in small classes. The centres which we now have, therefore, in America, are of the highest value as affording points from which extensions of work may be made, and each member ought to take upon himself the responsibility which duly belongs to him in the way of introducing the subject to the favorable consideration of his friends and neighbors.

It is proposed that those members of the Society who reside at points somewhat remote from the headquarters of branches be considered, where they are willing to assume the slight responsibility, as Secretaries for centres for the distribution of theosophic literature and the dissemination of our ideas. These centres, made up of members numbering less than seven, will be able to do a great deal of good in the way of spreading a knowledge of Theosophy, will be able to meet in a somewhat official way those with whom they come in contact, and will feel the enthusiasm which comes from a general recognition of their effort. The publication in the *Messenger* of a list of these centres scattered through the United States, often at a distance of a hundred miles from a branch, will enable many inquirers to find at hand sources of information, correspondents and persons with whom they may converse. It is to be remembered with great regret that the Southern States of our country have but few branches, that the enormous State of Texas has not a single branch, and that many of the other States, particularly in the South-west, are entirely destitute of representation by organised lodges. In these States are many enthusiastic persons who would gladly undertake to act as Secretaries of centres and who would willingly take up propaganda work with a little encouragement on the part of the Section at large.

Much effort has been expended by the Editor of the *Messenger*, Mrs. Felix, upon the development of our Sectional organ. It has been the purpose of the Executive Committee to make the *Messenger* not only a bulletin of the activities of the Section, containing

announcements and reports of progress, but a real monthly magazine, bringing, without charge other than the payment of dues, to the table of every member of the Society, new inspiration and new and original thought upon theosophic subjects, together with actual contributions to the knowledge of the higher spiritual realms as far as possible. It is the hope of the Executive Committee that the same policy with reference to the management of the *Messenger* will result in a great augmentation of its size, its interest and its material. It should be the medium of communication between the parts of the Society as a whole and the members of the Section, and between the parts of the Section itself. It should supply a large amount of information which for the lack of funds to use in increasing its efficiency we have not been able to introduce as yet. With the introduction of new activities in the Section's work through the agency of the Order of Service, we should include in the *Messenger* not only all those topics which now are considered in its columns, but also reviews of other theosophic journals, abstracts of articles appearing in late periodicals, etc. . It is hoped that the way will be found very soon for the extension of the Society's activities in this direction by the contribution of money directly for the purpose of enlarging the *Messenger*.

WELLER VAN HOOK,
General Secretary.

REPORT OF THE T. S. IN GREAT BRITAIN.

*To the President T. S. :—*I send this report of the year's activity of the Section with assurances of unabated confidence in your leadership. On behalf of the Section I congratulate you on the magnificent results attending your visit to the Antipodes, and add that we are looking forward with joyful anticipation to what we must still persist in calling your home-coming, in the spring. Please convey to the Convention, and especially to our Brothers of the Indian Section, our most fraternal greetings.

During the past year 252 new members have joined the Section, 110 have resigned, 70 have lapsed, 16 have died, and 4 have been transferred to other Sections. The net gain is, therefore, 52, bringing the total membership to about 1,910.

Four new branches have been formed, namely ; " Annie Besant," Birmingham ; Portsmouth ; Hale ; and " Arjuna," in Barcelona. The South Manchester Lodge has dissolved. There are thus 47 branches, 38 of which are in the United Kingdom. New centres have been started at Dennistoun, Glasgow, Letchworth, Norwich and Golbourne. Southsea Centre has grown into a Lodge, so that with the lapsing of those at Scarborough, Coventry, Ripon, and Urmiston, there are 19 centres on the list.

Again we have to chronicle a decrease in the financial receipts of the Section, this time of a serious character. The income from donations has seriously diminished. There is a general feeling that the Section has been overtaxing its resources, and that the money spent in maintaining Headquarters in a fashionable area of London could better be devoted to furthering the Society's work in other ways. At the last Convention a Financial Committee was appointed, consisting of Mr. Harrison, Mr. Hogg, Miss Ward, Mr. Laycock, Mr. Banks, Miss Dupuis. As a result of its deliberations, the Executive Committee are endeavoring to arrange for the sub-letting of the Headquarters at Albemarle Street preparatory to moving to less expensive premises.

The Committee appointed by the Convention of 1907 to revise the Sectional rules held four meetings, and laid their recommendations before the Section. A special Convention, requisitioned by several branches and approved by the Executive Committee, was held in April, and effected various changes in the Rules, the chief alteration consisting in the election of officers on the Executive Committee by a ballot of all the British members of the Section.

During the year ending in July last, the Library has had the substantial number of 106 books presented to it, and 46 have been purchased. The total number of books (not volumes), at the end of the April stock-taking, was 3,574. The lending library has been fairly well used. The important work of re-arranging the library was undertaken by Miss Lilian Lloyd, and is being continued by the present Librarian, Miss Melvill.

The literature published during the past year has included the *Transactions of the Third Annual Congress of the Federation of European Sections*, in which this Section can, of course, claim only a share. The volume has, however, been edited by one of its members and forms a most valuable addition to the permanent literature of the Society. Mrs. Besant's *London Lectures of 1907* include the nine lectures given at Queen's Hall and Essex Hall last summer, and make a substantial volume, which has been greatly appreciated by its large circle of readers. She has also issued as a *Transaction of the H.P.B. Lodge* a pamphlet in defence of Mme. Blavatsky, entitled, *H.P. Blavatsky and the Masters of the Wisdom*. The Yoga lectures delivered during her stay in London were given in amplified form at the Society's Annual Convention at Benares, and now form a volume of special value and interest. Mr. Mead has added largely to his useful series of small volumes on Gnosticism under the general title of *Echoes from The Gnosis*. The new volumes are : *The Hymn of Jesus ; The Mysteries of Mithra ; A Mithriac Ritual ; The Gnostic Crucifixion ; The Chaldean Oracles ; (2 vols) The Hymn of the Robe of Glory ; The Wedding Song of Wisdom*. The whole set will form a valuable popular introduction to gnostic teachings. Mr. Orage is responsible for a small work of a psychological nature on *Consciousness : Animal, Human, and*

Superman. Mrs. Kenningale Cook (Mabel Collins) has added another of her characteristically interesting volumes to our literature, entitled *Fragments of Thought and Life*. Mr. Rothwell has issued an admirable English translation of Mlle. Blech's *A Ceux qui souffrent*. From the pen of "Michael Wood" have come *The King Predestinate*, and other mystical studies in human nature. Mrs. Charles has published an interesting commentary on Faust, Mr. A. H. Ward a book of verse entitled *The Song of the Flaming Heart*, Miss Pope a brochure on *Mysticism*, and Miss Pagan a suggestive *Astrological Key to Character*. *Parsifal*, and *Tristan and Isolde* have been interpreted theosophically by Mr. Banks and Mr. Reinheimer, respectively, in two excellent pamphlets. The Harrogate Publication Committee have been active with reprints of Mr. Leadbeater's valuable propaganda pamphlets, and the Manchester City Lodge has issued some pamphlets for similar purposes by Mr. Ernest Wood.

The Social Committee has continued its useful work in an energetic manner during the past year. The Monday afternoon meetings have proved as successful as usual, lectures having been given by the following: Mr. Tarapore, Mme. Naiqui-Peters, Miss Ward, Miss Lloyd, Mr. Tovey, Mrs. Despard, Mr. Bhai Parmamand, Mrs. Betts, Mr. Wedgwood Mr. Chatterji, Mr. Jast, Mr. Barker, Mr. Mead, Miss Woods, Dr. Coomaraswamy, Mr. Wheeler, Mr. Kingsland.

Three At Homes have been given, to which many new members have been invited, and the Debating Society and groups for study have all been carried on regularly. The study groups have included a new feature—Egyptology—under the guidance of Mrs. Betts and Miss Gosse; while Mrs. Betts, Mrs. Currie and Miss Voisin have conducted three groups for the study of theosophical teachings.

The Correspondence Class under the guidance of Miss Lilian Lloyd has been engaged on Mrs. Besant's *Study in Consciousness* since 1906, and the monthly papers sent in have shown that there has been much careful consideration given to the work.

The Activities Committee has suffered severely by the loss of its devoted Secretary, Mr. Tovey, who has been unable to continue his work for it, owing to lack of time. The work has since been undertaken by Mr. H. Twelvetrees.

The Bureau of Theosophical Activities, started by Mrs. Besant when last in England, has, under Mr. Wedgwood's Secretaryship, done useful work. The organisation is a voluntary and unofficial one, and includes propaganda, press, hospitality and correspondence departments under separate Secretaries.

The Harrogate Lodge Propaganda Committee, aided by funds from the Bureau of Theosophical Activities and by donations, arranged for a series of propaganda lectures on a large scale in some Midland towns. The lectures were delivered by Miss Hilda Hodgson Smith, Miss Ward, Mr. Wedgwood, Mr. Ernest Wood, and Mr.

Hodgson Smith, the last named usually acting as Chairman. As a result, study groups were formed, and it is hoped that these may serve as nuclei for future lodges.

Mr. Mead has given several courses of afternoon lectures at Headquarters which have been well attended. His subjects were :—
 “Two Rituals from the Mysteries ;” “The Gnostic Crucifixion ;”
 “The Mystery of the Cross ;” “The Chaldean Oracles ;” “The Hymn of the Robe of Glory ;” “The Wedding Song of Wisdom.” The lectures have been followed with great interest.

Mr. Kingsland, an old member of the Society, has given two courses of lectures at Albemarle Street on “Scientific Idealism,” and “The Higher Aspects of Evolution.”

The various Federations continued their regular work and brought together many members from the Branches within their areas. The Northern Federation has carried out its plan of changing the place of its winter meetings, assembling at Manchester in November, with Mr. Percy Lund presiding ; at Sheffield, in February, when Mr. Sinnett took the chair ; at Harrogate in May, with Mr. Marsden in the chair, and again at Harrogate in August under the Presidency of Miss Ward. In each case the President for the occasion delivered both public lectures and addresses to members. Mr. Hodgson Smith has carried on the onerous duty of Secretary of the Federation. The Annual Meeting of the South-Western Federation was held in February at Bath, when Miss Ward presided and lectured on “Some Tendencies of Modern Thought.” Mr. Sidney Old retired from the Secretaryship of the Federation after a year of active work in that position, and Miss K. Douglas Fox was elected in his place. A pleasant feature of this gathering was the presence of several of the active London workers. The London Federation has held two meetings during the year and obtained good attendances of members. In February Mr. Mead addressed the meeting ; while in April, on the evening of the Special Convention, Father Hugh Benson was invited to speak on “Christian Mysticism,” and gave a most interesting address to a crowded meeting, including a large number of country members.

Various new departures have been made in the work of a few of the lodges, and the whole work has for the most part been continued without interruption. Public Lectures at the Headquarters have been given by the Blavatsky Lodge on Sunday evenings, and by the H.P.B. Lodge on Wednesday evenings. These public meetings have proved the means of attracting many visitors from outside the Society, and large audiences have been the rule.

The Blavatsky Lodge has continued its usual Thursday meetings and in addition to the lectures by Theosophists, the names of the Rev. Dr. Cobb, Rector of Ethelburgha's Church, London ; Mr. A. E. Waite, the well-known and learned writer on mediæval mysticism and alchemy ; Mrs. Somervell and Miss Carter Sturge, have

figured on the syllabus. This autumn the Lodge has inaugurated a course of study of the *Stanzas of Dzyan*.

The H.P.B. Lodge, formed during Mrs. Besant's last visit, has put forward a very extensive and varied programme, including three groups under the three Objects of the Society, an Arts group, and a physiology and psychology class. Meetings of the various groups have been regularly held, in addition to weekly public lectures.

From its commencement the Lodge set before itself the task of establishing friendly relations with non-theosophical workers and kindred societies, and many visitors from outside the Society have addressed the Lodge. Amongst these have been Dr. Baraduc of Paris, who exhibited his celebrated "Thought-photos;" the Rev. R. J. Campbell, M.A., who gave a lecture in the Essex Hall on the New Theology; the Rev. Charles Voysey, B.A., who spoke on the Theistic System, and the Ven. Bhikkhu Ananda Metteyya who spoke on Buddhism. Mr Wallis, Secretary of the London Spiritualist Alliance; Mr. Hallan, Secretary of the Psycho-Therapeutic Society; Mr. Thomes Holmes, Secretary of the Howard Association; Mr. Wm. Smedley, Secretary of the Bacon Society; Mr. H. Snell, Secretary of the Union of Ethical Societies; Miss Lind-of-Hageby, the well-known Anti-Vivisectionist; Miss. H. A. Dallas, from the "Annals of Psychic Research;" Mr. Sidney Sprague, and Dr. J. Lionel Taylor have also lectured to the Lodge.

The West London Lodge has made a special feature of the study of Christian Doctrine, and has invited well-known members of different Christian communities to address it, with gratifying results.

The North London Lodge has presented a syllabus of lectures dealing with various important subjects falling under the three Objects of the Society. The course was well attended.

Perhaps the most original undertaking of the year was due to the Edinburgh Lodge, which in February gave a public dramatic performance of Ibsen's *Peer Gynt*. *Peer Gynt* has never yet been put upon the professional stage in Britain, and it is, therefore, specially gratifying to note that the ambitious effort met not only with artistic but also financial success, and that great public interest was aroused in Edinburgh. Miss Pagan's pamphlet, *Has "Peer Gynt" a Key?* proved of much value in presenting a theosophical interpretation of the meaning of the play.

It is impossible to chronicle the various activities of all the country lodges; mention must be made, however, of special efforts of the Manchester (City) and Leeds Lodges. The former has conducted public meetings on Sundays which have attracted an unusually large attendance. Mr. Ernest Wood has addressed large audiences, mainly composed of working men, in the Coal Exchange. The Leeds Lodge has arranged a syllabus of public lectures in the Philosophical Hall, which is proving most successful in disseminating theosophical ideas in that city.

The country Lodges have not during the greater portion of the year been able to benefit by lecture tours to the same extent as in the previous year. Mrs. Sharpe and Miss Ward have each visited some of the Lodges in the northern and south-western Federations. Mr. Wedgwood has a large list of about 70 lectures delivered all over the country, and Mr. Wood has lectured largely in the north and Midlands. Miss Hilda Hodgson Smith also visited the lodges of the South-Western Federation.

Mention must be made of the great loss the Section has sustained by the death of four workers. The Manchester Lodge has suffered by the death of Mr. Larmuth, and Mrs. Corbett. Mr. Larmuth was for many years the President of the Lodge, and was very greatly esteemed by his many friends in the North. He was deeply versed in philosophy, and his death is a great loss to the work. Mrs. Corbett was at one time an active worker in the Section, but of late years had been invalided. She was well-known by her writings on education, by her little book on the *Evolution of Character*, and the *Extracts from the Vāhasi*, which she edited. Miss Goring, likewise, was a familiar and well-loved figure in the Section. She had been interested in the scientific corroborations of H.P.B.'s writings, but of late had been compelled to cease work by her ill-health. London is the poorer for her loss. Mr. Powis Hout, of Dublin, was a writer whose name was known far beyond his special area of work.

The work in the foreign countries associated with this Section has been making good progress during the past year. A fair number of new members have joined in Belgium and the meetings of the various branches have been carried on regularly. In Spain the activity has, as usual, been of a quiet and chiefly literary kind, a large body of theosophical literature now existing in Spanish; but the usual meetings have also been carried on. The new Branch in Barcelona, the 'Arjuna,' has been formed mainly by members formerly in the Barcelona Branch.

In Russia, the movement has so far progressed that a definite Sectional organisation has now been effected. Whilst we are sorry to lose the Russian members, we are happy to feel that they are the benefiteres by the change. A Russian periodical has been started, several books have been published, and there is every prospect of a substantial increase in activity in the future, when the new organisation has had time to adapt itself to the conditions of work, which, of course, differ largely from those of this country.

The year has witnessed a change in the General Secretaryship of the Section. This report would not be complete without a warm tribute to the late Secretary, Miss Kate Spink, for her valuable services during the past three years. She has worked indefatigably to further the cause of Theosophy in this country.

It would be affectation to ignore the fact that the past year has

been one of trouble and unrest, brought to a painful climax at the Convention of July. We look forward, however, with strong conviction, to a future for the Society more glorious than the best that lies behind it.

S. MAUD SHARPE,
General Secretary.

REPORT OF THE T.S. IN INDIA.

To The President, T.S. :—After it was decided at the Council Meeting of the last Convention of the Indian Section T.S., that there should be two General Secretaries, the Joint General Secretary to be in charge of the work of propaganda and the General Secretary to be in charge of the rest of the works of the Indian Section T.S., Babu Upendranath, who was carrying on the duties of the General Secretary, suffered a severe nervous collapse, and took leave from April till October 1908, when he sent a letter of resignation of the office of General Secretary. During his absence on leave, Miss Edger was in charge of the office for two months, after which I have been in charge of that office along with my work of Joint General Secretary. After the resignation of his office by Babu Upendranath Basu, I—under Section III. of Article ii, of the rules of the Indian Section T.S.—convened a meeting of the members of the Council, for which the requisite quorum was not forthcoming. Hence I have been continuing to do the duties of both the General Secretaries till now.

During the year ending October 31st, 1908, 474 new members have joined, 23 have resigned, 99 have left their physical bodies and 8 have dropped out. The total number of active members, both attached and unattached is 4,631. 14 new branches have been formed this year, to wit : Avarni, Chodavaram, Ettyapuram, Koilkandagudy, Karrikal, Lalgudy, Madanam, Palakurichi, Valakkari, Valivalam, Chintamani, Sukkur, Peshawar and Sasseram.

Two new centres have been formed, at Kristapadi and Bowringpet, 14 T.S. branches have been revived—Aska, Berhampore, Chicacole, Dindigul, Kanigiri, Kavali, Palconda, Parvatipore, Sompeta, Srivaikuntam, Vizianagaram, Yellamanchili, Ferozepur, Agra.

Eight branches have been declared dormant—Alattur, Ottapalam, Poonamallee, Yeotmal, Sitamarhi, Mainpuri, Hajipur and Mombasa.

Five branches were dissolved—*viz.*, Guntur (Sadvichara), Hassan, Porbandar, Allahabad (the White Lotus Lodge) and Aurangabad.

Also two centres were dissolved at Pertabgarh and Jamni.

The total number of active branches including centres in the Indian Section T.S. is 275.

The finances of the Section have been better than last year. The main items of our receipt, *viz.*, Annual Dues and Entrance Fees, have shown a slight increase over the last year's, while under the heading of donations we have a decided increase through the legacy left to the Indian Section T.S. by Babu Hari Hai Chatterji. Our expenses have been within the Budget.

Under the heading of new books published during the year, we have none to point out except the Convention lectures of Mrs. Besant: but translations have been published in the different vernaculars: *Jainism and Life after death*, in Guzerati; *In Memory of H.P.B.*, in Urdu; *Secret Doctrine, Elementary*, in Tamil, the same in Canarese, and *Hindūism and Theosophy* in Telugu. Many non-English knowing people now come into our Society as members and there is therefore a crying need for many translations.

As usual the different Federations were held this year in the different parts of India, *viz.*, Bengal, Behar, Guzerati, the Central Provinces, the Hindusthan, the Tamil, the Central District, the Canarese. Another one has been formed this year in the Tanjore District which now boasts of no less than 20 branches in it. For the many vernacular speaking members alone, this district Federation has been formed.

As regards the visits of our workers, this year can point to more than 300 places visited by them: in some cases one place has been visited twice or thrice by a worker or workers. One new feature introduced into India by our learned brother P. Narayana Aiyar of the South, is the exposition of theosophical and other truths through magic lantern exhibitions.

In the year under review many reforms have been effected in the Headquarters of the Indian Section through the aid of the Executive Committee that was formed last year.

Finally, I have to suggest to you as President of the T.S. the advisability of having the disturbance of the T.S. caused by the case of Mr. C. W. Leadbeater, put an end to as early as possible. We have had enough of bickerings and quarrels over it and it is no use increasing them by leaving the case open any longer. In the Indian Section, almost all the T.S. branches are in favor of Mr. C. W. Leadbeater being brought back into the T.S. I hope almost all the other Sections are so disposed.

K. NARAYANSWAMI IYER,
General Secretary.

REPORT OF THE T.S. IN AUSTRALASIA.

To the President, T.S. :—The statistics of this Section of our Society speak well for its development compared with previous years. We have admitted 156 new members, as against an average of 83 for the last six years ; and despite the loss of 59 names have advanced from a total of 641 to 747. The increase has been chiefly at the larger cities—Perth having done exceptionally well in proportion. One branch only has been added to our list, the Besant Lodge in Melbourne. We have lost 3 members by death, one of whom was Mr. N. A. Knox of Adelaide, who was for many years the centre of work in that city and whose departure leaves a blank which will not easily be filled.

We held a Convention this year in Sydney on 17th April. This was the first Convention held in Sydney since we left our old quarters in Margaret Street, where so many Conventions have been held, and our temporary quarters in Spring Street were hardly found spacious enough for the members to be brought together. The business dealt with extended itself into a special meeting on the following day to arrange the details for the presidential tour then imminent.

Activities.—The machinery of our Section was taxed to the utmost to carry out a short but most vigorous lecturing tour by our beloved President, who reached Fremantle on 26th May, and left it again for India on 24th August. In these three months a tour was made which embraced Perth, Fremantle, Adelaide, Melbourne, Sydney, Brisbane, Hobart and Launceston in our own Section, and the four chief cities of New Zealand. It was a ceaseless round of public lectures and members' meetings, sometimes three of them in a day ; a strenuous time, constituting a sign manual of our President's tireless devotion, and speaking not a little for the loyalty and self-sacrifice of our own members at the visited centres. We all have now the great satisfaction of recalling a united effort which has given the public a magnificent course of lectures (as the Australian press has not been slow to admit), our branches, all round, a great impetus, and perhaps best of all, our individual members an object lesson in devotion to our cause by the tireless exertion of our brave leader, which should leave its mark upon the character of each. It may also be worthy of note that the financial result of the visit was everything we could wish, the sum of £605 having been sent forward to Adyar, which was further added to by £92 voted from our own Section towards the purchase of Blavatsky Gardens, the funds of which also were benefited by £200. In all, the Society's finances benefited in all directions over £900. As an outcome of the President's visit most of our branches have taken up active work in connection with the Order of Service, and in the larger cities Leagues have already been formed dealing with the visiting of prisons and hospitals, religious education in the public

schools, abolition of capital punishment, and the substitution of cremation for the burial of the dead.

Literary Work.—Our monthly paper stands as our principal literary output for the year : it maintains its favor, and, we hope, has grown in efficiency. In connection with Mrs. Besant's visit a great mass of leaflet matter was published. About 6,000 copies of "Theosophy and the Theosophical Society" were issued, the clergy of New South Wales and Victoria being all furnished with a copy. We are now busy with preparations for publication of a volume of six of Mrs. Besant's Australian Lectures, and out of an edition of three thousand we shall provide every town, country and suburban library throughout the Commonwealth with a free copy. The book-depôt work of our principal branch is now assuming large proportions.

Branches.—We do not multiply these very fast, one only having been added this year, but we all have our eyes open to the formation of groups or centres wherever possible, and of these we have a promising few. The large reduction of the unattached list is due to the formation of the Besant Lodge.

The Outlook.—With abundant gratitude for the success of the President's tour through our territory we are not the least inclined to rest on our oars, but seek ever fresh avenues of effort so as to live up to the high standard of activity which our leader has put before us. As has ever been the case when special efforts have been made for a campaign before the public, an aftermath of misrepresentation and a resuscitation of old falsehoods have followed the Besant lectures, but it is abundantly evident that there is a considerable proportion of the more thoughtful of the public upon whose minds Theosophy is making more and more impression. Though for a time a widely circulated falsehood may deter the more weak-kneed amongst enquirers, the essential value of Theosophy as an explanation of the rationale of life may be trusted to wield an increasing influence with minds of a better order.

Within a very few weeks of the reading of this report at Adyar the Australian T.S. will have been established in the new Headquarters in Sydney, a building owned by members of the Society. The removal into quarters virtually our own, obviates the liability to periodical removals and our Section may now regard itself as the early possessor of a permanent home at 132 Phillip Street, Sydney, where every convenience is being made ready, including, besides the branch library and lodge rooms, a lecture hall to hold at least three hundred people, all of which conveniences are splendidly situated within six minutes walk of the G. P. O. and the very centre of the city.

The outlook for 1909 shows the necessity of continued attack upon the materialistic spirit and the atmosphere of conventional thought which surrounds us on every side. We are in hopes before the end of that year to record a visit from Mrs. Cooper-Oakley.

The closing of this report and the sending forward of our most cordial greetings to the delegates assembled at Adyar for 1908 awakens regrets that I am unable to be present and present those greetings myself, and recalls to me ever ineffaceable memories of my visits to both Benares and Adyar at the close of last year. May every success attend the deliberations of the Convention of 1908. Whatever difficulties may face us may loyalty to our cause and a putting aside of all personal considerations guide us forward to a high destiny.

W. G. JOHN,
General Secretary.

REPORT OF THE T.S. IN SCANDINAVIA.

To the President T. S. :—This report comprehends one year from November 1st, 1907.

Branches.—One lodge was formed in Sweden on the 8th of May in the town of Nörrköping. The total of lodges within the Section amounts to 29, of which 23 belong to Sweden, 2 to Norway and 4 to Denmark.

Statistics.—At the beginning of the year (November 1st) there were 742 members in the Section. Since that time 77 new members have joined and 60 withdrawn, the number of members being, at the end of the year, 759, thus leaving an increase of 17 members. Of those withdrawn, 31 have resigned, 15 have been dropped for refusal to pay their dues, 7 have deceased and 7 have been transferred to the Finnish Section.

Annual Convention.—The Section held its Annual Convention in the Swedish university town of Lund, on the 7th and 8th of June. The Convention was largely attended, especially by members from Denmark. Many excellent lectures, public as well as private, were delivered. The zealous General Secretary of the Section, A. Knos, having notified us that he would be prevented on account of other compulsory work from accepting re-election, the undersigned was elected General Secretary.

Activities.—The work within the different lodges has continued during the year as heretofore. Some of them show great vivacity.

In November Mr. H. Thaning visited eight towns in Denmark, giving eleven public lectures. In the same month Mr. G. Lindborg, M.A., held in Stockholm an elementary course of Theosophy, which was attended by 33 outsiders. At the beginning of January, Mr. Lindborg made a tour in the southernmost province of Sweden, Scania, where public lectures were held in eight towns,

One of our most eminent lecturers, the General Secretary of the German Section, Dr. R. Steiner, M.A., honored the Scandinavian Section by paying it a visit between March 28th and April 8th, during which time he went to the towns of Lund, Malmo, Stockholm Upsala, Christiania, Gothenburg and Copenhagen. During this tour nine public and ten private lectures were delivered.

Literary Work.—The sectional organ, *Teosofisk Tidskrift*, has been published during the year, once a month, upon the same plan as before. Other literature which has been issued is noted under new T.S. publications.

The Library—This consists of 1,074 works (not books or volumes). 350 books, on an average, are lent out every year.

General Outlook.—The conditions of the Section are good and promising ; unity and confidence prevail amongst its members. As to the financial position, the Section does not possess any funds, it is true, but on the other hand it has no debts.

We send our warmest greetings to all our brothers and sisters in India.

A. ZETTERSTEN,
General Secretary.

REPORT OF THE T.S. IN NEW ZEALAND.

*To the President, T.S. :—*The year 1908 has been a memorable one in the history of our Section, and might truly be said to be the most prosperous since its inception. The increase in membership as well as the growing public interest in Theosophy augurs well for the future in our Island Dominion.

Although we have not escaped entirely unscathed from the turmoils incident to the growth and development of our movement, the general tone of the whole Section is distinctly reassuring and the feeling of unity is stronger amongst us than it has ever been before. This has helped to tide over many of the difficulties which have upset the equilibrium of other Sections, with comparatively no ill-effects. The steadying influence and general strengthening of members is largely due to the unwearied efforts of our two organising lecturers, Miss K. Browning, M.A. and Miss C.W. Christie, who have devoted the whole of their time and talents gratuitously to the Section. They have delivered public lectures in all our branches, and have broken ground in districts where no theosophical activity previously existed. So far we have been singularly fortunate in having volunteers who were able to devote their time to the movement, but we shall sorely miss the services of those two ladies when they leave us early in January 1909 for a two years' stay at Adyar.

Miss Browning and Miss Christie have endeared themselves to a large circle of members whose blessings and good wishes will accompany them to their new field of service.

The number of Branches comprising our Section has now increased to 16, an addition of 2 since last year. The new Branches are situated at Cambridge and Dannevirke. The Kashmir Branch has surrendered its charter and amalgamated with the Christchurch Branch. Our total membership is now 501 as against 400 last year. During the year 128 new members have joined, 10 resigned, 10 lapsed, 4 died and 3 were transferred to other Sections, leaving a net increase of 101, being nearly double that of last year which was a record one.

The Annual Convention was held in Auckland on the 80th December 1907, the Chairman being Mr. S. Stuart, President of the Auckland Branch. The gathering was large and representative. The resolution to register the Section under the Unclassified Societies Act, 1895, caused much discussion, but was finally approved of by most of the delegates present. On the 27th July a special Convention was called for the purpose of settling some technical points. After a good deal of discussion the delegates once more by an overwhelming majority affirmed the desirability of registering the Section. The registration we hope will be finally accomplished before the end of this year.

The great event of the year was undoubtedly your own visit. For many years past, members have looked forward with eager anticipation to your coming. There is no mistaking the result of your visit, and I note on every side an augmented energy and enthusiasm which must lead to general strengthening of the whole Section.

The literary work of our members has been distributed over an extended area. What formerly used to find its way into our magazine, *Theosophy in New Zealand*, now appears in the columns of daily and weekly papers throughout the Dominion. Miss C. W. Christie, the "Chitra" of our Children's Pages, has a book for Beginners and Lotus Classes, in the press, which ought to fill a long-felt want. Miss Christie's long experience in answering the Children's letters has fitted her admirably for writing a clear and simple outline of Theosophical Teachings suited to the needs of children. I am glad to be able to report that our magazine, after a somewhat precarious life, is now almost on a paying basis. Weekly public lectures and study classes are held regularly in nearly all the branches.

Once more I accord to you on behalf of this Section, all fraternal greetings and good wishes. May our revered Masters bless you and preserve you to guide and direct Their movement for the uplifting of humanity.

C. W. SANDERS,
General Secretary.

REPORT OF THE T.S. IN THE NETHERLANDS.

To the President, T.S. :—The Netherlands T.S. of which I here give the Annual Report, sends its respectful greetings and cordial good wishes to our revered President and the brothers in Convention assembled.

During the last year our Section missed the help of one of its oldest and most devoted workers, Mr. Fricke, who was called to the position of Recording Secretary and left us in November 1907. Ever since the beginning of our Society Mr. Fricke has been our General Secretary, and to his faithful work we owe much of our present prosperity. He filled a place in our midst which no one of the younger members will ever be able to take; his fine qualities and ripe experience of life, as well as his membership in the T.S. of so many years' standing, secured for him the general confidence of our members, among whom he is considered as a real friend, and we sincerely hope that we may soon welcome him again in our Section.

It is with the greatest gratitude that I mention the coming back to us of Mrs. Windust, after her two years' illness. She returned to the work in the end of August 1908, and seems to have emerged from the hard days of forced rest more vigorous and with greater strength than before, and by visiting all the different lodges she has brought a fresh current of life everywhere.

The Presidential Address, issued by Mrs. Besant on accepting the Presidentship of the T.S., inspired our Executive Committee to try to realise some of the ideas expressed therein. A few members of the Section were invited to form a nucleus for study and experiment along different lines, in science, art, religion, philosophy, etc., with the purpose of studying in groups these subdivisions in relation to Theosophy and of communicating the results of their study. Furthermore, the committee would serve to help any of the members who should come to them for advice or information. Some groups have now been formed, and we hope that they may soon be constituted as parts of the "Order of Service." Meanwhile, members henceforth know where to address each other for information on specific subjects.

The work in the branches has been regularly carried on, and consisted chiefly of the usual lectures and classes for study. Many branches abandoned for some time the plan of giving public lectures, and tried to make propaganda by issuing a few tickets to the ordinary lectures. This did not prove a better success, however, and the old way of public propaganda work is being taken up again.

An important event in our Section was the visit we enjoyed of Dr. Rudolf Steiner, the General Secretary of the German T.S., the eminent speaker and untiring worker who, during his stay in Holland, made a lecturing tour throughout the country, and held

two lectures in every town he visited, in which he gave many beautiful teachings and showed a rare eloquence.

We have to announce the birth of three new Lodges, one in Holland, the "Gooische" Lodge, which began with 19 members and soon gained a few more ; and two others in the Dutch Indies, the Solo Lodge and the Bandoeng Lodge. Our Society counts at the present (October 31st), 1,125 members ; from May 1st 1909 till November 1st 1908, 199 new members joined us, 75 resigned, and we lost 12 by death. This gives an increase of 112 since our last report.

In the Annual Convention it was decided that our Society should meet four times a year for the discussion of interesting subjects. The first of these meetings was held in October, and the subject was "Theosophy and the Social Problem." The discussions were held in a very brotherly spirit, although the members differed widely in their opinions as to how to solve the social problem. Our Publishing Society has issued a book on this problem, in which some of our members have expressed their views.

The financial outlook is not so bright as we should wish it to be. The difficulty lies in the fact that the budget does not suffice for the necessary expenses, and that we have to live on voluntary gifts which, for various reasons, were very scarce this year.

The Publishing Society has not been able to publish as many books as it would fain have done, for want of the necessary funds. The sale of books was notably less than last year and this had a depressing influence on the state of affairs (see further, in list of new publications).

Dutch Indies.—Much propaganda was made here, especially among the Javanese. Many of the new members in Dutch India are natives of Java, which proves them to be receptive of theosophical teachings. In April last a Congress was held at Djocja. For the first time Dutch-Indian members gathered from all quarters to devote themselves to Theosophy, and the Congress was a real success in drawing the members together. Mr. Fricke was present, and during his stay in Java he did a great deal of useful work by lecturing in all the branches, and also in many towns where no branches have as yet been formed, and the help given by him in various ways has been much appreciated.

A. J. CNOOP KOOPMANS,
Acting General Secretary,

REPORT OF THE T.S. IN FRANCE.

To the President, T.S. :—Let me begin my Annual Report by congratulating you personally, together with all the members of the French Section, on your first year of presidency. By your authority the whole administrative organisation of the Headquarters and of the Society have been vastly improved, and we feel sure in France that, under your direction, the Theosophical Society will maintain firm and high the standard so dear to the venerated Founders of our Society. We count on your enlightened intelligence and wisdom to put an end to, and find a solution for, all the difficulties which certain vexed questions have created in some of the other Sections ; but we can affirm that these questions have found little, if any, echo in our land.

Statistics.—No new branches have been founded during the year. We have lost two Bulgarian branches, one having returned its charter, the other being now directly attached to Adyar.

There is a total of 25 branches, 2 of which are dormant : the branch of Nantes, and the Union, of Nice ; this latter, we hope, will reawaken into activity during the ensuing year. We have 7 centres full of life and their future seems most hopeful.

During the year, 92 new members joined, 10 have died, 31 were transferred to other Sections (including 25 Bulgarian), 24 resigned and 2 were dropped from our books. The losses are exactly compensated by the 92 new entries.

The branches have a membership of 402.

The number of unattached members is 359.

The total membership now stands at 761, the same as last year.

Magazines.—Besides the *Bulletin Théosophique* and the *Revue Théosophique Française*, a new quarterly magazine has been founded this year, *Les Annales Théosophiques*, which publishes the lectures delivered at the Headquarters of the Society and original articles treating subjects of interest to Theosophists. We would suggest that members of other Sections, possessing a knowledge of the French language, would find it to their interest to subscribe to this review, and thus follow the efforts and progress in the diffusion of theosophical ideas in France.

[The list of new books, reprints, etc., may be found under the head of New T. S. publications.]

Convention.—At the Annual Convention held on the 15th of March 1908, M. Charles Blech was appointed General Secretary of the French Section

Activities.—During the past year the lectures and classes were very well organised and well attended. The innovation instituted at the opening of the year, of inviting the leaders of certain religious and

intellectual movements to present their ideas before the members at the Headquarters, on the Sundays specially reserved for the members, proved to be most successful, and from this contact the bonds of fraternal sympathy already existing between certain conceptions and efforts of these societies and our own, were mutually strengthened. The theosophical activity was satisfactory during the past year, in French-Switzerland, at Marseilles, Bordeaux, and is constantly progressing at Nice and Monaco.

In order to give to the French Section a legal personality and in obedience to the new "Law on Associations", a special extraordinary Convention was called on October 18th, when some of the statutes were modified and the name of "Section Francaise de la Société Théosophique" was changed, with the approval of the assembly, into "Société Théosophique de France." These changes are simply a matter of form, and our T.S., in France will continue in the future, as in the past, to be the child of the mother Society whose headquarters are at Adyar.

General observations.—There exists throughout France, but more particularly in Paris, a considerable number of different societies, whose objective, more or less distinct, is the research after truth, through spiritualistic phenomena, or outside of all religious dogmas and churches. These societies—spiritualistic, martinist, magnetic, esoteric, modernist—all work for the development of new ideas, but their variety subdivides and minimises their efforts. Several leaders of these societies have shown a tendency to create between themselves and us an *entente*, and a desire for closer union. Our Section will not turn a deaf ear to them, and will always welcome the occasions of joining forces in a Congress or otherwise.

The retirement of Dr. Th. Pascal from active service, due to a long and serious illness, has proved to be a great loss for our French Section, for he was a living and strong force in our midst, and he perpetuated amongst us the tradition of our dear and venerated teachers.

We would ask that the members of the Convention, gathered at Adyar, would send to this good and faithful servant, thoughts of grateful remembrance and fraternal sympathy.

CHARLES BLECH,
General Secretary.

REPORT OF THE T.S. IN ITALY.

To the President T.S. :—I have the pleasure of submitting my report on the work of the Italian Section during the past year, *i.e.*, from November 1st 1907 to November 1st 1908.

Two new groups have been added to those existing last year : one at Venice (the *Venezia Lodge*, for which a charter was issued on March 13th 1908), and the other at Milan (the *H. P. Blavatsky Lodge*, chartered on April 16th) ; so that the number of lodges at present active is sixteen, and one centre.

In the number of members we note only a very small increase, from 311 registered in the previous report, to 317 to-day. Sixty new members came in during the year ; but fifty-four went out, of whom 3 died, 9 went over to other Sections, 27 resigned and 15 were cancelled.

The present 317 active members are divided as follows : 34 independent, and 283 distributed in the various groups.

The Seventh Annual Convention of the Section was held in Genoa on the 17th and 18th April ; and all the lodges were represented. As usual the General Secretary gave a summary of the general work of the Section, while the representative of each lodge reported on the work accomplished therein. The General Secretary and the Treasurer were re-elected for the current year, as was also, with some slight modifications, the Executive Committee.

In addition to the official business done I have the pleasure to call attention to the institution of a Copying Office, with the object of collecting and typewriting the best lectures given in the various groups, and distributing copies to the President of each lodge and to corresponding lodges in other Sections, as also to such members of our Section as may desire to purchase them. In this way the work of individual lecturers can be utilised for a larger number of persons.

A Bibliographic Office was also founded with a view of compiling as complete a list as possible of the titles of all books and pamphlets treating of Theosophy, Occultism and kindred sciences published up to date. This list, systematically arranged, will be placed at the disposal of students by the Bibliographical Office in question, which will thus have facilities for giving valuable bibliographic information to those wishing to take up special studies.

With the like object of facilitating and co-ordinating study, the *Bollettino della Sezione Italiana* has found room in its pages for a register, under the heading "Theosophical Correspondence," in which such members as have given themselves up to special studies may indicate the subjects with which they are occupied, and place themselves at the disposal of any members interested in the same or

similar subjects, for assistance, advice, bibliographical information, etc.

The two periodicals published in the Section, namely, the *Bollettino della Sezione Italiana* (the official organ published monthly) and the bi-monthly review, *Ultra*, edited by the Roma Lodge, have continued to appear regularly, and the articles and news published therein have certainly contributed not a little to the spreading of theosophical ideas in Italy.

The publishing concern, *Ars Regia*, whose foundation was mentioned in our last report, has brought out translations of various important theosophical works, which, together with other theosophical writings due to members of our Section, are enumerated in the List of new books.

The various groups have regularly continued their work in meetings for study, and through the initiative of some of them, public lectures have been given on theosophical subjects. In Rome a popular theosophical course has been held specially for University students.

Among the groups existing in Genoa the foundations have been laid for the organisation of various branches of the Order of Service, which are to begin to function with the new year.

The Section has endeavored to keep in constant friendly touch and correspondence with other Sections, and has established, more especially, closer relations with some neighbouring groups of the French Section and formed with them the "Mediterranean League" for the exchange of views, lectures, books, etc.

On frequent occasions, members of the various Italian groups have paid visits to groups in other cities, where they have always met with that cordial and affectionate reception, which is the characteristic of the "Theosophic family." From abroad too we have on several occasions received visits from brethren and friends, among whom I mention with pleasure the names of C. W. Leadbeater, Mrs. Russak, Miss Renda, Mrs. Musaeus Higgins, W. Wedgwood, Johan van Manen and others.

So that, even if the number of our members has remained almost stationary, I think, notwithstanding, that the past year has not been without usefulness for our progress and for the diffusion of theosophical ideas in Italy. The ties which unite the various groups and individual members of the Section have been further consolidated, and there is no doubt that the convictions and ideals professed by our small nucleus have also spread far beyond the narrow circle of the Society. Though many may find it inexpedient, owing to special circumstances and external difficulties, to openly enter our ranks, one feels that a large portion of the Italian public no longer displays that sceptical and jeering attitude which up to a short time ago tended to turn our aspirations simply into ridicule ; and even those who have

no sympathy with theosophical ideas begin at least to treat them seriously and to discuss them. The Roman Catholic Clergy too, who have hitherto seemed to ignore the existence of the Theosophical Movement in Italy, have begun to take it into serious consideration ; and if on the one hand we have to deplore that they should have begun to combat our ideas by word and pen, suggesting to the faithful that they threaten the basis of the Christian Religion, on the other hand we congratulate ourselves that the battle has begun on this ground. Only good can come of it, the more so as we know that among the more intelligent and liberal members of the clergy of to-day there are not wanting those who on many points share our ideas.

PROF. O. PENZIG,
General Secretary.

REPORT OF THE T.S. IN GERMANY.

To the President, T.S.:—With the expression of heartiest respect and with fraternal greetings I have the honour to submit to you the Annual Report of the German Theosophical Society.

The theosophical cause in Germany has made in the course of the present year very satisfactory progress. The working field has been widened through the foundation of nine new lodges, and the work in the existent lodges has been deepened. The new lodges are those of Bern, Eisenach, Wiesbaden, Mannheim, Strassburg, Pforzheim, Zürich, Bielefeld, Malsch. Charlottenburg lodge, having been dormant for some years, has dissolved.

The total number of lodges is now 37, and one centre. 336 members have joined the Section during the year ; 10 have died, 21 resigned, 4 passed over to other Sections and 23 dropped out. The net increase amounts to 278. The effective number of members at the last Convention was 1,150.

The lecture work of Dr. Rudolf Steiner has been continued in the same intensive way, and the subjects concerning Theosophy and Occultism have been deepened more and more. At public lectures, questions of a more and more difficult character can now be treated. In many towns an increasing growth of interest for Theosophy can be observed also, from the side of those that for various reasons cannot enter the Society. The number also of those listeners is increasing steadily.

Of particular importance for the deepening of the work is the fact that Dr. Steiner, besides his single lectures, held a number of lecture-series, which were organised in Bâle, Cologne, Hamburg, Nurnberg, Stuttgart, and Leipzig, and were very well attended,

In Stuttgart more than 300 members were assembled. We have also the pleasure of seeing amidst us members from other Sections.

Further progress is to be seen in the work which is done in Munich for the popularisation of the theosophical cause. The untiring activity of Frl. Stinde and Countess Kalckreuth brought into life a particular institution for the popularisation of Theosophy. In the so-called "Rooms for art and music," artistic productions and an elementary exposition of Theosophy are given to the lower classes of the population; these gatherings are very well attended. By these means an interest in spiritual life is awakened in the broad masses of the population. Dr. Peipers, Baroness Gumpfenberg, and other members are helping to realise this aim in a very beneficent way through lectures, magic-lantern pictures, etc.

In another way also an effort has been made to build a bridge between Theosophy and the spiritual life of the time. During the lecture series such musical performances and recitations are given as organically fit into the frame of theosophical work. Frl. v. Sivers' art in recitation was a beautiful contribution to these performances.

An important progress lies in the intensive way with which in some places special departments of Theosophy are carried on. Thus, Dr. Unger works untiringly in Stuttgart through lectures and otherwise in trying to establish the philosophical basis of Theosophy. Frl. Völker does the same for its mystical side. Frau Wolfram in Leipzig has chosen a special field in the interpretation of legends and myths. In Berlin, classes are held by Frau Wandrey, Mlle. Boeze, Herr Walther and Herr G. Wagner. Only the characteristic sides of our work can be mentioned here by some examples.

Dr. Steiner's efforts tend towards putting Theosophy on the broadest basis possible. The philosophical, scientific and religious elements find full consideration, as well as the occult element standing in the centre; while it is pointed out that the one-sidedness of lower psychism is to be avoided.

The magazine, *Lucifer-Gnosis*, edited by Dr. Steiner and appearing at irregular intervals, gains in expansion. The Sectional organ, *Mitteilungen*, appears in the same way as before.

The Sixth Annual Convention was held in Berlin on October 25th and 26th. For the Executive Committee the following members were chosen: Dr. Rudolf Steiner (General Secretary), Herr Franz Seiler (Treasurer), Frl. v. Sivers (Sectional Secretary), Günther Wagner, Bernhard Hubo, Mathilde Scholl, Adolf Kolbe, Adolf Arenson, Sophie Stinde, Friedrich Kiem, Michael Bauer, Elise Wolfram, Dr. E. Grossheintz, Dr. Carl Unger, Friedrich Tessmar.

In this year too we may say that the progress made gives us the best hope for the future. We send our warmest greetings to all brothers in India.

DR. RUDOLF STEINER,
General Secretary.

REPORT OF THE T.S. IN CUBA.

To the President, T.S.:—I have the honor to submit the Annual Report of the Cuban Theosophical Society from the 1st of November 1907 to 31st October 1908.

Five new Branches have been constituted during this year :

“ Aryavarta ” at Monterey, N. L. Mexico ; “ Humildad ” at Maffo, Jiguani, Cuba ; “ Dharma ” at Matanzas, Cuba ; “ Hellen P. Blavatsky ” at Aguadilla, Puerto Rico ; “ Ramacharaka ” at Gomez Palacios, Durango, Mexico.

One Mexican Branch has discontinued, the “ Vidya,” and 71 members have been dropped from the Section roll for the following reasons : not having paid the regular fees (64) ; having passed away (5) ; and having been transferred to other Sections (2). 100 new members have been admitted, therefore this Section is constituted at present of 26 branches, having 334 active members. There is also 1 unattached member.

On the 26th of July last Mr. Jose M. Massó, first General Secretary of this Section and President of the branch “ Annie Besant,” which he founded and which was the first one of this Island and within the limits of this Section, passed away. Mr. Massó devoted the greater part of his time to spreading our doctrines and was also a faithful servant of our beloved Masters. Most of the success obtained in the development of the Cuban Section was due to his earnest efforts. After his disincarnation the Executive Committee requested all the members of this Section to cast their votes for a new Secretary. At a special Convention held on the 26th day of September 1908, for inspecting the ballots cast, I was unanimously elected General Secretary of the Cuban Section for three years, to be ended on July 1911.

The work of spreading our teachings during the year consisted mainly in several conferences given by the late Mr. J. M. Massó at Santiago de Cuba, which were followed by other conferences given by local members of the aforesaid city. A Spanish version of the *Occult World*, made by a member of the Annie Besant Branch, has been published. The following Reviews are being regularly published within this Section : *Revista Teosófica*, *Viryá*, and *Bhakti Gyam*.

I believe that two new branches will be established during this year : one at Manzanillo, Cuba, and another at the city of Mexico.

It is probable that a league of the Order of Service will be established at Sancti Spiritus, Cuba.

To all brothers and sisters meeting for the 33rd Convention of the T.S., I beg to convey the most cordial greetings and sincere good wishes of all the members of this Section.

RAFAEL DE ALBEAR,
General Secretary.

REPORT OF THE T. S. IN HUNGARY.

To the President, T.S. :—My report up to the present date is as follows :

The number of lodges is seven—the same as in last year.

The number of new members admitted up to date during the year is six, but probably before the close of the year, more may be added to the number.

Six members have resigned, and two have died, leaving our membership at 58.

A monthly magazine entitled *Azélet* (Life) will appear next month or a little later.

We have printed a few books during the year (see list of new T.S. publications).

With regard to our activities during the past year there is not much to say. We are still engaged, so to say, in laying our foundations, which is no small matter. We seek to gain the knowledge necessary for enlightenment ; for, thanks to God, it is clear to us that without enlightenment all labor is vain—no progress is possible.

Our desire is to press forward and our immediate as well as our future work lies mapped out as follows : we strive to gain insight regarding questions to which, it is said, answers are forthcoming for the earnest seeker.

We have seven lodges, it is true, but this is more for form's sake than otherwise—as our work is a work in common. We hold our regular meetings every Friday evening at 7-15, the Presidents of the different lodges presiding in turn.

Thirty-one meetings were held during the season 27th September 1907-15th May 1908. Regular meetings were also held during the summer months, but no regular work was done. Work was resumed October 2nd 1908 and will continue regularly.

Our Section will naturally be preoccupied during the coming months with the preparations for the Theosophical International Congress, to be held in Budapest at Whitsuntide 1909. According to the arrangements made, the Congress will last four days—namely, May 29th and 30th and June 1st and 2nd. A detailed programme will be circulated in February 1909. We therefore beg all the Sections of the Theosophical Society to let us know in time upon what help we may count, and we sincerely hope that help will be given to us by all. It is unnecessary for us to explain the aim of the Congress, for our older Sections are better able to judge of this than we are. What little lies in our power to do, we offer with all our hearts—and most sincerely. We shall be most happy to welcome any number of our theosophical brethren to the gathering which should bring so

many into personal touch. Permit me to take this opportunity to invite all members in a friendly and brotherly spirit to take part in the Congress. I would further ask those who, much to our regret may be prevented from personally attending the Congress, to send their sympathy and kind thoughts. It should not be forgotten that we all have to work one with the other, and the non-success of the Congress would touch all alike. Let us join hands in the work for the sake of its high ideal, holding high our banner for the joy and gladness of all those who wander in darkness seeking the way.

Allow me, dear President, to greet you, together with all the members present at the General Meeting, most cordially, in the name of the Hungarian Theosophical Society.

GYULA AGOSTON,
General Secretary.

REPORT OF THE T.S. IN FINLAND.

To the President, T.S.—As I pointed out in my first annual report, theosophical activity had been going on in Finland long before the formation of the Finnish Section. During this first year as a Section we have thus naturally been reaping the good karma of the past, showing itself in a strong influx of new members. On November first, last year, the total number of our members was 187; on November first, this year, it is 419—a net increase of 232 members. As our Section is young it has only lost two members, who have resigned.

Five new branches have been formed: at Åbo (two), Kotka, Iisalmi, and Vasa. The total number of our branches is now 12. Of these, eleven are actively engaged in theosophical propaganda work, etc.; one—the Sörnös Branch—has been dormant since last spring, as its members take part in the doings of the Kalevala Lodge in Helsingfors. But there is some hope that it will re-commence its work ere long.

The number of our branch members amounts to 816, that of the members at large to 103 (total 419).

Regular theosophical meetings have been and are being held once a week in all branches, except the one mentioned. Public lectures also have been given at several places by several persons. The General Secretary has visited the Branches of Åbo, Viborg, Nokia, the unofficial centres of Lahti and Kouvola, and given courses of lectures there.

The chief propaganda work has of course been done in Helsingfors. Every Sunday—with the exception of the summer months, June

to August, which is our dead season—two public lectures have been given, one in Finnish, the other in Swedish, the last named for the most part by the General Secretary. These lectures were very well attended and eagerly listened to.

On November 17th last year a splendid Inauguration and Commemoration Meeting was held in Helsingfors. More than 500 people were present, and the meeting, with its addresses and musical performances, made a very good impression.

On December 15th, 1907, following a suggestion made by the President in her presidential address, we invited a Doctor of Theology to speak from our platform. He spoke about Theosophy for an hour, with no great knowledge, but the discussion that followed between him and the General Secretary might have become very instructive and interesting, if it had not ceased somewhat abruptly. We learnt that the experiment was made too early.

The first Annual Convention was held on March 15th and 16th this year in Helsingfors. 112 members and delegates were present. High and low, rich and poor, met in brotherly sympathy. It was a very theosophical meeting, and became an inspiring promise for the future.

At the Convention Mr. Pekka Ervast was re-elected General Secretary, and Mrs. Ida of Hallström, and Messrs. H. Hellner, A. Backman, A. Aalltonen, K. Turja, F. A. Johansson members of the Executive Committee. In the place of Mr. F. A. Johansson, who a month ago resigned from his position as Treasurer of the Section, Miss Signe of Hallström has been chosen by the Committee to fill his place till the next Convention.

A fourth incident of great interest was a Theosophical *Soirée* held in Helsingfors on April 6th. A lecture, a dramatic performance, song and music filled up the programme. The sensational part of the programme consisted of a melodrama, the music of which was specially composed by one of our foremost musicians, Mr. Oskar Merikanto, F.T.S., to the beautiful words of Shri Kṛṣṇa in the second discourse, verses 55-72, of the Lord's Song. Spoken as these wonderful words were, with an intense Indian feeling, by Mrs. Tyne Vuorenjuuri, and closely followed on the piano by the composer himself, the audience was carried away mentally—far away both in time and place, to some white and holy temple of ancient India.

Our monthly organ *Tietäjä*, edited by the General Secretary, has been continued—its circulation is about twelve hundred. Our publishing firm, formerly ably managed by Mr. F. A. Johansson, will henceforth carry on its work under the guidance of Mr. Pekka Ervast, and it is to be hoped that it will continue to prosper under its new auspices.

Looking backward over the year it seems to me that our theosophical work has been a decided success, and I cannot but ask the

Mighty Powers that guide our Movement to bless us in our efforts, so that Their work may not be done in vain.

Permit me to send you our most respectful and loving regards, and to wish every success to the great annual Convention, on behalf of the whole Finnish Section.

PEKKA ERVAST,
General Secretary.

REPORT OF THE T.S. IN RUSSIA.

To the President, T. S. :—Yesterday, on the 17th November, we had the first meeting of the Russian Theosophical Society, recognised by the government on the 30th September of this year. The President of the Council and the Council are elected, and our activities have opened. Just before the opening of the meeting our charter arrived from Adyar, bringing much joy and enthusiasm to our members. It was unanimously decided to send a greeting to the President : “The R. T. S. sends to the President the expression of its love and loyalty.” We are free now to meet, to speak, to lecture, and at the same time we deeply feel our spiritual tie with the mother T.S. and rejoice at being accepted as its Russian child.

Our work here has been going on for years, but privately in groups, working in different towns. Last year we made an attempt to come into closer touch with each other ; we had 3 Conventions (in Moscow, in Petersburg, in Kief) and the result was the creation of an autonomous Russian organisation, attached to Adyar. This autumn, steps have been taken to obtain recognition by the Government, and at last, after a big struggle with the authorities, we have won our legalisation.

The Russian Theosophical Society possesses now	
the branch of H. P. B.,	} in Petersburg.
the branch of Maria Strauch,	
the branch of East,	} in Kief
Hypatia (the Franco-English branch),	
the St. Sophia branch,	} in Kaluga
the Rudolf Steiner branch,	
the branch Alba,	} in Varsovie
the branch Slovaki.	

The total number of branches is 8.

Besides, we have centres in Moscow, Veodikavka, and Rustoff-on-the-Don, where members and visitors meet regularly, but those are not branches yet, and have not joined the T.S. as groups— only as members,

During the past year 42 new members have entered. Some (21) have been members of groups before this year, but not members of the T.S. ; now they have all entered the R.T.S. One member, residing most of the time in Italy, has resigned. One member (of Varsovie) is deceased.

The number of members in branches is :—

H. P. B.	...	...	...	...	10
Maria Strauch	...	...	...	...	11
East	...	...	...	...	8
(Anglo-French) Hypatia	...	...	...	...	7
St. Sophia	...	...	...	...	12
Rudolf Steiner	...	...	...	...	8
Alba	...	...	...	...	7
Slovaki	...	...	...	...	7

There are 21 unattached members.

(Besides there are several members attached to Germany who have not yet joined us, so we cannot count them).

Total membership—85 (as 2 of our members are in different groups and I myself am President of H).

Since the 7th January, 1908, we have had a monthly magazine, *The Messenger of Theosophy* (*Vestnik Theosofii*) which gives to the Russian public translations of English, German and French Theosophical Literature, gives a chronicle of the movement, a review of our periodicals in different countries, bibliographic information, questions and answers, some original articles on Theosophy and a supplement : *Shurès' the Great Initiates*.

This year has been a busy one. Several books have been issued (see list of new publications).

Our groups meet regularly. In 3 towns the book elected for study has been Chatterji's *Esoteric Philosophy of India*. In other groups : *Man and his Bodies* (A.B.) and *Theosophy*, by Dr. Steiner. *Thought Power* (by A.B.) has just been finished. Parallel with study, papers are read on different theosophical subjects with discussions. In Petersburg we have every autumn and every spring a series of lectures to help beginners to grasp the teachings of Theosophy. Till now it has been held privately with a small group ; now we hope to lead it on a larger scale and openly. Our Eastern branch has begun a study of comparative religions ; a plan has been worked out and work distributed, every member choosing the system he will study, and then, by turns, we make a report of the work done and discuss the results. From time to time there is a general meeting of local branches, and almost every month a lecture for visitors.

It is interesting to note how the number of interested persons grows, how many letters we receive asking for information and how many persons come to meetings when we accept visitors, Since

this spring we have had among our visitors one or two representatives of different spiritual movements, and a theosophical lecture has been asked for twice by religious bodies.

Besides our branches, we have a little group interested in the St. John's Association which meets regularly.

The work in other towns is growing too, specially in Kief, where there are many persons interested and the number of members increasing.

In Varsovie the work has been divided between two groups already.

This year we had a public lecture at Petersburg and one in Moscow, both assembling many people. Besides, theosophical lectures have been asked for and delivered in Petersburg in several societies and associations : the Association of Teachers, the Society for Psychological Research, the Society for Protection of Children. A series of lectures and meetings has taken place during our three Congresses. On the 21st November we held our first public meeting in Petersburg.

In December, during the Feminine Congress, a theosophical paper will be read on "The Value of Enthusiasm."

We hope to organise several public lectures in different towns after the New Year.

We hope, too, to increase our publishing activity and to publish a series of theosophical books in Russian, as soon as our means will allow.

We have already begun to prepare the publication of a second collection of papers devoted to the memory of H.P.B. We hope to issue it for Easter.

We look to the future with great hopes. We know that in serving the cause of Theosophy our R. T. S. may become a channel through which help will be given to the whole country, and so we feel happy, although darkness and storm surround us.

ANNA KAMENSKY,
General Secretary.

REPORT OF THE T.S. IN SOUTH AFRICA.

To the President, T.S. :—This being the first regular Annual Report on the South African Branches of the Theosophical Society, forwarded to Headquarters since the inauguration of the movement in South Africa, it needs must be somewhat elaborate.

With the inception of the Johannesburg Lodge, T.S. in the year 1899, the foundation stone was laid of what will, under the guidance of our Divine Architects, develop in time into a beautiful structure, bold in outline, refined in detail, and full of spiritual Light ; a veritable lighthouse in mid-ocean.

Since then various tempests have retarded the laying of the foundation of this structure, but amidst the raging storms the builders continued their work ; one stone followed the other until at last the foundation has been laid ; the number of Lodges required to form a Section is complete, and the builders are now anxiously awaiting the arrival of the foreman who is to inspect their work ere they proceed.

After the inauguration of the movement in 1899 the war intervened and theosophical activities were not continued until peace was declared in 1902, from which year the membership increased very rapidly. The growth was apparently not a sound one, however, and the result was a serious illness of the infant that had evidently outgrown its strength. This was in the year 1904 which, on the other hand, has also seen the greatest activities, as far as the formation of new lodges is concerned, for during this year the Lodges at Krugersdorp, Harmony, Durban, Pretoria and Capetown lodges came into existence.

This period witnessed one of the severest storms that have ever passed over theosophic South Africa. Though great damage was caused, yet the result was a thorough purification of the electrically overlaid atmosphere, as well as a greater harmony among the theosophical workers, who then settled down to quiet but none the less determined labor, thus preparing the material (in the form of the Germiston and Arcadia Lodges) which was to complete the foundation of our building.

At the date of writing, our Society in South Africa counts seven lodges, the Krugersdorp Lodge being entirely defunct. The Harmony Lodge, at one time a powerful little centre, experienced great losses through death and departure of several members, so that for some time its work had to be discontinued, but a renewed effort is now being made by its President, in conjunction with a few members of the Johannesburg Lodge, to revive its activities, and by the time our present Recording Secretary, Mr. Fricke, will have arrived in our midst, we trust that it will be in full activity once more.

The Durban Lodge has likewise suffered many a blow through the departure of several good workers, and since 1904 but little could be done, on account of the many difficulties the remaining small number of workers had to overcome. Perseverance, however, also proved in this case to be the proper means wherewith to vanquish all adversity, and at present the outlook in this centre is more hopeful than it ever was before.

The Johannesburg, Capetown, Pretoria and Germiston lodges are at present in a flourishing condition and members find that their work is increasing almost daily. They are doing their best to comply with the ever-growing demand made upon their leisure time and tutorial faculties, and endeavor, by means of lectures, classes and private conversations, to spread as much of the lofty teachings as lies within their power to disseminate.

Religious prejudice is one of the greatest barriers in this country, constructed as it is, of a solid mass of t̄amasic ingredients, and kept in good order of repair and maintenance by a clergy, whose conceptions of religion tend more towards a political interpretation of their duties than towards true spirituality. A knowledge—limited though it be—of the subtler cosmic forces spurs the members on, however, and patiently but resolutely they pursue their labors which will, as they firmly believe, result in a perfect decomposition of the obstacles now before them.

And with this object in view they have thought it advisable to first prepare themselves and their co-workers for the herculean task by a thorough course of study of the theosophical teachings and an investigation of the laws governing matter in its infinite gradations on the several planes. Public lectures, therefore, are at present an exception, much though their delivery is appreciated, both by members and non-members alike. Where, moreover, the activities seem to be chiefly centred—at least for the present—in a thorough organisation, there also it appears to be understood that no strength will ever be brought to bear upon the public mind unless preceded by a thorough internal preparation. It is anticipated, however, that with the organisation of a South African Theosophical Society (an event which, it is hoped, will take place during Mr. Fricke's visit) the energies, which are now principally limited to internal labors, will then have to become of a dual character—inward as well as outward.

The numerical strength of our movement is at present as follows: 7 branches with a total membership of 180 (including 2 unattached members), specified as follows:—

	Total Membership since foundation.	Present Membership.
Johannesburg Lodge	196	38
Harmony Lodge	7	4
Pretoria Lodge	48	31
Durban Lodge	25	10
Capetown Lodge	31	22
Germiston Lodge	19	19
Arcadia Lodge	10	10
Totals ...	336	134.*

* The difference between this total and the one given above (130) is caused by a few members having joined two lodges in South Africa.

The difference between the totals 336 and 134 is due to resignations, departures and deaths.

Besides the lodge centres, the following towns in South Africa possess one or more members, *viz.*, Port Elizabeth (Cape Colony) 1 ; Kimberley (C. O.) 2 ; Phoenix (Natal) 1 ; Greytown (Natal) 1 ; Inchanga (Natal) 2 ; Pietermaritzburg (Natal) 3 ; Middelburg District (Transvaal) 1 ; Ermelo (Transvaal) 1 ; Northern Transvaal 1 ; Battlefields (Rhodesia) 2.

In all lodge centres one, two or more weekly classes are being held, as also one or more lecture-meetings a month, to which the public is always made welcome. The local newspapers seem to make it their duty to invariably report such public lectures and are, as regards the tone of the reports, most sympathetic in their attitude towards our Society.

Since the establishment of a Presidential Agency for South Africa in February 1908, 56 new members have been registered, 50 diplomas issued, two charters for lodges applied for and one charter issued to the Germiston Lodge. Every effort is being made to thoroughly organise the central administration, and it is my pleasant duty to record with gratitude the excellent and brotherly manner in which all lodges and correspondents have assisted me in this difficult task.

Since February, 1908, a sum of £ 41-10-0 has been forwarded to the General Treasurer on account of Adyar and Application Fees.

The publication of a *South African Bulletin* has been undertaken as the result of some lengthy correspondence, in which the advisability and even the necessity for such an organ was emphasised. The financial basis upon which this publication is founded is far from sound, but this part of the undertaking is no matter for consideration just yet. It is hoped, with the assistance of members, to improve this *Bulletin* and to cause it to become in time a useful means for the spreading of Theosophy over the whole of South Africa. Furthermore, an attempt is being made to open a Theosophical Book Depot for South Africa in Pretoria.

This constitutes the information required to be given in connexion with the progress of our movement in South Africa. There are several other matters of more or less importance which, for fear of claiming too much attention, will at present be omitted. It may be useful, however, to mention one more fact which, on account of its importance for the future progress of Theosophy in South Africa, might deserve mention. It is the fact that two of our members are at present formulating a scheme which, as it is hoped, may in the near future mature into a Theosophical Settlement: the Headquarters, as it were, for the Society as represented in South Africa. Whereas, properties to the value of some £4,000 or £5,000 are involved, and as the members concerned are prepared to devote the whole of this property to the cause of Theosophy in South Africa, it

has at present been deemed advisable not to push the matter, but to wait until you may be able, at some future date, to personally visit this country, on which occasion the said members will undoubtedly claim a good deal of your attention in connexion with this scheme.

It is my pleasant duty to close this first report with the hearty good wishes and cordial greetings from all South African Theosophists to all members, assembled at the 33rd Annual Convention, as well as to those who are spread over the face of the globe. It is the wish of members in this part of the world that you, the President of our Society, the General Council and, in fact, the whole Society, will always look upon them as the willing servants of a cause which they have, more or less, recognised to be too lofty and too great to be profaned by a half-hearted adherence. Should they fail in what they conceive to be their duties, towards the Lofty Guides of Humanity as well as towards Humanity itself, then it is their prayer that they be corrected, enlightened and forgiven. Above all, they wish it to be understood that they can be depended upon, for, imperfect though their understanding of the Masters' Ideal may as yet be, their own conception of their duties towards mankind at once secures their whole-hearted and loyal co-operation to any one—whether Master or Man—whose Cause is that of the Supreme in Humanity.

HENRI DIJKMAN,
Presidential Agent, T. S.

Subsidiary Activities.

**REPORT OF THE GENERAL MANAGER
OF BUDDHIST SCHOOLS, BUDDHIST T.S., COLOMBO.**

To the President, T.S.—Our Educational work has well maintained its position during the closing year. Eleven new schools have been added to our list, bringing the total number up to 225. Of these, 206 receive Grants-in-aid, while the applications for the registration of the other 19 are now before the Educational Department.

2. The following figures quoted from the report of the Director of Public Instruction for 1907, fairly indicate the position we occupy in the field of education :—

	Number of registered schools in 1907.	Nominal attendance.	Average attendance.
American Mission	128	10,826	6,989
Baptist Mission	25	2,212	1,241
Buddhist Theosophical Society	183	23,975	18,007
Church of England (C. M. S.) ..	269	19,509	12,405
Do. do. (Diocesan)	79	8,851	5,475
Private	206	25,732	16,574
Roman Catholic	424	48,046	30,461
Wesleyan Mission	387	25,529	16,074
Muhammadan	6	580	516
Gansabhawa	3	220	103
Friends' Foreign Mission	17	796	376
Presbyterian Mission	3	148	369

Of the schools classed as "private" a large number are really Buddhist schools under individual managers. According to the District Classification of schools for 1908, there are over one hundred such schools registered under private management. Hence the total number of Buddhist schools now in operation can be safely reckoned to be over 350—a very satisfactory number considering that in 1880 we had only four schools, and eighteen in 1890.

3. Our schools can be classified as follows :

English Boys' Schools ...	17
" Girls' Schools ...	1
Sinhalese Boys' Schools...	38
" Girls' Schools ...	60
" Mixed Schools...	109

Total ... 225

The total attendance in these schools is just over 30,000, made up of about 20,000 boys and 10,000 girls. Our schools being meant specially for Buddhists, the vast majority of children attending them

are Buddhists. We have, however, on our lists a small number—about 500—non-Buddhist children, who enjoy in regard to religion the fullest liberty of conscience. The average daily attendance in our schools varies in different districts, but on the whole it is satisfactory, and compares favorably with the attendance in schools of other denominations.

4. In 1907, twenty-four of our Sinhalese teachers obtained certificates from the Educational Department, while this year, 182 have taken up the examination. Six of our teachers obtained certificates in sanitation, and one—Mrs. J.H. de Saram, of Dharmaraja College, Kandy,—secured the first place at the recent English Teachers' Certificate Examination (Third Class). In this connection I must refer to a very serious drawback to the progress of our work. Every year a number of teachers obtain certificates from the Educational Department by passing certain examinations which afford a sound—and it may be added a severe—test of the knowledge they possess. But few of them receive a training worth the name, as we have hitherto had no institutions for the proper training of teachers. This serious defect has been partially remedied by the registration of the Musæus School as a Training School for our female teachers. This institution is now in full working order, but the number of students that have yet joined it is very small. We want a few girls from each district in which we have schools to join the training class, and after going through the course and obtaining a certificate, to return to their homes and take up work in our schools. This is the only possible solution for the difficult problem of providing certificated female teachers for our village schools. But well-to-do Sinhalese parents do not encourage their daughters to take up teaching as a profession, while the poorer people cannot afford to send their girls to Colombo to be trained for two or three years. We have, therefore, to find the means of maintaining a few students every year at the training school. Then we have to face the much larger question of establishing a training school for our male teachers. Application has already been made to the Department of Public Instruction to recognise one of our schools in the Colombo District as a training school, and I hope that early next year we shall be in a position to start a training class for male teachers.

5. The Rural Schools Ordinance has now been brought into force in most parts of the island, and we have undertaken to carry on our schools as "Public Vernacular Schools" at which the attendance of children is enforcible by this law. As a result of the operation of this Ordinance, I expect a large increase in the attendance, which will necessitate the immediate enlargement of many of our village schools; and as the authorities are very properly averse to making the attendance of girls at mixed schools compulsory, we are further obliged to separate the girls' departments of such schools and place them under qualified female teachers. Both these requirements have to be attended to in the course of the next year,

6. Our English schools—with the exception of a few—are making satisfactory progress. Mr. J. Tyssul Davis, B.A. (London), whose services were secured for us by our esteemed President, arrived in the Island at the end of 1907, and early this year he assumed duties as Principal of Ananda College. He is working with whole-hearted devotion for the welfare of the institution and under his able management the College will, I have no doubt, continue to prosper.

Scarcity of certificated teachers—a trouble which we share with most other managers—is a serious obstacle to the progress of some of our English Schools at outstations.

7. The main object of our work being the education of our children in accordance with the principles of their faith, we attach the greatest importance to the teaching of Buddhism in our schools. The system of religious examinations which was introduced a couple of years ago, was continued this year too, with fair results. Our religious Inspector visited all the schools during the year and held examinations. The question has now arisen whether the same results could not be secured with greater economy of time and money by devising a system of local examinations conducted through our District Agents and managers, instead of deputing one man to visit all the schools, scattered as they are over all the Sinhalese districts in the Island. Whatever the final decision may be, nothing will, of course, be done that may impair the efficient teaching of this all-important subject.

8. The closing year has been one of considerable financial trouble to the Society. Our educational work is always carried on at a loss, as the Grants-in-aid and the income of the Society from other sources do not equal the expenditure. The greatest possible economy is practised, and the officials of the Society who bear the brunt of the work render their services gratis. Still at the end of every year the Society has to face a deficit of several thousand rupees, and to meet the deficiencies special efforts have to be made, which do not always prove equally successful. This year the Society has had to meet the accumulated deficits of several years, while the commercial depression that prevailed for some length of time made it almost impossible to raise funds. Added to these difficulties there was at times considerable delay in the receipt of Government grants, which, more than once, prevented the punctual payment of salaries to our teachers, naturally causing them much unmerited inconvenience. The Society is now making a great effort to raise funds and it is confidently hoped that in the course of a few months a sufficient amount of money will be available to wipe off the deficit and also to carry out the schemes referred to above. I would take this opportunity to make an earnest appeal to all our friends, both in the Island and abroad, to lend us a helping hand on this occasion. Ours is a work of national importance; the large majority of the people of this island are Buddhists; it is, therefore, essential to the true advancement of this country that

every Buddhist child should receive a proper training at school. It will, I think, be readily conceded that the most effective moral training is that which is based on the religion of the people. The primary aim of our schools is to give that necessary training to Buddhist children. In this respect the Buddhist Schools of Ceylon perform, I submit, a very important and distinct duty, and deserve encouragement at the hands of all who are interested in the welfare of our people and country.

9. An encouraging feature of our work is the loyal and intelligent interest which most of our teachers take in the progress of our educational movement as a whole. Being Sinhalese and Buddhists, they seem to feel and realise that they should not rest contented with merely doing their duty as teachers in their own schools. An outcome of this healthy spirit is that our teachers are forming themselves into district associations with the object of promoting the educational work in their respective districts. The Heneratgoda Association, composed of the teachers of some sixty schools, celebrated its first anniversary in last February with great enthusiasm. Another association has recently been formed at Ambalangoda, and I expect a third will soon come into existence in the Colombo centre. It is also proposed to establish a Provident Association for the benefit of our Teachers. The necessary rules have been framed and the proposal will, I hope, take practical shape in the coming year.

10. At the last Convention, Mrs. Higgins, the lady Principal of the Musæus School, with characteristic generosity, offered an annual Gold Medal for the best Essay on a subject connected with Ceylon History. The subject set for this year was "Kotte, as the Capital of Ceylon." Eighteen essays have been sent in, three being from female teachers. The medal will be presented to the winner at the Convention Meeting on the 19th instant, when the Director of Public Instruction has kindly consented to preside.

11. In conclusion, it gives me very great pleasure to express my sincere appreciation of the excellent work done by most of our teachers, often under trying circumstances, and by our district agents, inspectors, and local managers. I must also acknowledge the efficient help I have received from Mr. C. P. Gunawardena, the assistant general manager, and the office staff. Our best thanks are also due to the many friends who have rendered us assistance, financially and otherwise, during the year, and we sincerely hope that in the coming year, too, the same sympathy and support will be extended to our work even in greater measure than before.

D. B. JAYATILAKA, B.A.,
General Manager of Buddhist Schools.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

*To the President, T.S. :—*The activity of the Society during the year was centred on the acquiring of land in a healthy quarter of the town, and putting up the new buildings for the Mahinda College. Olcott Memorial Hall, which will form the main building for the new College premises, is now nearing completion. Mr. H. Amarasuriya laid the foundation stone of the block of class-rooms to be built by him in memory of his father, the late manager of the College.

Several sympathetic gentlemen of Matara formed themselves into a committee and undertook to build a block of class-rooms, which will be named "The Matara Block." Foundation for this building was laid in October last.

Messrs. D. O. D. S. Gunasekera, H. Amarasuriya, D. W. Subasinha, A. D. Jayasundera, K. C. Juanio, A. S. Balasuriya, H. W. Alahakoon have kindly undertaken to put up a special building for class-rooms, which will be called "The Galle Block."

It is expected that the new buildings will be ready for occupation by the middle of next year.

The average attendance of the College during the year was 270. Eleven boys passed the Cambridge Local Examinations, 2 Senior and 9 Junior. Mr. M. Casim, who left the College after a successful career in 1906, has gone to Cambridge to complete his education. Mr. W. Weerasuriya, an old boy, has passed the Proctor's Examination.

I have to acknowledge with thanks a number of well selected and costly books presented to the College Library by Mr. Schwarz, excellent paintings of the scenes of the ruins of Anuradhapura, presented to the College by Mr. D. W. Subasinha, and Rs. 375 presented by Mrs. Annie Besant for the College expenses.

I have again to record with gratitude the useful and most valuable services rendered by our esteemed brother Mr. F. L. Woodward, to whose exertions the progress of the new College buildings is mainly due.

The different schools under our management are making satisfactory progress, and the Local Managers are all clamoring for additional accommodation. The new building for the Meepawala School, built at an expense of Rs. 2,000 by Mr. Henry Amarasuriya, was opened by the Government Agent in May last. Extension of the Ganegama School is now receiving our attention. The average attendance of the schools has been 1,282 ; 976 boys, and 306 girls. The deficits of the Teachers' salaries have been kindly paid by our Manager.

Mr. H. W. Alahakoon was enrolled as a member of the Society. I regret to record the serious illness of Mr. D. E. A. Jayasinha, Mudaliyar, one of the original members who still holds

the office of a Trustee ; and Mr. L. P. Weerasekera, another Trustee, who rendered material assistance to Dr. J. Bowles Daly in founding the Mahinda College. The loss sustained by the late President, Mr. T. D. S. Amarasuriya, Muhandram, is being appreciably filled by his only son, who was again elected as President and Manager of our Schools. Death has removed from our midst that scholarly Priest, Rev. Koggala Siri Sasagatissa, the incumbent of the Paramananda Vihara, who in many ways helped the Society during the past 28 years.

February 17th, the anniversary of Colonel Olcott's death, was observed as a holiday in the schools under our management. Olcott Memorial Society of Galle, of which Messrs. G. S. de Silva, D. S. Subasinha, F. de Silva, are the President, Secretary, and Treasurer respectively, gave alms to a chapter of Priests at the Upper Temple, fed a number of beggars and gave them clothes, paraded the streets at night carrying transparencies with Colonel's likeness, illuminated the temple, had a Bana ceremony and wound up the day's proceedings with speeches dwelling on the noble work done by our beloved President-Founder for the benefit of Ceylon Buddhists.

We tender to the brothers and sisters assembled in Convention our fraternal greetings.

D. J. SUBASINHA,
Honorary Secretary.

REPORT OF THE MUSAEUS BOARDING SCHOOL FOR BUDDHIST GIRLS.

*To the President, T.S. :—*In submitting my report for the year ending November 1908, I am pleased to be able to tell you that good work has been done by both pupils and teachers of this school during the year under review.

Early in April I left for Europe for the benefit of my health. I returned during the latter part of October.

Miss H. Albarus, B.A., was kind enough to help in the School during my absence and I thank her for her very able services.

Average Attendance for last year was 59.

Cambridge Local Examination.—Three pupils were presented, one for the Senior and two for the Junior. All the three pupils passed. Mangala Jayawickrama obtained distinctions in English and her name was placed 4th in the list of all Ceylon girls in the Junior Division.

Government Grant-in-aid Examination.—Thirty-seven pupils were presented and 31 of them passed. Needlework as usual was very much praised by the Inspectress.

Pupil Teachers' Examination.—One was presented, and she passed her 3rd year's examination very creditably.

Vernacular Training School for Buddhist Female Teachers.—In my last report I referred to the sanction of Government to open this branch of our work. It is just about a year old and Government examined its pupils in August with the result that two young women have qualified themselves for the Second Class Teachers' Certificate, while another passed the 1st year's course.

The want of qualified teachers for our Buddhist Girls' Schools in the villages, as I said in my last report, is very keenly felt and our General Manager, Mr. D. B. Jayatilaka, B.A., will be able to endorse this fact. This Training School is the only one in existence in Ceylon which could meet the requirements of the Buddhist Village Girls' Schools, and the necessity of maintaining it and continuing its work will be self-evident.

I am faced with a serious difficulty—to get pupils from the villages to pay for their board and training for a course of education for, say, from 2½ to 3 years in the Training School. It costs at least £1 a month for each girl. The parents of these village girls cannot afford to pay that amount and I have not the means to take them as free pupils.

Such being the awkward situation, will some kind friends come to the rescue? £36 for a course of three years is a ridiculously small sum which will bring untold blessings to one single village only.

To begin with, will six kind friends be responsible for the training of six girls from six villages? Then only I would see my way clear of the present difficulty.

The Study of Pali.—I have introduced Pali as a subject in the curriculum of studies. I consider this to be a very important study, for every Buddhist ought to know that language in order to well understand Buddhism. This is the first instance where a Girl's School has taken up this subject as a study, and I hope to present several students for the next Government Examination in it.

Tamil.—Tamil has also been introduced as a class study for the benefit of the Tamil Pupils of the Musæus School.

Religious Instruction.—Buddhism is taught regularly to our Sinhalese Pupils. The Vihare on the grounds is well made use of by them.

Staff.—My thanks are due to each and all of my assistants for their hearty co-operation and sympathetic help in the School as well as in the Boarding Establishment. I must not fail to mention in this connection the name of Miss J. A. Whittam in particular, my English Resident Assistant, who without pay or remuneration is giving her services most generously for the School.

Buildings.—Several improvements were effected during the year. A new wing was added to the East of the Main Building, to form one long corridor together with the School Hall. I was able to do this through the generosity of our ever kind friend Mr. P. D. Khan, who made a handsome donation of Rs. 1,000. My warmest thanks to him.

Annie Besant Scholarship.—You, Dear President, very kindly handed me in November last year a sum of £ 100 in aid of the School. Out of this amount I have created this Scholarship Fund, of the value of Rs. 1,000, for Ceylon History. This Fund has been invested on the security of the Mortgage of Colombo Property at 9 per cent. interest per annum. Thus I am enabled to pay a small stipend to the best Scholar in Ceylon History. The balance, Rs. 500, was placed to the current account of the School.

MARIE MUSAEUS HIGGINS,
Principal.

REPORT OF THE CENTRAL HINDU COLLEGE.

To The President, T.S. :—The progress noted last year has continued steadily in this. There was again a small increase in the number of students, small because restricted by lack of room, but not lack of applications for admission. There were 250 in the College, 598 in School and 140 in the Pāthashālā on the 30th September 1908, a total of nearly one thousand, of whom nearly 200 were boarders. A new block of buildings consisting of four school-rooms has been added, with provision for four more on the second storey in the course of another year or so. A piece of land has been purchased with a view to a much needed new Boarding-house ; and another has been rented for enlarging the play-ground. The examination-results were very good. In the Matriculation, one of our students headed the Allahābād university list, and three others came at short distances after him in order of merit ; in the Intermediate, one secured a Government scholarship ; and in the M.A., the C.H.C. candidate was the only one who passed, out of the eight sent up by all the Colleges for the Samskr̥t degree. Discipline was good. Athletics and games were duly attended to. At the Inter-school Tournament our students won 89 prizes and medals, out of 100.

Endeavors are being made by the Vice-Principal and the Head Master to make the religious instruction more efficient and interesting by encouraging enquiry and discussion. The country at large, it seems, is also beginning to realise the value of such instruction. The Government of India appears to be considering steps for introducing it or providing facilities for it in its own schools and Colleges. The Mahārāja of Mysore has recently directed the introduction of it in his

State-schools. Other Chiefs are likely to follow the same course. Generally it is beginning to be regarded as helping to create within the student himself a spirit of voluntary discipline, of good behavior and orderliness, and of taking rational and sober views of human affairs. The Vasant Prize was this year divided between a student of the Kalyana Sundaram High School of Tanjore, in the Presidency of Madras ; and another of the Pingala Krishna Kamini Institution of Midnapore in Bengal.

By renting a large house in the vicinity we were able to maintain 150 boarders as against 120 last year. 14 of these were sizars, from all parts of India, supported by the Magazine profits. While in the above matters we have nothing to complain of, in one respect this year has been an exceptionally unfortunate one for the College. The Principal of the Pathshālā Department, a simple-hearted man, a real brāhmaṇa by learning and goodness, who had made his work a labor of love, was carried off by a sudden fever, though barely past middle age. And Dr. Arthur Richardson, the honored Principal of the English Department, has had an attack of paralysis which will for long keep him away from all work. The Honorary Head Master, Pt. Igbāl Narayan Gurṭu, was also confined to bed for nearly two months by fever and has not yet been able to resume duty, and many other Professors and teachers suffered from illness more or less severely and had to be absent from their work. Our Honorary Vice-Principal, Mr. G. S. Arundale, has evidently been favored by Providence with special energy for the time being, as he has been carrying on the double burden of Principal and Head Master for many months, with much other miscellaneous work besides.

In another respect has the College suffered also to some extent. The President's long absence from India this year told adversely upon the finances. But, notwithstanding that there was no special appeal made by her, some generous donations came in ; and we were able to add, on the whole, under the various Funds, about Rs. 47,000, to the Permanent Fund, which now stands at just over five lacs. In round figures, the total income from all sources was Rs. 1,53,000 and the expenditure, including that of our boarders' houses, Rs. 1,05,000. Obviously very much more than 5 lacs is needed to make the College self-supporting ; and if more help is not received from the public, it is feared that the Board of Trustees may be compelled to raise the tuition-fees, as the current expenditure on staff-salaries and other accounts is increasing constantly with the number of students. Additional Boarding-House accommodation is also very urgently needed. A suitable Library building is a crying want. Buildings for Technical classes are being deferred from year to year. For all this, support from the public and the Ruling Chiefs of India is indispensable. But we hope it will come in time.

The Girls' School under Miss Arundale and Miss Palmer has flourished greatly and now teaches daily 120 girls, many of whom

come from parida families—a good sign, showing that the appreciation of education is spreading into quarters where the latter is most needed.

Such is a very brief report of the work done in the year in this one small part of the large Theosophical Movement inspired by Those whom we seek to serve to the best of our small ability, for the service of humanity. May Their blessings ever rest upon the Movement and may we all grow ever less and less unworthy of those blessings.

BHAGAVĀN DĀS.
Honorary Secretary, C. H. C.

REPORT OF THE OLCOTT PANCHAMA FREE SCHOOLS.

To the President and Board of Managers :—During the year just closed, the work of the schools has gone on steadily and successfully in accordance with our tried methods. More prominence has been given to religious instruction than formerly, by the use of Mrs. Besant's adaptation of the C. H. C. Catechism, written especially for these schools. We were again asked to send some of our pupils' work to various exhibitions and we carried off several prizes. Our teachers were requested not to take part in a recent "nature drawing" competition, as others would otherwise not go in for it, saying that they had no chance against ours. This fact was publicly announced at the prize-giving.

The training class met once a week all through the year. It was officially inspected by the Department of Public Instruction, both in the beginning and at the end of this year. The Inspector in his first Report expressed himself as follows : " Though the class has been in existence for some years and has often been visited by officers of the Department, this is the first time that it has been formally inspected and reported upon. It is not on the same footing as regular training schools, as the people under training are actually working as teachers in the Olcott Schools, or are under training in ordinary training schools.

The course is designed to improve the existing teachers and to supplement the training in ordinary schools, and in these objects it appears to obtain a large measure of success.

The training given in Kindergarten methods and practice is of a very fair standard ; both the staff and the teachers under training have caught the Kindergarten spirit more than I have noticed in many other schools. The drawing work, both on the black-board and on paper with pencil and brush, was distinctly good, as also was the

clay modelling and leaf work. The needlework of the mistresses under training was of a practical nature and deserved praise.

Both the staff and the teachers under training are keenly interested in their profession and their manner of dealing with the children placed in their charge in the course of the lessons is noticeably superior to that which I have observed elsewhere ; there is little of that brusque, dictatorial method which is common in other schools.

The class is doing very good work and it appears to me that the grant which it receives from the public funds is money well expended.

(Signed) E. W. MIDDLEMAST,

Inspector of European and Training Schools.

The report of the second inspection has not yet come in, but the grant has been received for the coming year.

At the last Teachers' Institute which, so to say, summed up the yearly work of the training class, the presiding officer, Mr. H. S. Duncan, M.A., Government Inspector of Schools, III. Circle, said in his closing speech, that teachers from outside might, during those five days at the Institute, have learnt more than in some training schools during so many months.

The Director-General of Public Instruction for Japan, when he was in India, visiting schools, was directed by the Department to see the work in our "Damodar" school and he was taken there on a surprise visit by two educational officers. He found "the appliances good, the staff excellent and the children pleased with their work." Numerous other persons, among them the Dewan V. P. Madhava Rao of Mysore, many heads of educational institutions and Government Inspectors, not only from various states and provinces of India, but from different parts of the globe, visited the schools and seemed well pleased with what they saw being done.

A few weeks ago about 30 students from the Teachers' College, Saidapet, with their professor, spent a whole afternoon at the "Damodar" School, watching some demonstration lessons, which they pronounced very interesting and instructive. We had to endure considerable inconvenience there all through the year, because the building newly erected for us by the Corporation of Madras, had to undergo various alterations. Now, however, that it is completed, it adapts itself very well to the giving of such lessons.

In the spring we were agreeably surprised by being informed, when we wanted to send in a petition to the Municipality for a building in Krishnampet, that the Corporation had already sanctioned the erection of one there for us. However, though the plan was sent to us for approval in July, the work has not yet been started. We experienced a good deal of discomfort there during and since the heavy rains ; one of the cadjan huts, owing to the dampness of the ground, having become practically useless, though they had both been entirely

made over in the spring at a considerable expense. Permanent buildings everywhere are very badly needed.

We continue to help some of the children to get a higher education. Several of our former pupils have this year joined the staff, doing good work,—the mistresses especially.

The "Olcott Teachers' Association" came into existence last year, for the purpose of mutual mental help and improvement as well as for the strengthening of the bond of union between the teachers of the five schools. During the year, it held regular monthly meetings at which papers were read and discussed. As an outcome of the Association we may consider the appearance of the *Olcott Kindergarten Review*, an Anglo-Vernacular monthly, the only one of its kind in Southern India, edited by the headmaster of the "Damodar" school, who is also the director of the training class. We have to record the death of one of the members of the Association, the headmaster of the "Annie Besant" school, Krishnampet. This is the first time that the schools have lost one of the staff through death.

There were epidemics of cholera, enteric dysentery, measles and sore eyes, in the neighborhood of the schools in Teynampet, Kodambaukam and Krishnampet, which greatly affected the attendance and strength, as many teachers, and pupils were attacked. Cholera took eleven children from us.

The daily allowance of rice cakes was given to the little people needing food most. Several treats were provided for all, by a few kind friends. These feasts are always greatly enjoyed.

This year the teachers started a Provident Fund, putting aside every month a very small sum from their salaries, so as to have something for "a rainy day." An "English Theosophist" has very liberally contributed towards it.

During the year several Inspectors bought some of the children's work. At the Convention we intend having a sale of some more things which they have made and we hope thereby to realise a nice little sum.

My thanks are due to Mr. Schwarz for having simplified the keeping of the accounts in accordance with the best business methods, and also for his having visited the schools during my absence on the hills.

The subscriptions in general did not come in very plentifully, and if it had not been for the generosity of a friend of the President-Founder we would now have a heavy deficit. May there come forward more such friends in the future who will not only help to tide over the difficulties of the time being, but put the schools on a sure financial basis and thus perpetuate the blessed memory of Colonel H. S. Olcott, their Founder.

NUMBER OF PUPILS ON THE ROLL.

Standards.	Damodar School.		Olcott School.		Tiruvallu- var School.		Annie Besant School.		H. P. B. Memorial School.		Total.	
	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.
Kindergarten	39	10	12	6	7	6	29	32	11	17	98	71
Infant	27	20	33	12	19	6	18	9	10	11	107	58
I.	40	12	20	2	18	5	5	2	9	6	92	27
II.	30	9	19	...	13	1	5	...	5	2	72	12
III.	27	5	22	...	9	5	...	...	17	1	75	11
IV.	42	4	22	2	13	9	...	...	4	...	81	15
Total ...	205	60	128	22	79	32	57	43	56	37	525	194
	265		150		111		100		93		719	

C. KOFEL,

*Superintendent O. P. F. S.*REPORT OF THE TREASURER, OLCOTT PANCHAMA
FREE SCHOOLS.

To the President and Board of Managers :—The accounts for the past year show a good result. The income exceeds the expenditure by Rs. 3,926-6-9, enabling us to clear the old deficit of Rs. 2,115-12-3 and to increase our capital account (Education Fund) by Rs. 1,810-10-6. The latter closes with a balance of Rs. 27,236-10-0 part of which is locked up in Movable and Immovable Property, about Rs. 23,000 being available for interest-bearing investments.

For this satisfactory result we are indebted to Miss Kofel's careful and economical management of the schools and to liberal donations amounting to Rs. 9,142-8-4 for which we express our hearty thanks to the generous donors.

As our yearly expenses come to about Rs. 10,500, whereas our regular income from Grants-in-aid and interest brings in only Rs. 3,850, we are dependent on donations to the extent of about Rs. 6,650 per annum, and we therefore take this opportunity to appeal once again to the generosity of well-wishers of our schools. As our committee pointed out two years ago in an urgent appeal, "it is necessary that, if this work of our late President-Founder is to last, a fund of not less

than Rs. 2,00,000 (\$66,667 or £13,333) should be raised, yielding, at 3½ per cent., an income sufficient for the support of the schools."

The schools exist for a most worthy cause and it is earnestly hoped that they will continue to meet with liberal support, not only for the defraying of current expenses, but also for the building up of a Permanent Fund large enough to place this educational movement on a sound and firm basis and to warrant further extension of the work.

A. SCHWARZ,
Secretary-Treasurer.

BALANCE SHEET OF THE OLCOTT PANCHAMA

CAPITAL AND LIABILITIES.				Rs.	A. P.
To Panchama Education Fund	...	...	...	27,236	10 0
" Food Fund	...	...	...	678	2 8
				27,914	12 8
PANCHAMA.					
To Balance on 1st December 1907	...	...	...	590	0 2
" Donations	...	...	...	1,258	10 0
				1,848	10 2

ADYAR, }
30th November 1908. }

A. SCHWARZ,
Honorary Treasurer, O. P. F. S.

FREE SCHOOLS PER 30TH NOVEMBER 1908.

PROPERTY AND ASSETS.				Rs.	A. P.
By Immovable Property Account	...	...	...	3,404	8 0
„ Movable do do	...	...	...	500	0 0
„ Cash in hand...	...	...	...	682	11 9
„ Balance with Bank of Madras	...	...	...	1,177	8 11
„ 8½ p. c. Government Pro-notes, Rs. 17,000, valued at '95	...	...	...	16,156	0 0
„ 5 p. c. Debenture of the Bombay Municipality (Tansa Water-Works Loan)	...	...	...	1,000	0 0
„ 4½ p. c. Debentures of the Vasanta Press, 50 at Rs. 100	...	...	...	5,000	0 0
				27,914	12 8
FOOD FUND.					
By Cost of Food distributed	...	...	...	1,170	7 6
„ Balance on hand per 30th November 1908...	...	...	...	678	2 8
				1,848	10 2

Audited and found correct,
P. R. LAKSHMAN RAM.
Auditor.

INCOME AND DISBURSEMENTS OF THE OLCOTT
1907 TO 30TH

DISBURSEMENTS.				Rs.	A. P.
To Salaries	...	...	...	615	0 0
„ Teachers' Salaries	...	...	...	5,970	10 0
„ Servants' Wages	...	...	...	510	10 9
„ Books and Supplies	...	...	...	159	4 8
„ School Furnishings	...	...	...	18	2 3
„ Printing and Stationery	...	...	...	18	1 6
„ Postages and Telegrams	...	...	...	24	0 6
„ Rents and Taxes	...	...	...	161	15 9
„ Subscription to Periodicals	...	...	...	8	8 0
„ Construction and Repairs	...	...	...	320	0 2
„ Stable expenses	...	...	...	556	2 2
„ Teachers' Training Class	...	...	...	576	18 1
„ Teachers' and Pupils at Training Schools	...	...	...	137	15 0
„ Sewing Class Expenses	...	...	...	21	4 3
„ Garden Account	...	...	...	58	18 6
„ Discount, Collection and Exchange	...	...	...	1	2 0
„ Miscellaneous Expenses	...	...	...	70	8 6
„ Charity	..	...	...	8	9 0
„ Balance (Surplus per 1906)	...	...	...	3,926	6 9
				13,158	10 10
To Deficit brought forward from 1907	...	...	...	2,115	12 3
„ Balance transferred to credit of Education Fund	..	...	...	1,810	10 6
				3,926	6 9

ADYAR,
30th November 1908. }

A. SCHWARZ,
Honorary Treasurer, O. P. F. S.

PANCHAMA FREE SCHOOLS, FROM 1st DECEMBER,
NOVEMBER 1908

INCOME.				Rs.	A. P.
By Donations	...	...	...	9,142	8 4
„ Grants-in-aid	...	...	...	3,809	0 0
„ Sale of Pupils' Work	...	...	...	4	6 0
„ Interest and Rent	...	...	...	702	12 6
				18,158	10 10
By Balance brought down	...	...	...	3,926	6 9
Audited and found correct.				8,926	6 9

P. R. LAKSHMAN RAM,

Auditor.

**REPORT OF THE SHRI MEENAKSHI VIDYASALA,
(MADURA.)**

To the President, T. S. :—The year under review (1908) has, on the whole, been progressive and satisfactory. The Institution is now entering upon the fourth year of its existence. It was founded to impart good secular education, with a sound knowledge of Hindū Religion and Ethics suited to Hindū girls. The goal of the Institution has been kept steadily in view by all concerned.

The school is popular and well appreciated and is daily becoming more so. It supplies a much felt need, and promises to be a model school for Hindū Girls in South India.

The Staff :—The school staff consists of nine teachers including the Principal and the Music Teacher. Three of the teachers are mistresses, two of whom are in charge of the Infants, and one in charge of the 2nd standard.

Classes :—During the year the second form has been opened and it is recognised under the Madras Educational Rules. There are seven classes in the school, from the Infant to the second form. On the 31st of December 1907 there were 286 girls on the rolls, now there are 288. The classes are divided as follows :—

Class.	No. on roll.
IIInd form	7
Ist do.	7
IVth standard	26
IIIrd do.	45
IIInd do.	56
Ist do.	42
Infant A.	52
Do. B.	53

Subjects taught :—The subjects taught in the school are as follows :—English from the 4th standard upwards. Samskr̥t̥ from the 3rd standard upwards. Arithmetic, Composition, Geography, History, Nature study—that is, Elementary Botany, Zoology and Physiology—Hygiene, simple rules of health and nursing, Drawing in all classes, Object Lessons, Recitation in Samskr̥t̥ and Tamil, Needlework. Music is taught systematically from the 3rd class upwards. Many of the girls are able to play the harmonium and sing well. They are all taught to sing in class : Kummi and Kollatum, Kindergarten occupations, Drill and Wand drill are also practised.

Religious Instruction :—One of the most important features of the Institution is the attention paid to religious instruction. At each opening and closing of the school, stotras are sung in Samskr̥t̥ or Tamil by the whole school, gathered together in two divisions ; the senior from the 2nd standard upwards, and the junior consisting of the 1st standard and the Infant classes,

The Sanāṭana Dharma catechism in Tamil is taught together with Rāmāyana, and Aryamaṭa Upakhyānam in Tamil. Special religious instruction is given to each class three times a week. The whole working of the school is conducted on a religious basis.

The girls are always happy and pleasant, they love the school. They show a great eagerness to learn. The class competition is keen, but quite harmonious. The general health of the girls is good, they have regular drill, and healthy games are encouraged. There are 21 free scholarships. The school has a library for the use of the girls.

Lotus Circle :—A Lotus Circle was started in connexion with the school four months ago. Meetings are held every Sunday evening and instruction in Religion and Natural History is given by means of stories from *Children of the Motherland*, *C. H. C. Magazine*, and short lectures on religious and scientific subjects. The girls take a lively interest in the meetings and attend regularly.

Conclusion :—The Committee of Management of the school are trying their best to place its financial condition on a sound basis. The school has developed very rapidly since its foundation four years ago. It has a permanent habitation of its own which has cost about Rs. 12,000, and at present there is need for its extension at an early date, as increased accommodation is required. They beg to tender their thanks to the friends and sympathisers of the Institution for their moral and material support in the past, and fervently hope that the same may be extended to them in a fuller measure in the future.

I. H. B. PRESTON,
Principal.

REPORT OF THE I. H. K. P. OF DELHI.

To the President, T. S. :—The Indraprastha Hindū Kanya Pāthshālaya, of Delhi, is continuing its work in the house of the late Lala Balkrishna Dās, who was one of its founders and most earnest workers, and who willed that, after his death, the new part of his house should be used for the Girls' School until the Trustees are in a position to build their own premises.

The rooms available are fully occupied by the 130 children, whose names are on the Register ; to accommodate a larger number a larger house would be required.

The Lady Superintendent conducts the school, assisted by four Hindū lady teachers, one only of whom has had any training ; the difficulty of getting teachers is experienced here as elsewhere.

We have now three divisions :—Infants ; Lower Primary, consisting of II. and III. classes ; Upper Primary, consisting of IV. and V. classes.

The Annual Examination was held on December 10th when Miss Frances assisted by Miss Stratford made a thorough inspection of the work of the School. Miss Frances is very well known in educational centres in the Punjab, but this was her first visit to our school, and though we have not yet received the report, she frequently expressed her astonishment at the amount and quality of the work done, the happy eager faces of the children, and the bright attractive appearance of the rooms and court-yard. She was specially interested in the nature of the religious instruction imparted, and asked that a copy of the *Sanāṭana Dharma Catechism*, in Hindi, used in the upper classes, should be sent to her. Out of the five girls reading in the fifth class, three passed in all subjects ; the remaining two failed in arithmetic only.

We do not intend forming a sixth class under the Government Code, as some of the subjects are not necessary for Hindū girls ; but instead, we hope to make a *Purḍah* class, where more time will be given to Religious Instruction, Hindi Literature, Needlework and Drawing, and where a little Samskr̥t, something of the Laws of Health, First Aid and probably English will be introduced.

Our Prize Distribution was a very successful gathering, presided over by Lady Gordon-Walker. After the numerous visitors had departed, about a hundred ladies came down from the *Purḍah* galleries and held a little enthusiastic meeting amongst themselves. One of them, a brilliant young speaker, mounted a *chauki* and made an impassioned appeal on behalf of the school, for financial aid. There was a hearty and immediate response, a temporary Treasurer was quickly appointed and Rs. 74 in cash were soon in her hands ready to be handed over to the Secretary. But the most important result of the gathering was the formation of a ladies' *sabhā*, which meets regularly every Sunday in the large school-room, and many pleasant hours are spent in singing hymns, chanting the *Rāmāyana* and listening to readings or lecturettes by members. At the beginning of the winter our head teacher collected, chiefly from the mothers of the children, Rs. 80 ; this was spent in buying suitable cloth which was made into many useful garments for distribution amongst the deserving poor. That the education of women is gradually taking hold of the minds of the people, and interest in the question increasing, is evidenced by the large number of visitors we have had during the year.

The able Honorary Secretary, Lala Sultan Singh, and the Assistant Secretary, our earnest and energetic brother Lala Jugal Kishore, publish every six months a detailed report of our finances and work, to which I refer all those interested who wish for further information.

LEONORA GMEINER,
Superintendent.

THE T.S. ORDER OF SERVICE.

Up to this date the Order of Service has enrolled 34 Leagues on the Register of the Central Council. But this Register is only in the making, there being many more than these all the world over. Of these 34 Leagues on our list, 12 are in India, 4 in Burma (Rangoon), 6 in Australia (Adelaide), 8 in England (London), 1 in Holland (The Hague) and 3 in the United States. Again, of those in India 4 are in Benares, *viz*:—

- 1 League for Education on National Lines ;
- 1 " for Girl's Education ;
- 1 " for the Promotion of Foreign Travel ;
- 1 " (The Aesculapius) for the spreading of a knowledge of Sanitary Laws.

The remaining seven Leagues on Indian soil are :

- at Molkalman, Education on National lines ;
- „ Rajkot, „ „ „ „ ;
- „ Muzaffarpur, „ „ „ „ ;
- „ Muzaffarpur, for the Translation and Publication of Works on the Wisdom in Islām ;
- „ Cuddapah (1) for the Encouragement of Female Education on National lines ;
- (2) for the imparting of Religious and Moral instruction to boys and girls.
- „ „ (3) Prevention of Child Parentage.
- „ Surat, Temperance and non-flesh eating, of which a special report is appended below.

In Rangoon there are four Leagues in working order, *viz* :

- 1 for the Education of Boys ;
- 1 for the „ „ Girls ;
- 1 „ „ „ „ the Masses ; and
- 1 for Technical Education.

In Adelaide (Australia) Leagues have been started for the following objects :

- 1 Abolition of Capital Punishment in Australia ;
- 1 Free Higher Education of qualified pupils at State Schools ;
- 1 Establishment of Reading Room in the City ;
- 1 Extension of the Elberfeld System ;
- 1 Hospital Visiting ;
- 1 Extension of Co-operative movements.

Of the eight Leagues which have been formed in London, mostly under the auspices of the H.P.B. Lodge :

- 1 is devoted to Education on Religious lines ;
- 1 „ „ „ The Child Problem ;
- 1 „ „ „ Literary and Press Work ;
- 1 „ „ „ Social Brotherhood ;
- 1 „ „ „ Sociology, and the Social Problem ;
- 1 „ „ „ The Study of Eastern and Occult Science ;

1 League (the "Round Table") has for its object to gather together young folks and train them to become, when grown up, helpers of their fellow-men.

1 League works for the Abolition of Vivisection, Vaccination and Inoculation.

This last League does particularly good work and will send our President as representative to a big meeting in July next, in London.

The League in the Hague is devoted to the study and the spreading of Astrology.

Of the three Leagues in America, the one in Seattle has for its object, Prison and Hospital Work.

The one in New York intends to carry an elementary knowledge of Theosophy into the prisons and the slums of that vast city, hoping thereby to lift and cheer despairing men and women and save their children from a life as miserable as their own. The third American League has been formed in Chicago, with Dr. Weeks Burnett as Chairman. Its object is to start a Theosophical University, an idea which in one form or another has long been in the minds and hearts of a good many of our American Brethren.

In France, Leagues for Religious Education and for the spreading of an Elementary Knowledge of Theosophy amongst the working classes are in course of formation.

Considering that the T.S. Order of Service was only formed in February last, one may well be pleased with its initial steps and expect good work from it in the future.

HELEN LÜBKE,
Hon. Secretary.

THE LEAGUE FOR THE PROMOTION OF TEMPERANCE AND MORALITY (SURAT).

This Society, by directly advancing the cause of temperance, indirectly helps the cause of saving many innocent lives of goats and cattle from daily slaughter. Experience teaches that in order to fulfill the latter object, the work of Temperance should go side by side with it, because the use of alcohol causes an instinct of craving for animal food. It is an open secret that the slaughter of these poor and useful animals has been one of the curses, amongst others, of India, and that her wealth depends upon her cattle, the number of which is being daily decreased by their merciless and thoughtless slaughter—an act which has brought serious ruin and disaster upon the agricultural prospects of the country, and accounts for the ruling higher prices of grain and other articles of food, by large areas of land remaining uncultivated for want of a suitable number of cattle in each province. In order to prevent this evil, as far as possible, this Society was started about a year ago, in Surat, on a very humble basis and

with the help of a very philanthropic and pious gentleman who was the District Judge of Surat for some time and who gave Rs. 500 for the promotion of this good cause. The service of a religious preacher is engaged, who goes round the city and brings himself in touch with the religious and social heads of such Hindū communities as have been making use of both alcohol and animal food. These people are always reminded of the old ideals which the people of this sacred land once possessed, and no pains are spared to make an effort to open their eyes and bring them back to these beautiful ideals. It is through the co-operation of these heads that the Society has achieved its success, an account of which has appeared in most of the English and Vernacular papers. This method of working is found very practical (to say nothing of picketing) and is now being copied by other towns, where the latter failed. I am glad to say that H. E. the Governor of Bombay very sincerely sympathises with this movement, as is shown in H. E.'s reply to our memorial, facts which have already appeared in the daily English papers of Bombay. This has added another cause to the success, and to make it more successful I have appealed to Brāhmaṇa gentlemen, who have kindly responded to it, and promised to warn their Jaiminas that an infringement of the vow will result in their prevention from performance of Karmakāṇḍ ceremonies in their castes.

In conclusion it must be stated that by the effort of the Society nearly *twenty thousand* people forming big castes like those of Khaṭri weavers, oil-mongers, rice-beaters, shoemakers, tailors, coolies, have formed resolutions to abstain from the use of intoxicants of all sorts, and have promised to make a vigorous effort to give up animal food. It may be noted here with satisfaction that one caste, *viz.*, that of oil-mongers, consisting of 5000 people, have already given up the use of both alcohol and animal food, thereby causing a daily saving of from *thirty to forty lives* of poor goats from slaughter, and the Society has thus earned both the blessings of these people as well as of the poor animals. There has been a saving of money to these people, poverty reduced to some extent and the family peace and harmony restored.

I am thankful to the Jain community for placing at the disposal of the Society the services of another preacher and a monthly sum of Rs. 20. The Society is gradually growing and now consists of 80 members which have amalgamated with the T.S. Order of Service, as it has been started by the humble efforts of one who is an earnest admirer, servant and student of everything theosophical. Khan Bahadur Bomanji E. Modi who is a retired Deputy Collector, a tried and loyal servant of Government, and whose family is ever renowned for loyalty to the British Empire, is the President of this Society, and my sincere thanks are due to his co-operation and sympathy for the work.

D. J. EDAL BEHRAM,
Organiser.

**WORK AMONG THE YOUNG.
LOTUS WORK.**

This brief report is penned from London and thereby conveys the impression that here is the chief centre of Lotus Work. In reality this is not the case. In numbers, both of Lotus Circles and of children who attend, and in general organisation, New Zealand is by far the best centre for this form of theosophical activity. Under the inspiration of Miss Christie, ten Lotus Circles have sprung up there and many children attend them. In Australia active Lotus Circles are held at Melbourne and Adelaide. In Holland and Belgium there is activity of this kind and in Java a children's paper, *Die Gulden Keten*, is regularly published.

In England there is but one Lotus Circle, which meets once a week in London ; attempts have been made to persuade some of the Lodges to take up this work but so far without success.

The *Lotus Journal* is published in London and has a circulation of about 500 monthly, and *First Steps in Theosophy*, *A Golden Afternoon* and *Lotus Songs* have also been issued in connexion with this work.

The Golden Chain, a Children's Society for encouraging purity and kindness in thought, word and deed, numbers many hundred "links" in different parts of the world, and is steadily adding to its numbers.

H. WHYTE.

(T.S. ORDER OF SERVICE.)

Under the title of the *Round Table* there has been formed a League of Service which seeks to draw together the younger workers in the Society, or those who hope to be workers in years to come. All it asks from its Companions is some definite piece of altruistic work and certain daily acts of remembrance. Founded in July 1908, it now numbers about sixty members in different parts of the world.

H. WHYTE.

**ASSOCIATION FOR RESEARCH IN MYSTIC
TRADITION.**

Central Office.—At the Library of the "Ars Regia," 8 Via Carroccio, Milan, Italy.

PRESIDENT : Mrs. Cooper-Oakley, Milan.

VICE-PRESIDENT : Mme. Peralté, 17 Avenue Elisée Reclus, Jardin du Champ de Mars, Paris, France.

HON. SECRETARY : Mr. G. A. Mallet, Bois de Moutiers, Varengeville-sur-Mer (Seine Infer.), France.

COMMITTEE.

AUSTRALIA : T. H. Martyn Esq., T. S., Hoskins Buildings, Spring Street, Sydney.

- AUSTRIA : Dr. Franz Hartmann, Algund, Tyrol.
 BELGIUM : Mme. F. Staes, 165 Boulevard Militaire, Bruxelles.
 CEYLON : Dr. W. A. de Silva, Darley Road, Colombo.
 DENMARK : Cand. Phil. Frants Lezow, 26 Kronprinsessgade,
 Copenhagen.
 ENGLAND : Miss L. Lloyd, 28 Albemarle Street, London, W.
 EGYPT : Mr. L. C. Oltramare, P. O. B. 501, Cairo.
 FRANCE : Mr. C. A. Mallet, Bois de Moutiers, Varengeville-s-Mer
 (Seine Infer.).
 GERMANY : Herr L. Deinhard, 18 Königen Strasse, Munich, Bavaria.
 HOLLAND : Mr. L. A. Langeveld, 34 Stadhouderslaan, The Hague.
 HUNGARY : Mr. L. F. Stark, 11 Zsigmond-Utca, Budapest (IV).
 IRELAND : Mr. J. H. Cousins, 35 Strand Road, Sandy Mount,
 Dublin.
 ITALY : Professor Singi Garello, R. Università, Genoa.
 NEW-ZEALAND : Mr. Henry M. Christie, Wellington Gas Co.,
 Wellington.
 NORWAY : Cand. Phil. Eriksen, Norsk Telegrambureau, Kristiania.
 RUSSIA : Mlle. de Gernet, Antonisberg, 5, Reval, Esthland.
 SWEDEN : Capt. O. Kuylenstierna, 43 Strandvagen, Stockholm.
 SWITZERLAND : Dr. Alfredo Pioda, Consigliere-Naz, Locarno.
 SPAIN : Señor Don J. Xifré, 4 Rue Aumont-Thiéville, Paris (17).
 U. S. AMERICA : Mrs. Clara P. Gaston, The Theosophical Book
 Concern, Room 426, 26 Van Buren Street, Chicago.

FORMATION.

The historical field in which research reveals innumerable traces of "Mystic Tradition," is one which can be adequately tilled only by *combined work* in many lands. In most, if not all, the countries of Europe, splendid libraries exist, and the Mystic Researcher travels wearily from country to country, visiting and ransacking these in turn. He exhausts time, strength and money in his isolated quest, too limited by time and power.

In order to facilitate, in our Society, this work of Research, which has hitherto been chiefly undertaken by Mrs. Cooper-Oakley, and to develop it further, I have formed an "International Committee," with one Member in each country. This Member will gather round him a band of students, and will set to work on any selected subject. The results will be handed in to the local Member, and sent by him to the Hon. Secretary.

It is proposed to issue a *Quarterly Transaction*, (1) containing reports of work done, brief articles on important questions of Research, notes, indications of Libraries where Literature on Mysticism may be found, and reviews of Mystic Works issued by

(1) This Programme, briefly outlined in August, 1907, has been changed and modified, *pro tem*, with respect to any fixed Periodical Publication. This modification is due to the impossibility of getting together, in a short time, and for a fixed date, sufficient interesting material to ensure a Quarterly Issue.

other laborers in the same field. Questions bearing on the Mystic Tradition may be sent for answer, information may be asked for as to references, books, etc. ; notes of individual Research may be sent, and any interesting 'finds' reported. Such a Periodical Publication will not, of course, interfere with independent works, such as articles and books on the same subjects, but will serve as a means of communication between workers in all lands on similar lines. All literary matter and subscriptions should be sent to the Hon. Secretary.

Any serious student in any country may apply to be enrolled among the band of workers in his own country, addressing the Member of the Committee resident therein.

ANNIE BESANT,

President of the Theosophical Society.

The students who wish to take up Researches on these lines should remember what H. P. Blavatsky has said with so much emphasis :

" Our search takes us hither and thither, but never *aimlessly* do we bring sects, widely separated, in chronological order, into critical juxtaposition. There is one purpose in our work to be kept constantly in mind—the analysis of religious beliefs, and the definition of their descent from the past to the present." (*Isis Unveiled*, II., 292.)

Later on she wrote :

" The study of the hidden meaning in every Religion and profane Legend, of whatsoever nation, large or small, and pre-eminently in the traditions of the East, has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the Folk-lore of a people, has ever, at any time, been pure fiction, but that every one of such narratives has an actual historical lining to it. (*The Secret Doctrine*, I, 321.)

Hence in the forming of this " International Committee " we are but extending the work begun by H. P. Blavatsky in her first published work, *Isis Unveiled*, in 1878 ; and carried on up to the end of her earthly life in 1891.

" She being dead yet speaketh," and in no way can our gratitude be better shown, than by faithfully carrying on the work of Research, which she judged so important, and the debt we all owe to her is best repaid by working on the lines she first traced in 1878.

But to obtain this end we must have serious students in each country, who will patiently search the old Records, Chronicles and Documents ; the object for our students to keep in view is to find and trace those *hidden* links in Literature, Art, Archaeology, Fables, Legends and Poetry, which unite all 'Mystical Traditions' with their *original source* ; to study the real nature and aim of 'Secret Societies' and to point out the influence that they have exercised

on the various historical religious movements both orthodox and heretical.

Besides this, the history of the Occultists, in each century, must be searched out, and their work studied, in order to understand its aim and value, adopting in these Researches the accurate methods used by scholars in all serious historic studies.

Mrs. Besant has sketched out the broad lines for our Publications, and I must add one most important point. We must remember that our work will meet with severe criticism from the general public, and to disarm our opponents the utmost care will be taken that the Researches are made with the most careful exactness. Our fellow-workers are therefore asked, in every historical fact cited, and in every deduction formulated therefrom, to give the *precise references*, and to indicate in the most *complete way* the sources which have been used.

In order to carry out this ideal in our work, the Editors of our Publications cannot accept any articles in which the methods here indicated have not been scrupulously fulfilled ; in which every quotation has not been accompanied by the exact indication of the sources from which it has been taken, as already stated.

There are two Reviews to guide our students, and models for us to follow, in which Research work is most admirably done : one is *La Revue des Religions*, edited by the late Prof. Jean Reville ; and the other is *La Romania*, and all work done for our Publications should be done in this careful and scholarly way. I must here add again that the opinions of each member and any propositions that they may make will be received at any time with grateful acknowledgment by me, and by our Hon. Secretary.

Every communication must be typed, in order to avoid difficulties in printing ; and the Editors will accept contributions in the two languages, French and English.

Members of the International Committee are begged to send any communication, at the earliest date possible, to the Hon. Secretary ; the great distances for correspondence necessitate this rule.

Subjoined is a category of material that will be useful in such Research work :

1. Monographic Studies ; Researches on ' Secret Societies ' ; ' Religious Sects ' ; or ' Masonic Traditions,' Mysticism and Folklore.
2. Biographical Studies on the lives of the Mystics, and the influence exercised by them on their periods.
3. Reviews of Mystic books, and Religious documents.
4. Questions and answers, discussion and criticism.
5. General communications. Indications concerning Libraries and their contents. Places where Research work will be valuable. Any indications which may be useful to students.

The main idea to be borne in mind, in such Research, is to show how the Ancient Wisdom Religion has been the foundation of all 'Mystic Traditions'; and to seek for the connecting links between the many and diverse outer Organisations in Europe with their one source of Life and Light.

RULES FOR COPYING AND TRANSLATING.

1. It is of the utmost importance that the following details of each book, from which extracts or translations are made, should be clearly stated:

- (a) The title of the book *in full*. (b) The name of the author.
 (c) The date, and place, of publication. (d) The edition (if stated).
 (e) The page.

These should be written clearly and legibly, at the beginning of each extract, or translation, and underlined.

2. In the case of translations these details should be given in the original, *and not translated*; the same rule applies in the case of books, or manuscripts, mentioned in the text.

3. In translating, great care should be taken that the real meaning of the original be retained.

4. Perfect accuracy in copying, especially from foreign books, is absolutely necessary, and abbreviations should be avoided.

5. One side, *only*, of the paper should be written on.

6. The writing should be neat, clear and above all not crowded.

7. It is helpful if the name of the subject be written in the top right-hand corner in red ink, or underlined.

8. A margin should be left, at the side of each page.

The main object of our work, plainly shown by the name of our Committee, is to prove the *continuity* of 'Mystical Tradition' in its various manifestations throughout the Middle Ages. Our chief endeavour to search for *missing links*, and to show by means of historical data, and contemporary documents (when they are available), the common ideas and beliefs connecting 'Mystical Schools' and 'Heresies' of all countries.

(a) The reviewing of the latest scientific facts and theories, compared to ancient Occultism, would perhaps come under the head of 'Occultism' more than under that of 'Mysticism.' Still a hard and fast line cannot be drawn, and in many cases the curiously identical views of 'Science' with 'Occult Lore' can be most usefully compared and shown.

(b) The study of Mysticism, in its modern manifestations, should certainly not be omitted, but *its relation to similar movements* in the past, whether immediate or remote, always proved and insisted upon.

(c) Historical Folk-lore, and local Traditions, of a mystical character also offer a most interesting field of research; and all con-

tributions of this nature will be welcome ; more especially as the members of the various Folk-lore Societies are pursuing their investigations on scholastic and purely material lines. Their methods are admirable, and to this we would wish to add only the Mystical element, which is so often neglected.

(d) As to the means of inter-communication between students, this will, for the time being, be provided by the *Vāhan* and other Sectional publications in the various countries, until sufficient material accumulates to necessitate a separate organ.

Members wishing to join in our researches, should apply to the Member representing the country where they reside ; their names will then be sent to the Hon. Secretary and submitted to the President.

ISABEL COOPER-OAKLEY,
President.

G. A. MALLET,
Honorary Secretary.

THE SONS OF INDIA.

This organisation was founded on October 1st 1908, in the hope of training men and women into noble citizenship, and of building up the coming generation in true piety and patriotism. It consists of a Supreme Council, scattered over India, each of whom has the power of gathering round him a small body of mature advisers, named a Consistory, with whom he can take counsel as to the work of the Order ; each member of the Consistory has the title of Councillor. Each Councillor, in his turn, chooses reliable and active men, who form a consultative body, a chapter, for a smaller area, who plan out and superintend the work within that area, with the title of Knights. Each Knight chooses junior men, to guide a Lodge, with the title of Wardens ; these are the officers of the Lodge, and every member of the Lodge must be introduced thereto by a Warden, and take his pledge in open Lodge. The Lodge may work as one body, or in groups, as it pleases. The largest Lodge yet formed, that in Benares, meets once a month as a Lodge, and has a number of groups, each working at a different object, and reporting to the whole Lodge.

The pledge of the Order is as follows :

I promise to treat as Brothers Indians of every religion and every province.

To make Service the dominant Ideal of my life.

And therefore :

To seek the public good before personal advantage ;

To protect the helpless, defend the oppressed, teach the ignorant, raise the down-trodden ;

To choose some definite line of public usefulness and to labor thereon ;

To perform every day at least one Act of Service ;

To pursue our ideals by law-abiding methods only ;

To be a good citizen of my municipality or district, my province, the Motherland, and the Empire.

To all this I pledge myself, in the presence of the Supreme Lord, to our Chief, our Brotherhood and our Country, that I may be a true Son of India.

(Signature) _____

The allied Daughters of India take the following pledge :

I promise to do all in my power to promote harmony between the people of every religion and every province.

To make Service the dominant Ideal of my life.

And therefore :

To be ready to make sacrifices for the public good.

To train the younger members of the household in true piety and patriotism ;

To endeavor to restore the ancient Indian ideal of the woman as counsellor and co-worker with her husband in his labors for the public good ;

To serve in all ways possible to me, the Motherland and the Empire.

To all this I pledge myself, in the presence of the Supreme Lord, to our Chief, our Brotherhood and our Country, that I may be a true Daughter of India.

(Signature) _____

Novices—Schoolboys of the three upper classes take the following promise :

I promise to treat as Brothers Indians of every religion and every province, and to perform every day at least one Act of Service.

It is an honorable obligation on the part of every member, pledged and unpledged, to repeat daily the Chain of Union, as follows :

May the One Lord of the Universe, worshipped under many names, pour into the hearts of the Brothers and Sisters of this Order, and through them into India, the Spirit of Unity and of Service.

Officers of every grade, in addition to the pledge, are required to declare :

I pledge my word of honor to protect and help all my juniors in the Brotherhood, so far as lies in my power, and never to advise a course of action in which I am unwilling to take part.

The Order has an organ, *The Sons of India.*

The Chief is Annie Besant; the Recorder, M. B. Rane, M.A. ; the Editor, G. S. Arundale, M.A. ; the Almoner, Laxmi Narayan, M.A.

The following letter has been received :

PRIVATE SECRETARY'S OFFICE.

22nd December 1908,
GOVERNMENT HOUSE,
CALCUTTA.

DEAR MRS. BESANT,

The Viceroy has carefully considered the papers relating to the 'Sons of India' which you left with me, and I am directed to inform you that H. E. thinks the idea sound. Lord Minto is in full accord with you when you say that the history of the coming years must depend to some extent on the direction in which the rising generation can be steered.

You have the best wishes of the Viceroy for the success of the Society on the lines at present laid down. But what is urgently wanted is to secure some measure of permanency for the principles upon which the Association is based, and to prevent either any modification of these principles or their being twisted to meet other and unworthy ends.

I am to ask you to kindly consider this problem and be good enough to favour me with any suggestions which may occur to you.

I am Sincerely yours,
(Sd.) F. R. DUNLOP SMITH.

Among the first members of the Supreme Council are Sir Subramania Iyer, K. C. I. E.; Mr. Justice Sarada Charan Mitra ; Dr. Sambhare ; E. A. Wodehouse, M. A. ; Ganga Prasad Varma ; the Council is being formed slowly.

ANNIE BESANT,
Chief.

THE THEOSOPHICAL SOCIETY.

FOUNDED NOV. 17, 1875 :— INCORPORATED APRIL 3, 1905.

*In the matter of Act XXI. of 1860 of the Acts of the Viceroy
and Governor-General of India in Council, being an
Act for the Registration of Literary, Scientific
and Charitable Societies,*

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association is The Theosophical Society.

2. The objects for which the Society is established are :—

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of Comparative Religion, Philosophy, and Science.

III. To investigate unexplained laws of Nature and the powers latent in man.

(a) The holding and management of all funds raised for the above objects.

(b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise, of any real or personal property, and any rights or privileges necessary or convenient for the purpose of the Society.

(c) The sale, improvement, management and development of all or any part of the property of the Society.

(d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them, including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follows :

GENERAL COUNCIL.

Ex-Officio.

President-Founder :— H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :— Hon. Sir S. Subramania Iyer, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

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| <p>Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.</p> <p>Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.</p> <p>Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.</p> <p>W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N. S. W.</p> <p>Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan 7, Stockholm, Sweden.</p> | <p>C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.</p> <p>W. B. Fricke, General Secretary, Netherlands Section, 76, Amstel-dijk, Amsterdam.</p> <p>Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.</p> <p>Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.</p> <p>Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiseralee, Friedenau, Berlin.</p> <p>Jose M. Massö, Acting General Secretary, Cuban Section, Havana, Cuba.</p> |
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Additional.

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|---|---|
| <p>Annie Besant, Benares, Author, [for 8 years].</p> <p>G. R. S. Mead, London, Author, [for 8 years].</p> <p>Khan Bahadur Naoroji Dorabji Khandalvala, Poona, Special Judge, [for 3 years].</p> <p>Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].</p> | <p>Francesca E. Arundale, Benares, Author, [for 2 years].</p> <p>Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge, [for 1 year].</p> <p>Charles Blech, Paris, France, Retired Manufacturer, [for 1 year].</p> |
|---|---|

4. Henry Steel Olcott, who, with the late Helena Petrovna Blavatsky, and others, founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them: Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises, unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands, dated this 3rd day of April 1905.

Witnesses to the Signatures :—

W. GLENNY KEAGEY ...	{	H. S. OLCOTT.
		W. A. ENGLISH,
		S. SUBRAMANIAM.
ARTHUR RICHARDSON ...	{	FRANCESCA E. ARUNDALE.
		UPENDRANATH BASU.
PYARE LAL ...		ANNIE BESANT.
PEROZE P. MEHERJEE ...		N. D. KHANDALVALA.

*Rules and Regulations for the Management of the Association named
"The Theosophical Society" Adyar, Madras.*

1. The General Council, which shall be the Governing Body of the Theosophical Society, shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component National Societies, *ex officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex officio*, shall expire with the vacation of their qualifying office, while the other members shall be elected for a term of three years, by vote of the General Council at its Annual Meeting; the names of proposed members shall be sent to all members three months before the Annual Meeting. Members on retiring shall be eligible for re-election.

3. It shall be competent for the General Council to remove any of its members, or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than five members.

4. The General Council shall ordinarily meet once a year, at the time of the Annual Meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him, by the Recording Secretary, on the written requisition of not less than five members; but of such special meetings not less than three months' notice shall

be given, and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council, members thereof may vote in person, or in writing, or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be five. If there be no quorum, the meeting may be adjourned *sine die*, or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President, or in his absence the Vice-President, of the Society, shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President, the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The term of office of the President shall be seven years.

10. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of the individual members of his National Society and shall communicate the result to the Recording Secretary, who shall take those of the Lodges and Fellows-at-large attached to Adyar. A majority of two-thirds of the recorded votes shall be necessary for election.

11. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

12. The President shall appoint the Treasurer, the Recording Secretary and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present, nor counting as a member of the Executive Committee for the purposes of such vote.

13. The Treasurer, Recording Secretary and subordinate officials, being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

14. The General Council shall at each Annual Meeting appoint an Executive Committee for the ensuing year, of whom at least two-thirds shall be members of the Council, and it shall consist of seven members, all residents of India, including the President as *ex officio* Chairman, the Vice-President, the Treasurer, and the Recording Secretary as *ex officio* Secretary of the Committee, and three of the members of such Committee shall and three shall not be natives of India or Ceylon.

15. The Executive Committee shall, as far as convenient, meet once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if

not by him, by the Recording Secretary when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

16. At a meeting of the Executive Committee, three members shall constitute a quorum.

17. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes, the Chairman for the time being shall have a casting vote.

18. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

19. All subscriptions, donations and other moneys payable to the Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

20. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

21. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee, in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

22. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

23. The Society may sue and be sued in the name of the President.

24. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

25. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

HEADQUARTERS.

26. The Headquarters of the Society are established at Adyar Madras, and are outside the jurisdiction of the Indian Section.

27. The President shall have full power and discretion to permit to any person the use of any portion of the Headquarters premises for occupation and residence, on such terms as the President may lay down, or to refuse permission so to occupy or reside. Any person occupying or

residing under the permission granted by the President shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period.

ORGANISATION.

28. Every application for membership in the Society must be made on an authorised form, and must, whenever possible, be endorsed by two Fellows and signed by the applicant ; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

29. Admission to membership may be obtained through the President of a Lodge, the General Secretary of a National Society, or through the Recording Secretary; and a Diploma of membership shall be issued to the Fellow, bearing the signature of the President, and countersigned by the General Secretary, where the applicant resides within the territory of a National Society.

30. Lodges and unattached Fellows residing within the territory of a National Society must belong to that National Society, unless coming under Rule 31.

31. When a Lodge or an individual Fellow is, for any serious and weighty reason, desirous of leaving the National Society, to which it, or he, belongs, but is not desirous of leaving the Theosophical Society, such Lodge or individual Fellow may become directly attached to Headquarters, severing all connexion with the National Society, provided that the President, after due consultation with the General Secretary of the said National Society, shall sanction the transfer.

32. Lodges or Fellows-at-large, in countries where no National Society exists, must apply for their Charters or Diplomas directly to the Recording Secretary, and may not belong to National Societies within the territorial limits of which they are not situated or resident.

33. Any seven Fellows, in a country where no National Society exists, may apply to be chartered as a Lodge, the application to be forwarded to the President of the Society through the Recording Secretary.

34. The President shall have authority to grant or refuse applications for Charters, which if issued, must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

35. A National Society may be formed by the President, upon the application of seven or more chartered Lodges.

36. All Charters of National Societies or Lodges and all Diplomas of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

37. Each Lodge and National Society shall have the power of making its own Rules, provided they do not conflict with the Rules of the Theosophical Society, and the rules shall become valid unless their confirmation be refused by the President.

38. Every National Society must appoint a General Secretary, who shall be the channel of official communication between the General Council and the National Society.

39. The General Secretary of each National Society shall forward to the President, annually, not later than the first day of Novem-

ber, a report of the year's work of his Society, and at any time furnish any further information the President or General Council may desire.

40. National Societies, hitherto known as Sections, which have been incorporated under the name of "The Section of the T. S.," before the year 1908, may retain that name in their respective countries, in order not to interfere with the incorporation already existing, but shall be included under the name of National Societies, for all purposes in these Rules and Regulations.

FINANCE.

41. The fees payable to the General Treasury by Lodges not comprised within the limits of any National Society are as follows : For Charter, £1 ; for each Diploma of Membership, 5s. ; for the Annual Subscription of each Fellow, 5s., or equivalents.

42. Fellows-at-large not belonging to any Lodge shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

43. Each National Society shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

44. In the event of the withdrawal from the Theosophical Society of any National Society or Lodge thereof, its constituent Charter granted by the President shall, *ipso facto*, lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such National Society or Lodge, shall vest in the Society and shall be delivered up to the President, in its behalf ; and such National Society or Lodge shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding or National Society or Lodge to such non-Seceding Lodges and Fellows as in his judgment shall seem best for the interests of the Society.

45. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year.

MEETINGS.

46. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

47. The President shall have the power to convene special meetings of the Society at his discretion.

REVISION.

48. The General Council may, by a three-fourths vote of their whole number in person, in writing, or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

[* Rule 43 is suspended for the year 1908-9, and for this year no fourth of Entrance Fees, but only 8d. per member on rolls, not dropped or suspended for non-payment of dues, is to be remitted. *By Order of the Council.*]

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

GENERAL COUNCIL FOR 1907-08.

Ex Officio.

President.

ANNIE BESANT.

Vice-President.

SIR S. SUBRAMANIA IYER, K.C.I.E.

Recording Secretary.

J. R. ARIA.

Treasurer.

A. SCHWARZ.

General Secretaries.

W. VAN HOOK, M.D., American T.S.

Address : 102, State Street, Chicago.

JEHANGIR SORABJI, Indian T.S.,

Address : Benares City, U. P.

MAUD SHARPE, Mrs., British T.S.

Address : 28, Albemarle Street, London, W.

W. G. JOHN, Australasian T.S.

Address : 132, Phillip St., Sydney, N.S.W.

A. ZETTERSTEN, Scandinavian T.S.

Address : Engelbrechtsgatan, 7, Stockholm, Sweden.

C. W. SANDERS, New Zealand T.S.

Address : 351, Queen Street, Auckland, N.Z.

A. J. CNOOP-KOOPMANS (acting), Netherlands T.S.

Address : 76, Amsteldijk, Amsterdam.

CHARLES BLECH, French T.S.

Address : 59, Avenue de la Bourdonnais, Paris.

O. PENZIG, Prof., Italian T. S.

Address : Corso Dogali, Genoa.

RUDOLF STEINER, Ph. D., German T.S.

Address : 17, Motzstrasse, Berlin, W.

RAFAEL DE ALBEAR, Cuban T.S.

Address : Havana, Cuba.

GYULA AGOSTON, Hungarian T.S.

Address : Rökk Szllard-utca 39, Budapest VII.

P. ERVAST, Finnish T.S.

Address : Aggelby.

ANNA KAMENSKY, Mme., Russian T.S.,

ADDRESS : Kabinetskaya 7, Petersburg.

Additional.

BERTRAM KEIGHTLEY, M.A.,
Agra, U. P. [1906 for 3 years.]

B. K. LAHIRI, Ludhiana. [1906
for 3 years.]

FRANCESCA ARUNDALE, Benares
City. [1907 for 3 years.]

W. A. ENGLISH, M.D., Adyar.
[1907 for 3 years.]

N. D. KHANDALVALA, Kh. B.,
Poona. [1907 for 3 years.]

V. C. SESHACHARRI, B.A., B.L.,
Madras. [1908 for 3 years.]

D. B. JAYATILAKA, B.A., Colombo.
[1908 for 3 years.]

Presidential Agents.

South America.

F. FERNANDEZ, 184, Calle Bolivia-Flores, Buenos Aires, Argentina.

South Africa.

HENRI DIJKMAN, P. O. Box, 644, Pretoria. Transvaal.

President's Private Secretaries :

BHAGAVĀN DĀS.

CHARANJIT SINGH.

Legal Adviser.

SIR S. SUBRAMANIA IYER, K.C.I.E.

HEADQUARTERS.

Executive Committee.

THE PRESIDENT.

THE VICE-PRESIDENT.

THE RECORDING SECRETARY.

THE TREASURER.

W. A. ENGLISH.

V. C. SESHACHARRI.

MAHDI HUSSAIN.

Superintendent.

G. SOOBBIAH CHETTY.

Consulting Engineer.

C. SAMBIAH CHETTY.

Theosophist Office.

B. RANGA REDDY.

Vasanta Press.

A. K. SITARAMA SHASTRI.

ADYAR LIBRARY.

Director.

F. OTTO SCHRÄDER, Ph. D.

CABLE ADDRESSES :

The President :—" Olcott, Madras."

Gen. Sec., Indian Section :—" Theosophy, Benares."

Do. European Section :—" Theosophy, London."

Do. American Section :—" Vanhook, Chicago."

Do. Australasian Section :—" Theosophy, Sydney."

Do. New Zealand Section :—" Theosophy, Auckland."

Buddhist Committee :—" Sandaresa, Colombo."

REPORT OF THE MEETINGS OF THE GENERAL COUNCIL

MINUTES

*of a meeting of the General Council T.S., held at Adyar, at 1-30 P.M.,
December 26th, 1908.*

PRESENT.

Annie Besant,	President.
Sir S. Subramania Iyer,	Vice-President.
A. Schwarz,	Hon. Treasurer.
W. B. Fricke.	Recording Secretary.
K. Narayanasvami Iyer,	Gen. Secretary (acting) Indian Section.
V. C. Seshacharri,	Councillor.
W. A. English,	"
F. A. Arundale,	"

1. The minutes of the meetings of December 26th and 28th, 1907, having been printed and circulated, were taken as read, and confirmed. The Council was informed that 18 General Secretaries and 1 Councillor had sent proxies to be used by the President and Recording Secretary on matters on which no votes had been sent.

2. The Recording Secretary informed the Council that the following changes in the General Secretaries had occurred. India, K. Nārāyaṇasvāmi Iyer (acting) *vice* Upeṇḍranāṭh Basu, resigned, from ill-health; Great Britain, Maud Sharpe elected, *vice* Kate Spink; Scandinavia, A. Zettersten, *vice* Arvid Knös, resigned, from pressure of official duties; France, Charles Blech, *vice* Th. Pascal resigned, from illness; Cuba, Rafael de Albear, *vice* Jose M. Massó deceased; Hungary, Gyula Agoston, elected, *vice* Nagy Dezső.

3. The President informed the Council that, acting on the direction given by the Council last year, she had sent out, 3 months before the Annual Meeting, the only names proposed, those of V. C. Seshacharri (for re-election) and of D. B. Jayatilaka. These were unanimously elected. Mr. V. C. Seshacharri resumed his seat. D. B. Jayatilaka took his. The names of the members of the Executive Committee as submitted and voted on, were entered.

4. The President proposed and it was unanimously agreed that :

- (1) This General Council of the T.S. offers its sincere sympathy to Mr. A. P. Sinnett, in the sorrow that has fallen on him by the passing away of his noble wife.
- (2) This General Council of the T.S. joins with the Cuban Section in deploring the great loss sustained by the passing away of its General Secretary, the devoted and indefatigable Jose M. Massó.
- (3) This General Council of the T.S. deeply sympathises with its late colleague, Bābū Upeṇḍranāṭh Basu, Sahab, in his ill-health, and trusts that it may soon again have the benefit of his helpful counsel, when his strength shall be renewed,

- (4) This General Council of the T.S. sends its affectionate greetings to Dr. Pascal, so long the main-stay of the Society in France, and prays for him peace and tranquillity.

5 The votes of the absent members of the General Council were recorded as sent in, and the votes of the members present taken, on the Resolution on the vote of the British Section in Convention assembled, *re* Mr. C. W. Leadbeater and Dr. Van Hook (a letter from Mr. B. Keightley was circulated, and one from certain members of the American Section had been sent to members of the Council).

Resolved : That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a contrary, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinions any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

General Secretaries (all Sections save the German), 13 ... For.

” ” (German Letter stated that no vote was necessary, as Mr. Leadbeater having resigned, had the right to return, and the German Section would *never* oppose thereto the slightest resistance.)

President, Vice President, Recording Secretary, Treasurer, 4... For.
Councillors : 1. B. Keightley, ... Against.

” 2. B. K. Lahiri, vote not sent ... —
” 3. Francesca Arundale ... Against.
” 4. W. A. English ... For.
” 5. N. D. Khandalvala ... For.
” 6. V. C. Seshacharri ... For.
” 7. D. B. Jayatilaka ... For.

Miss Arundale stated that she considered that a re-investigation of the charges ought to be made, and in the absence of that, a repudiation of the teachings, and recorded her vote against. (Her statement

and that of Mr. Keightley are entered on the minutes and sent to Members of the Council.

6. *Resolved* : That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge ; that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmās, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmās. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or to reject, on any authority outside himself, the genuineness of any such statement.

General Secretaries	14	...	For.
President, V. P., R. S., T.	4	...	For.
Councillors, 3, 4, 5, 6, 7,	5	...	For.
" 1	1	...	Against.
" 2 no vote sent.		...	—

7. *Resolved* : That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, in answer to the appeal made by the British Section in Convention assembled, and to the American signatories.

Agreed.

8. *Resolved* : That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical Society* and recommends that letter to the careful consideration of members.

General Secretaries	11	...	For.
" " German and Scandinavian agree with general principles, but think it better not to disturb Sections which have remained untouched by the trouble.			—
" " Italian agrees with <i>Letter</i> , but wishes discretion as to circulation.			—
V.P., R.S., T.	3	...	For.
Councillors, 4, 5, 6, 7,	4	...	For.
" 3 abstain		...	—
" 2 no vote sent	1	...	—
" 1		...	Against.

The American General Secretary, on behalf of his Section, sent a special vote, asking that Mr. Leadbeater should be invited to return. The French General Secretary sent a vote of invitation to return, passed at a Special Convention held to decide the question; 32 delegates for, 4 against, 2 neutral ; Executive unanimous.

The Australian General Secretary sent an invitation to return, from his General Council; 22 for, 2 against.

The British General Secretary sent a vote of support from her Executive; 9 for, 4 against.

The Finnish General Secretary sent a vote of his Section (by a referendum) to invite ; 287 for, 1 against.

All are hereby put on record.*

9. The President proposed the following new Rule :

When a Branch or an individual is, for any serious and weighty reason, desirous of leaving the Section to which it, or he, belongs, but is not desirous of leaving the Society, such Branch or individual may become directly attached to Headquarters, severing all connexion with the Section, provided that the President, after due consultation with the General Secretary of the said Section, shall sanction the transfer.

General Secretaries (6 proxies) ...	12	... For.
" " Scandinavian		... Against.
" " German		... No vote.
P., V. P., R.S., T., ...	4	... For.
Councillors 1, 3, 4, 5, 6, 7, ...	6	... For.
" 2	1	... No vote.

10. New rule proposed by Executive Committee : in the drafting, a few words had been accidentally changed, and they were restored as sent up by the Committee :

The President shall have full power and discretion to permit to any person the use of any portion of the Headquarters' premises, for occupation and residence, on such terms as the President may lay down, or to refuse permission so to occupy or reside. Any person occupying or residing, under the permission granted by the President, shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period.

General Secretaries ...	13	... For.
" " German, no vote sent		... —
P., V. P., R. S., T., ...	4	... For
Councillors 2, 3, 4, 5, 6, 7, ...	6	... For.
" 1	no vote sent	... —

The British General Secretary thought 14 days rather short.

11. *Resolved* : That the rooms over the Library built by the President-Founder for the E.S., out of money received from the E.S., partly during his life-time and partly during the last year, together with the second room on the same floor, paid for by the actual President, shall remain in the custody, and for the exclusive use, of the E.S., so long as it shall continue to exist, but, in the case of its ceasing to exist, shall revert to the custody and use of the Theosophical Society, as part of the Headquarters.

* The President received from Britain, votes of 7 Lodges for, 7 against, 1 for investigation ; 60 individuals for, 2 against, and a telegram from Messrs. Mead, Burrows and Kingsland, and Miss Ward, that 500 votes had been received against. From India 108 Lodges for, 6 against, 1 for investigation, 1 that Mr. Leadbeater should be left to apply. In the Indian Convention of 650 delegates, a resolution cordially accepting the decision of the Council and inviting Mr. Leadbeater's return was carried with 7 dissentients and a few abstainers.

General Secretaries	...	13	...	For.
" "	German, no vote sent	...	...	—
P., V. P., R. S., T.,	...	4	...	For.
Councillors 3, 4, 5, 6, 7	...	5	...	For.
" 1, 2	no vote sent	...	...	—

12. *Resolved* : That the words " or in writing " be inserted after the words " in person," in Rule 46.

General Secretaries	...	13	...	For.
" "	German, no vote sent	....	...	—
P., V. P., R. S., T.	...	4	...	For.
Councillors 1, 3, 4, 5, 6, 7	...	6	...	For.
" 2	no vote sent.			—

13. The letter from the Edinburgh Lodge was withdrawn by the President of that Lodge.

14. *Resolved* : That the Rules and Regulations be brought up to date, and that words in rules no longer in force (owing to the passing away of the President-Founder) be omitted.

15. The President stated that the proposal to remit the election of the additional members of the Council to the Sections, had only obtained 6 votes in favor, so Rule 2 remained unaltered in this respect. Also that the proposal that the General Council should nominate more than one person for the Presidency, and that the election should be by a majority simply, and not by a two-thirds majority, had 17 votes against it, 3 abstentions, and the remaining 5 suggested various plans. Rule 11 therefore remained unaltered.

16. On the proposal that the word 'Section,' when standing alone, should be changed in the Rules and official documents to 'National Society,' and that the designation of the component parts of the T.S. should be the 'British,' or other national, 'T. S.', as the laws of some continental countries did not allow the use of the words 'Section of the T.S.,' and as it was desirable that all should have the same designation :

The Recording Secretary said that the Netherlands Section was incorporated under that name, and that the Dutch General Secretary was therefore opposed to the change.

The Indian Acting General Secretary raised a similar objection as to his Section.

The proposal was carried by 23 votes, 1 against, and 1 not having sent vote, with the proviso that where Sections were already incorporated as Sections, they could continue so to describe themselves within their own countries.

17. The President suggested that the old style of 'Lodge' for 'Branch' be restored, so as to make their Rules, Charters and Diplomas uniform in the nomenclature used. Agreed by 23 votes, 2 votes not sent.

18. The Treasurer's Report, appearing in print, was not read, but he presented the statement of assets and expenditure which appears in the Report, together with the Balance Sheet for 1908-09, as prepared by the Executive Committee (See pp 22-25.)

The President said that in view of the large balance in hand, she would, at their next meeting, propose that the fees and dues should be experimentally reduced during the coming year, and she made the statement then, in order that the members might consider the matter before they next met.

The Council adjourned.

MINUTES

of an Adjourned Meeting of the General Council T. S., held at Adyar at 1 P.M. on December 31st, 1908.

PRESENT.

Annie Besant.	...	<i>President.</i>
A. Schwarz.	...	<i>Hon. Treasurer.</i>
W. B. Fricke.	...	<i>Recording Secretary.</i>
V. C. Seshacharri.	...	<i>Councillor.</i>
W. A. English.	...	"
F. A. Arundale.	...	"
D. B. Jayatilaka.	...	"

1. The President referred to the vote taken during the past year, on the proposal of a capitation fee of one shilling, or its equivalent, per active members on the rolls of a Section. 16 members had expressed no opinion. 4 had approved. 4 had negatived, one of whom, Australia, suggested As. 8 per head. France proposed one franc. As a matter of fact, the Sections paid very varying percentages, and Rule 41 is not carried out. Under these circumstances and in view of the available surplus of Rs. 8,690, she proposed as an experiment for the coming year only, and without altering Rule 41 (now rule 43) that the one-fourth Entrance Fees be remitted, and that, in lieu of the one fourth Annual Dues, the Sections should pay As. 8 or their equivalent, for every active member on their rolls, *i.e.*, for every member who was not dropped, or suspended, for non-payment of dues. This would mean, on their present roll of membership, a sum from Annual Dues of Rs. 7,809-8-0, as against the estimated sum of Rs. 11,000 or a deficit of Rs. 3,190-8-0. She believed that increase of membership would largely decrease this deficit, but, if not, they could not use part of the surplus better than by relieving the Sections, and she proposed therefore to set aside Rs. 3,000 for this purpose. After some discussion it was

Resolved : That the Recording Secretary be instructed to write to each General Secretary, stating that Rule 43 was suspended for the current year, and that he should only forward to Headquarters a Capitation Fee of annas 8 (8d, 16 sous, 12½ cents, etc.) for each member entered on his rolls, and not dropped or suspended.

That Rs. 3000 be set aside to meet the possible deficit.

21 votes for, against, none. No votes or proxies, 4.

The President proposed that Rs. 3,500 from the surplus be set aside to build three cottages for the workers at Headquarters.

Agreed, by same votes.

The Recording Secretary proposed that the remainder of the surplus, amounting to Rs. 2,190, be set aside, if not urgently required otherwise, to meet the cost of extending the embankment, and thus safeguarding the estate from floods.

Agreed, by same votes, with proviso that the Convention deficit be first paid.

2. The President proposed that the Headquarters' property should be definitely excluded, by Rule, from the territory and jurisdiction of the Indian Section, as it was already excluded implicitly, by being placed under the sole control of the President.

Agreed, by same votes.

3. A letter was read from the Colombo Buddhist Society, and it was resolved to take no public action in the matter referred to, but to appeal to the theosophical members of the Mahāboḍhi Society to put an end to the annoyance complained of.

4. *Resolved*: That as Mr. Jehangir Sorabji has been elected General Secretary of the Indian Section, and will be resident at Benares, his place on the Executive Committee, meeting at Headquarters, be filled by Mr. Mahdi Hussain Sahab.

Agreed, as before.

5. As Mr. Hydari was unable to attend, to audit the accounts, it was, while thanking him for revising them at Hyderabad in the past,

Resolved: That Mr. P. D. Khan, and Mr. P. R. Lakshmanram (the accountant who audits the quarterly accounts for the Executive Committee) be appointed auditors for the current year, and that the latter be paid Rs. 75.

Agreed, as before.

6. *Resolved*: That the Executive Committee may transfer the Budget amounts from one item to another.

Agreed, as before.

7. The President brought up a request from Mr. Peter de Abrew to be permitted to put up a small Buddhist Vihara in the Headquarters, in his late father's name, at his own cost :

Resolved : That any one of the great religions may raise a small temple, of architectural beauty, at its own cost, on the Headquarters' property, provided that a plan of the temple be submitted to and approved by the Executive Committee, and that the building become the absolute property of the T.S., for the use of theosophical visitors, or residents of that faith. The temple must not be open to the general public, nor used for any purpose save that of private worship.

The Council adjourned till the Convention expenses were ascertained.

MINUTES

*of an adjourned meeting of the General Council, held at Adyar at 7 P.M.,
on January 7th, 1909.*

PRESENT.

Annie Besant	...	...	...	<i>President.</i>
A. Schwarz	...	...	...	<i>Honorary Treasurer.</i>
W. B. Fricke	...	...	...	<i>Recording Secretary.</i>
W. A. English	...	...	...	<i>Councillor.</i>
V. C. Seshacharri	...	...	...	„

Mr. Jayatilaka had given in his vote on the only remaining matters, and the Vice-President sent his proxy.

1. The President proposed, in the continuance of Resolution 17, dated 26th December 1908, that the old names of Fellow and Diploma should be used in all official documents where member and certificate are now found.

21 votes for. Against, none. No votes or proxies, 4.

2. That as the expenses and receipts of and at the Convention nearly balance each other, the Treasurer shall pay any small deficit which may ultimately remain, out of 'miscellaneous' item in the Budget. *

Agreed.

3. That the words "the Vice-President, when resident in Madras," be inserted in Rule 14, after the word Chairman, and that the words "exclusive of the President" be omitted.

21 votes for. Against, none. No votes or proxies, 4.

THE COUNCIL ROSE.

* Budgets follow on pp. 114-115.

T.S. BUDGET

INCOME.		Rs.	A. P.
Donations	...	200	0 0
Garden	...	600	0 0
Fees and Dues	...	8,000	0 0
Rent and Interest	...	7,500	0 0
Residents for Headquarters Expenses	...	1,200	0 0
Voted by General Council, from surplus of 1908, to cover reduction in Fees and Dues.	...	3,000	0 0
Total Rs...		20,500	0 0

ADYAR LIBRARY

INCOME.		Rs.	A. P.
3½ per cent. Interest on Rs. 1,15,105	...	4,029	0 0
Contribution from T.S.	...	2,000	0 0
Donations	...	800	0 0
Total...		6,829	0 0

PER 1909.

EXPENDITURE.		Rs.	A.	P.
Office Salaries	...	800	0	0
Printing and Stationery	...	1,000	0	0
Telegrams and Postages	...	500	0	0
Stable Expenses	...	2,400	0	0
Taxes	...	170	0	0
Charity	...	100	0	0
Furnishing	...	1,000	0	0
Servants' Wages	...	2,500	0	0
Lighting	...	900	0	0
Garden	...	2,500	0	0
Gulistan	...	1,000	0	0
Discount, Collection and Exchange	...	250	0	0
Construction and Repairs	...	3,000	0	0
White Lotus Day	...	150	0	0
Contribution to Adyar Library	...	2,000	0	0
Miscellaneous, including deficit, if any, on Convention Expenses	...	2,280	0	0
Total Rs...		20,500	0	0

BUDGET

1909.

EXPENDITURE.		Rs.	A.	P.
Dr. Schrader's Salary	...	3,000	0	0
Pandits and attendants	...	1,620	0	0
Rent for Olcott Gardens	...	300	0	0
Insurance Premium	...	200	0	0
Journals	...	250	0	0
Books	...	250	0	0
MSS. and Travelling expenses for collecting MSS.	...	300	0	0
Printing Balance Catalogue	...Rc. 200			
" Upanishads	... " 300	500	0	0
Postages	...	250	0	0
Stationery and Sundries	...	159	0	0
Total...		6,829	0	0

BRANCHES
OF THE
THEOSOPHICAL SOCIETY
(Corrected up to December 1908.)

The T.S. in America

(CHARTERED 30-10-1886.

RE-CHARTERED 5-6-1895.)

T. S. IN AMERICA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Akron, Ohio	Akron, T. S.	1908	Mr. A. Ross Read	Miss Mary K. Neff	748, Grant St.
Albany, N. Y.	Albany Lodge T. S.	1908	Mr. E. A. Doty	Miss Adelaide Overton	294, Quail St.
Anaconda, Mont.	Anaconda T. S.	1902	Mr. Edwin B. Catlin	Mrs. Addie M. Tuttle	Durston B'k.
Austin, Texas	Austin T. S.	1908	.....	Mr. Fred H. Smith	1328, W. 6th St.
Berkeley, Cal.	Berkeley T. S.	1908	Mr. W. J. Woods	Miss Rosetta Rich	2221, Bancroft Way.
Boston, Mass.	Alpha T. S.	1897	Mr. C. A. Russell	Mr. Nahum Ward	51, Claxton St., Dorchester, Mass.
Do.	Besant T. S.	1908	Miss Helen M. Biscoe	Mrs. Jennie H. Farquhar P. T.	451, Poplar St., Roslindale, Mass.
Do.	Boston T. S.	1904	Mr. Carl G. B. Knauff	Mrs. Grace E. B. Jenkins	23, Hallis St., Newton, Mass.
Do.	Huntington Lodge T. S.	1904	.....	Mrs. Harriet E. Shaw	618 Columbus Ave.
Brooklyn, N. Y.	Brooklyn T. S.	1904	Mr. Harold C. Stone	Mrs. H. C. Stowe, P. T.	172 S. Oxford St.
Buffalo, N. Y.	Buffalo T. S.	1897	Mr. Geo. B. Lesh	Miss Agnes Golden	251 West Ave.
Butte, Mont.	Butte Lodge T. S.	1896	Mr. J. E. Lostin	Mr. J. E. Lostin, P. T.	Box 988.
Chicago, Ill.	Blavatsky Lodge T. S.	1906	.....	Mr. John L. Forsyth	328 Dearborn Ave.
Do.	Chicago T. S.	1884	Mr. R. H. Randall	Mrs. Laura A. Randall	1114 Morse Ave., Rogers Park Sta.
Do.	Englewood White Lodge T. S.	1897	Mrs. Maudie L. Howard	Mrs. Gusnie M. Trull	528 W. 63rd St.

Do.	Hyde Park T. S.	1907	.....	Miss Lillian Keltling	14 Seeley Ave.
Cleveland, Ohio	Cleveland T. S.	1897	Mrs. Emma H. Carpenter.	Mrs. Mattie E. Harris	89 Strathmore Ave., E.
Denver, Colo.	Colorado T. S.	1906	Mrs. Etta Nienhiser	Mrs. Maude W. Miks	2622 Gilpin St.
Do.	Denver T. S.	1897	Mr. S Zinn	Mrs. Ida B. Blakemore	2130 High St.
Detroit, Mich.	Detroit T. S.	1897	Dr. Martin V. Meddaugh.	Mrs. Alice E. Meddaugh	357 Warren Ave., W.
Do.	Vivian Lodge T. S.	1905	Mrs. Mary G. McCaskell.	Mr. Frank H. Wells	Wayne, Mich.
Duluth, Minn.	Duluth T. S.	1906	Miss Alice A. Taylor	Mr. Gustave A. Sigmund.	1915 W., Superior St.
Freeport, Ill.	Freeport T. S.	1898	Mr. Thos. D. Wilcoxon	Miss Alma Kunnz	42 West St.
Fremont, Nebr.	Fremont T. S.	1907	Mrs. Hannah B. Stephens.	Mrs. Frances J. Wallis	708 E. Sixth St.
Grand Rapids, Mich.	Grand Rapids T. S.	1903	Mr. Phillip L. Faulk	Mrs. Emily M. Stones	169 Ciot Ave.
Great Falls, Mont.	Great Falls T. S.	1902	Miss Caroline Jardine	Mr. Dudley Crowther	Court House.
Helena, Mont.	Helena T. S.	1908	Mr. Frank W. Mettler	Mr. Frank W. Mettler, P. T.	Helena, Mont.
Holyoke, Mass.	Holyoke T. S.	1899	Mrs. Orpha Bell	Mr. John H. Bell	10 Cottage Ave.
Honolulu, H. I.	Honolulu T. S.	1894	Mr. Jas. J. Young	Mrs. Alice M. Stroup	2400 Rost St., Kailhi.
Do.	Oahu Lodge T. S.	1906	Mr. K. M. Cooper	Mrs. J. H. Townsend	Kapiolam B'ld'g.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Moselle I. Lewis	Mrs. Garnet B. Thatcher	414 Webb St.
Joplin, Mo.	Joplin T. S.	1908	.....	Mrs. H. A. Leonard, P. T....	211 N. Wall St.
Kansas City, Mo....	Kansas City T. S.	1897	Mr. Elliot Holbrook	Mrs. Dorothy Manning	2308 Harrison St.
Do.	Kansas City T.S. (Kans.)	1908	Mr. W. E. Barnhart	Mr. Edward Y. Blum	913 Armstrong Ave.

T. S. IN AMERICA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kansas City, Mo....	Lotus T. S.	1907	.. ..	Dr. C. S. MacClintock	4105 Campbell St.
Lima, Ohio	Lima T. S.	1898	Mr. Wm. van Horn	Mr. L. P. Tolby	217 N. Metcalf St.
Lincoln, Nebr. ...	Lincoln T. S.	1899	Mrs. Fred. Herman	Mrs. May J. Billingsley	436 S. 10th St.
Long Beach, Cal.	Long Beach T. S.	1906	Dr. Amy J. C. Rowse	Mrs. Mary J. Moore	Box 295.
Los Angeles, Cal. ...	Los Angeles T. S.	1894	Mr. C. F. Holland	Mrs. George E. Ross	1344 Kellam Ave.
Louisville, Ky. ...	Louisville T. S.	1906	Mr. Geo. H. Wilson	Mrs. Margaret F. Chase	735 S. 22nd St.
Melrose Highlands, Mass.	Melrose Highlands T. S.	1905	Mrs. Mary D. Jones	Mrs. Clara I. Haskell	Spring St.
Minneapolis, Minn.	Minneapolis T. S.	1887	Mr. Lauritz Ruaten	Miss Ruth Clawson	Beaufort Hotel.
Do. ...	St. Anthony T. S.	1907	Dr. Geo. F. James	Mrs. Emma S. Lee	509 River Road, S. E.
Do. ...	Yggdrasil T. S.	1897	Mr. Gunerius Torseth	Mrs. Lena G. Holt	3708 Upton Ave., S.
Muskegon, Mich....	Muskegon T. S.	1890	Mr. F. A. Nims	Mrs. Minnie W. Chase	470 Lake St.
Newark, N. J. ...	Newark T. S.	1906	Mrs. Henry Kern	Mrs. Mildred E. Kern	930 Clinton Ave., Irvingt'n., N. J.
Newton Highlands Mass.	Dharma Lodge T. S.	1897	Mrs. Minnie C. Holbrook.	Miss Phoebe Holbrook	1064 Walnut St.
New Orleans, La.	New Orleans T. S.	1898	Mr. Carl F. Redwitz	Mrs. Marcella O. Hatton.	641 S. Gayoso St.
New York, N. Y....	Central Lodge T. S.	1908	Mrs. Mary M. Dunn	Mrs. Mary M. Dunn	23 W. 65th St.
Do. ...	Inter-State T. S.	1908	Mr. F. F. Knothe	Mrs. L. S. von Kieffer	250 W. 14th St.

Do.	New York T. S.	1897	Mr. Earle H. Brewster	Mrs. Emilie B. Welton	169 E. 36th St.
Norfolk, Va.	Norfolk T. S.	1904	Mr. Albert P. Warrington.	Miss Marie Pontz	14 Pelham Place.
Oakland, Cal.	Oakland T. S.	1898	Mrs. Cora G. Owens	Mrs. Esther Talbot	486 Moss Ave.
Pasadena, Cal.	Pasadena Lodge T. S.	1896	Mr. Frank T. Merritt	Mrs. Mary C. MacFarland.	35 S. Wilson Ave.
Peabody, Mass.	Peabody Lodge T. S.	1905	Mrs. M. S. Jacobs	Mrs. Grace E. F. Hicks	62 Washington St.
Philadelphia, Pa.	Philadelphia T. S.	1897	Mr. Edw. C. Tingley.	Miss Emma Troth	Room 35, 1020 Chestnut St.
Pierre, So. Dakota.	Pierre T. S.	1899	Mr. Henry A. Farmer	Mr. Wallace E. Calhoun	Box 182.
Pittsburgh, Pa.	Pittsburgh T. S.	1907	Mr. John M. MacMillan	Miss Jeanette M. Eaton	7086 Franktown Ave.
Portland, Ore.	Portland, T. S.	1894	Mr. F. A. Weyers	Mr. Robert G. MacMullen	170 Ella St.
Rochester, N. Y.	Rochester T. S.	1897	Mr. John A. Marzahl	Mr. John L. Goddard	87 Ave., D.
Saginaw, Mich.	Saginaw T. S.	1898	Mr. Lincoln Bradt	Mr. Harvey C. Warrant	318 Bearinger Bid'g., E. S.
San Diego, Cal.	San Diego T. S.	1897	Mr. W. J. Walters	Mrs. Clara B. Walters	2 A. St.
San Francisco, Cal.	California Lodge T. S.	1904	Miss Marie A. Walsh	Mr. J. G. Allan	2817 Pine St.
Do.	Golden Gate T.S.	1895	Mr. Irving S. Cooper	Mrs. Dora Rosner	1001 Oak St.
Do.	San Francisco T. S.	1901	Judge Sydney Thomas	Miss Florence Schinkel	1468 Third St.
Santa Cruz, Cal.	Santa Cruz T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Frances A. Cox	598 Ocean Ave.
Santa Rosa, Cal.	Santa Rosa T. S.	1900	Mr. C. H. van der Linden.	Mr. Peter van der Linden	338 Second St.
St. Joseph, Mo.	St. Joseph T. S.	1897	Miss Salina Sharp	Mrs. Alice Blinn	1011 N. 13th St.
St. Louis, Mo.	St. Louis T. S.	1896	Mrs. Florence W. Richardson.	Mr. C. F. Johnson	3962 Lincoln Ave.

T. S. IN AMERICA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Paul, Minn. ...	St. Paul T. S. ...	1891	Mr. H. H. Fuller ...	Miss Angie K. Hern ...	259 Dayton Ave. ...
Seattle, Wash. ...	Seattle T. S. ...	1896	Mr. Wm. Barnes ...	Mrs. C. Wilkinson ...	52-44 University Bld'g. ...
Sheridan, Wyo. ...	Sheridan T. S. ...	1896	Mr. F. Herbst ...	Mr. Virga N. Ladd ...	115 S. Gould St. ...
Spokane, Wash. ...	Spokane T. S. ...	1903	Mrs. Lizzie Sanders ...	Mrs. Ada M. Rosensweig ...	397 E. Rusak Ave. ...
Springfield, Mass. ...	Springfield T. S. ...	1907	Mr. Frank M. Livingstone. ...	Mr. Fred. J. Hart ...	44 Dexter St. ...
Superior, Wis. ...	Superior T. S. ...	1900	Mr. A. L. Williams ...	Mrs. Mary F. Somerville ...	1614 12th St. ...
Syracuse, N. Y. ...	Syracuse T. S. ...	1897	Mr. Henry E. de Voe ...	Miss Fannie C. Spaulding. ...	2364 Mid'l'd Ave. Onon, V.S. ...
Tacoma, Wash. ...	Tacoma T. S. ...	1899	Mrs. Adna Beals ...	Mr. G. A. Weber ...	1529 S. E. St. ...
Toledo, Ohio ...	Toledo T. S. ...	1892	Mrs. Kate F. Kirby ...	Mr. Nels Swanson ...	907 Madison St. ...
Topeka, Kansas ...	Topeka T. S. ...	1897	Mr. Francis M. Groves ...	Mrs. Jennie Griffin ...	714 Home St. ...
Washington, D. C. ...	Capital City T. S. ...	1907	Mr. W. W. Baker ...	Mrs. Florence Duffie ...	804 I. St., N. W. ...
Do. ...	Washington T. S. ...	1897	Mr. Harrie J. Carnes ...	Mrs. Sarah M. MacDonald ...	222 A, St., S. E. ...
Wilmette, Ill. ...	Wilmette T. S. ...	1908	.....	Mr. C. H. Mowry ...	1907 Forest Ave. ...
Canada.					
Montreal ...	Montreal T. S. ...	1905	Mr. E. R. Dalley ...	Miss Grace I. Watson ...	c/o P. O. Box 323. ...
Toronto, ...	Toronto T. S. ...	1891	Mr. A. G. Horwood ...	Mr. Elmer Ogilvie ...	215 Wellesley St. ...
Vancouver, B. C. ...	Vancouver T. S. ...	1898	Mr. W. H. Yarco ...	Mr. James Outhbertson ...	727 Carl Ave. ...
Victoria, B. C. ...	Victoria T. S. ...	1901	Mrs. Mary King ...	Mrs. E. Dresser ...	2648 Blanchard St. ...

Address:—Dr. Weller Van Hook, General Secretary, 103, State Street, Chicago Ill. Telegraphic Address: Vanhook, Chicago.

The T. S. in Great Britain

(CHARTERED 19-01-1888.

RE-CHARTERED AS EUROPEAN SECTION 17-7-1891.

NOW KNOWN AGAIN AS BRITISH SECTION.)

T. S. IN GREAT BRITAIN.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	1900*	Miss Severs	Miss Sweet	36, Henrietta Street, Bath.
Birmingham	Annie Besant Lodge	1908	George Tubbs	Mrs. Smith	The Cedars, Hillfield Road, Hall Green, Birmingham.
Do.	Birmingham Lodge	1890*	F. J. Hooper	A. P. Wilkins	167, High St., Harborne, Birmingham.
Bournemouth	Bournemouth Lodge	1892*	Dr. Nunn	Mrs. Nunn	Gestingthorpe, King's Park Road, Bournemouth.
Bradford	Bradford Lodge	1902*	F. D. Harrison	Miss Patinson	41, Woodview, Manningham, Bradford.
Brighton	Brighton Lodge	1890*	Dr. A. King	H. G. Massingham	133, Western Road, Hove, Brighton.
Bristol	Bristol Lodge	1898*	Miss G. Platauer	T. B. Freeman	80, Cromwell Road, Bristol.
Burnley	Burnley Lodge	1907	W. T. Whitaker	A. H. Jackson	Moseley House, Burnley.
Didsbury	Didsbury Lodge	1902*	E. E. Marsden	Mrs. Worthington	15, Wellington Road, Withington, Manchester.
Dublin	Dublin Lodge	1904*	G. W. Russell	H. F. Norman	34, Wicklow St., Dublin.
Edinburgh	Edinburgh Lodge	1893*	Mrs. Drummond	Mrs. Hay	20, Northumberland Street, Edinburgh.

* Leading Library.

Exeter	Exeter Lodge	1901*	Lt. Col. Montague	Miss Wheaton	19, Bedford Circus, Exeter.
Glasgow	Glasgow Lodge	1900	.....	J. P. Allan	5, West Regent St., Glasgow.
Hale	Hale Lodge	1908	D. N. Dunlop	Sidney Ransom	Ferney Lea, Ashley Road, Hale, Cheshire.
Harrogate	Harrogate Lodge	1892*	Hodgson Smith	Mrs. Bell	Dunelm, Franklin Road, Harrogate.
Hull	Hull Lodge	1902*	H. E. Nichol	Mrs. Burton	Vrede, Marlborough Avenue, Hull.
Leeds	Leeds Lodge	1900	E. Outhwaite	F. F. Laycock	37, Wood Lane, Headingley, Leeds.
Liverpool	City of Liverpool Lodge	1895*	M. E. P. Zeper	Mrs. Avery	Eidon House, Hayton, Liver- pool.
London	Adelphi Lodge	1891*	J. M. Watkins	W. E. Foster	Ladywell Spenser Road, Harpenden.
Do.	Battersea Lodge	1901*	Miss Bird	A. P. Cattasach	27, Dault Road, Wands- worth Com., S. W.
Do.	Blavatky Lodge	1887	G. B. S. Mead	Miss Eardley-Wilmot	28, Albemarle St., W.
Do.	Croydon Lodge	1898*	P. Tovey	Miss K. Veale	The Beeches, Cypress Road, South Norwood Hill, S. E.
Do.	H. P. B. Lodge	1907	Mrs. Sharpe	A. S. Banks	42 Craven Road, Paddington, W.
Do.	Hampstead Lodge	1897*	Mrs. Alan Leo	A. S. Ellerbeck	3, Spring Gardens, Gonder Gardens, Hampstead, N. W.
Do.	London Lodge	1878	A. P. Sinnett	.....	17cs., 14, Westbourne Ter- race Rd., W.

* Leading Library.

T. S. IN GREAT BRITAIN—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	North London Lodge ...	1893*	H. Twelvetrees	A. C. Marsh	71, Etherley Road, South Tottenham, N.
Do.	West London Lodge ...	1897*	Miss Ward	G. H. Whyte	42, Craven Road, Padding- ton W.
Manchester	Manchester City Lodge	1892*	E. Wood	Miss L. M. Ker	81, Lloyd St., Deansgate, Manchester.
Middlesbrough	Middlesbrough Lodge...	1898*	W. H. Thomas	Baker Hudson	118, Grange Road East, Middlesbrough.
Nottingham	Nottingham Lodge ...	1902	A. Wilkinson	F. A. Johnson	10, Patrick Road, West Bridgford, Nottingham.
Plymouth	Plymouth Lodge ...	1902	A. Weekes	R. J. Ellis	58, Feverell Park Road, Plymouth.
Portsmouth	Portsmouth Lodge ...	1907	B. B. Lyons	Mrs. Lyons	St. Catherine's, Grove Road, Southsea.
Scottish	Scottish Lodge (Private Lodge)†	1884*	....	Dr. G. Dickson	9, India Street, Edinburgh.
Sheffield	Sheffield Lodge ...	1896*	C. E. Young	Mrs. Pexton	The Grange, Dore, Sheffield.
Southampton	Southampton Lodge ...	1903*	Miss E. M. Green	Mrs. Hollick	Henley, Roberts' Road, Hill, Southampton.
Surbiton	Surbiton Lodge ...	1906*	Mrs. Leo	W. Dexter	Valetta, King Charles Road, Surbiton.

* Lending Library. † Independent.

Tyneside	..	Tyneside Lodge	..	1902	.....	...	J. Watson	...	Lily House, Ocean View, Whitley Bay, Northumber- land.
Wakefield	...	Wakefield Lodge	...	1905*	H. Wilson	...	C. A. Brotherton	...	Craven House, Bellevue, Wakefield, Yorks.
York	...	York Lodge	...	1908*	J. E. Reid	..	.....	...	Pres., 49, Grosvenor Terrace, York.
Antwerp	...	Antwerp Lodge	..	1899*	Belgium. Armand Maclot	...	J. Claessens	...	300, Rue Province Sud, Antwerp.
Brussels	...	Anglo-Belge Branche...	...	1905*	Mrs. Peet	...	Mrs. Peet	...	19, Rue Forrestraire, Avenue Louise, Brussels.
Do.	...	Centrale Belge Branche..	...	1898*	N. C. J. Brandenbourg	...	Miss Lilly Carter	...	21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Do.	...	Brussels Lodge	...	1898	W. Kohlen	...	A. Venderstraeter	...	19, Rue des Commercants, Brussels.
Do.	..	Lotus Blanc Lodge	...	1908*	Mme. A. de Martines Waller.	...	Mlle. V. Andre	...	57, Rue Veronée, Brussels.
Barcelona	..	Arjuna Lodge	...	1908	Spain. Sna. Carmen Mateos	...	Manuel Ramos Quesada,	...	Ronda San Pedro, 38, Barce- lona.
Do.	...	Barcelona Lodge	...	1898	José Granes	...	Francisco Bares	...	Ronda de San Antonio 61, 4 ^a , 2 ^a , Barcelona.
Madrid	...	Madrid Lodge	...	1898*	José Xifré	...	Manuel Treviño	...	127, dup ^o , 3 ^o Atocha, Madrid.
Lagos	...	Lagos Lodge	...	1904	Africa. A. Diyaolu	...	J. A. Fashanu	...	Martins St., Lagos.

* Leading Library.

T. S. IN GREAT BRITAIN—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Centres.		
	Bridlington Centre	...	.....	W. H. Sanderson	Roselea, Blackburn Avenue, Bridlington.
	Cardiff Centre	...	.....	W. Patriok	13, Bangor Road, Cardiff.
	Crouch End Centre	...	.....	B. G. Theobald	The Hawthorns, Hornsey Lane, London, N.
	Dennistown Centre	...	.....	B. J. Somerside	118, Garthland Drive, Dennistown, Glasgow.
	Dundee Centre	...	.....	J. L. Eadie	Beechwood Newport-on-Tay, Fife.
	Eastbourne Centre	...	.....	Miss Rosemary Greene	67, Royal Parade, Eastbourne.
	Folkestone Centre	...	.....	J. Huxtable	Stanhope Lodge 2, Brookman Road, Folkestone.
	Golbourne	...	.....	.....	.....
	Greenock Centre	...	.....	J. Ross	19, Nelson St., W., Greenock.
	Hampstead Heath Centre.*	...	.....	Miss K. Shaw	Stanfield House, Hampstead, N. W.
	Leeds Centre	...	.....	Miss A. K. Kennedy	88, Potternewton Lane, Leeds.
	Letchworth	...	.....	Miss Hope Rea	Overhill, Letchworth, Herts.
	Lewisham Centre	...	.....	A. Haddock	78, Drakefell Road, Brookley S. E.

* Lending Library.

Margate Centre	...	...	H. A. Vase	...	7, Connaught Rd., Margate.
Merthyr Centre *	...	....	E. M. Thomas	...	18, Park Place, Merthyr, Wales.
Norwich Centre	.	....	....	....	....
Oxford Centre	...	....	Mrs. Anderson	...	Fairacres House, Oxford.
South Edinburgh Centre	...	....	Miss Pagan	...	24, Newbattle Terrace, Edin- burgh.
Stoke-on-Trent Centre.	...	....	Thomas Ousman	...	36, South St., Mount Plea- sant, Stoke-on-Trent.

Address :—Mrs. S. Mead Sharpe, General Secretary, 28, Albemarle St. London, W. Telegrams, "Blavatsky, London."
* Lending Library.

The T.S. in India.

(CHARTERED 1-1-1891.)

T. S. IN INDIA.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	29-12-1882	Mr. T. Parasuram Chetty.	...	Press, Rambhoss Press, Adoni
Adyar	The Adyar Lodge T. S.	28-1-1897	Mr. A. Schwarz	Miss. F. A. Fuller.	Hdgrs. T. S., Adyar. Medras. S.
Agra	The Agra T. S.	1893	...	Babu Lakshmi Narayan	Lohamandi Bagh Anta, Agra.
Ahmedabad	The Ahmedabad T. S.	28-3-1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Chiman Lal N. Doshi, B.A., LL.B.	Bhadra, Retampal, Ahmeda- bad.
Ajmere	The Ajmere T. S.	13-8-1906	Babu Fatehchand Mehta.	Babu Chonbey Mulchand	Clerk, Asst. S. Office, R.M. By, Ajmere.
Akola	The Akola T. S.	18-12-1901	Mr. N.K. Pndhke	Mr. W. L. Chiplonkar	Pleader, Akola.
Aligarh	The Aryan Patriotic T. S.	30-3-1888	Babu Kedarnath Chatter- jee, B.A.	Babu Badha Krishna Lal	Postal Press, Aligarh.
Allahabad	The Prayag T. S.	27-7-1881	Babu Rameshwar Prasad	Babu Bhagwandas Bhargava	Vakil, High Court, Allahabad.
Do.	The Anand Bhawan T. S.	12-8-1908	Babu Gangenatha Jha, M.A.	Mrs. M. H. G. Anthony	4, Cutcherry Road, Allaha- bad.
Do.	The Golden Chain T. S.	2-12-1908	Mr. Vishnu Narayan Bhar- gava	Babu Kameshwar Prasad Bhargava.	286, Bahadurgunj, Allaha- bad.
Alleppy	The Annapurna T. S.	20-10-1908	Mr. S. Venkatarama Naidu, L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A., L.T.	Head Master, S. D. Vidhya- sala, Alleppy.
Amalapuram	The Amalapuram T. S.	21-8-1901	Mr. C. Virabhadrayya	Mr. C. Perayya Naidu	Amalapuram.

Ambasamudram ...	The Ambasamudram T. S.	6-8-1889	Mr. T. Swami Iyar ...	Mr. H. T. Subbasami Aiyer.	Pleader, Ambasamudram.
Amraoti ...	The Amraoti T. S. ...	12-1-1900	Mr. N. M. Desai	Mr. B. G. Bodhankar ...	Pleader, Amraoti.
Amritsar ...	The Jignyasa T. S. ...	5-12-1886	.....	Lala Suraj Bhan	Professor, Khalsa College, Amritsar.
Anamalai ...	The Anamalai Narayan Lodge.	24-11-1904	Mr. C. E. Nallaveerappa Mudaliar.	Mr. T. M. Guruparanadaswami Mudaliar.	Mirzadar, Vettakaranpudur, Post Anamalai, District Coimbatore.
Anantapur ...	The Anantapur T. S. ...	29-9-1885	M.R.Ry. V. E. Sudarsanam Mudaliar.	M. E. Ey. R. Arunachala Row.	Stationary Sub Magistrate, Anantapur.
Arni ...	The Sri Krishna Lodge T. S.	1-9-1885	M.R.Ry. T. Krishnaswami Naidu Garu.	Mr. E. Vaidyanatha Iyer ...	Head Master, Board Middle School, Arni.
Arrah ...	The Arrah T. S. ...	19-11-1882	Mr. Kali Prassanna Banerjee.	Mr. Jang Bahadur	Pleader, Arrah.
Aska ...	The Tatwawanu Sandhasam T. S.	10-2-1901	Mr. C. Venkataramaya Pantulu.	Mr. K. Krishna Ramalingam Pantulu.	2nd Grade Pleader, Aska.
Avarani ...	The Narayan Lodge T. S.	24-2-1908	Mr. S. Madhuranayagam Pillai.	Mr. K. M. Ramaswami Pillai.	Avarani, Pudducherry B., O., via Sikkil, Tanjore Dt.
Badagara ...	The Mahadeva T. S. ..	7-8-1902	Mr. T. Kannan Nair	Mr. V. R. Subrahmanya Aier	Pleader, Dt. Munsiff's Court, Badagara, N. Malabar.
Baidyanath ...	The Brahma Vidya Sabha T. S.	2-2-1899	Babu Beni Madhab Mitter	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer.
Bangalore Cant. ...	The Bangalore Cantonment T. S.	17-8-1886	Mr. N. P. Subramania Iyer, B.A.	Mr. A. Singaravelu Mudaliar	Resident's Office, Bangalore.
Bangalore City ...	The Bangalore City T. S.	14-11-1905	Mr. Y. Srinivasa Row ...	Mr. C. B. Doraswami Naidu	Dodanna's Hall, Fort, Bangalore
Bankipore ...	The Behar T. S. ...	2-14-11882	Babu Purnendu Narain Sinha, M.A., B.L.	Babu Siva Sankar Sahaya ..	Pres., Government Pleader, Bankipur.
Bankura ...	The Sanjeevan T. S. ...	24-5-1883	Mr. C. Shanne	.....	Pres., Bar-at-Law, Bankura.
Bapatia ...	The Bapatia T. S. ...	24-1-1901	...	Mr. C. Venkataraj, B.A. ...	Pleader, Bapatia.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Barabanki	The Jnanodaya T. S. ...	2-7-1883	Pandit Parmeshri Das ...	.....	Pres., Govt. Pleader, Barabanki.
Barilly	The Rohilkhand T. S. ...	17-11-1881	Babu Rai Kishen Lal Sahab.	.....	Pres., Barilly.
Barisal	The Barisal T. S. ...	16-6-1887	Babu Dinabandhu Sen ...	Babu Jagadiah Mankerjee ...	Head Master, B. M. Institution, Barisal.
Barnipore	The Anandomoyee T. S. ...	31-1-1905	Babu Durgadas Roy Choudhury.	Babu Haridas Roy Choudhury.	Barnipore, 24, Pargannas.
Baroda	The Rewah T. S. ...	19-6-1882	.....	Rao Sahab Trimbakrao S. Deshmukh, L. C. E.	Dandya Bazaar Road, Baroda.
Belgaum	The Belgaum T. S. ...	27-6-1901	Mr. G. B. Kamat B.A., LL.B.	Mr. V. Saktharam Row ...	Pleader, Belgaum.
Bellary	The Bellary T. S. ...	30-12-1882	.....	The Hon'ble K. Venkata Row.	1st Grade Pleader, Bellary.
Benares	The Kashi Tatwa Sabha T. S.	27-2-1885	Babu Bhagwan Das, M.A.	Babu Ram Saran Das ...	Assi Ghat near water works, Benares City.
Berhampore (Bengal).	The Adi Bhoutic Bhatri T. S.	8-11-1882	Babu Narendra Krishna Dutt, B.L.	Babu Nafar Das Roy ...	Zamindar, Gorabazaar, Berhampore, Bengal.
Do. (Madras)	The Berhampore T. S.	30-4-1901	Mr. Ranga Row ...	Mr N. Ramamurthy Pantulu	District Munsiff, Berampore, Ganjam.
Bezwada	The Bezwada T. S. ...	7-10-1887	Mr. T. Venkata Narasiah.	Mr. T. Seshachala Row ...	Retired Pleader, Bezwada.
Bhagalpore	The Bhagalpore T. S. ...	7-11-1882	Mr. Harendra Lal Rai ...	Mr. Anant Prasad ...	o/o Manager, Bannily Raj, Bhagalpore.
Bhalod	The Bhalod T. S. ...	12-1-1906	Mr. Muljibhai Raghunathji Trivedi.	.....	Pres., Talooka School master Bhalod (Ankleshwar).
Bhandara	The Wanganga T. S. ...	19-3-1903	Mr. Vishwanath Nilkant Pandit	.....	Pres., Pleader, Bhandara. ...
Bhavnagar	The Bhavnagar T. S. ...	10-5-1882	Mr. D. Mahipatray Oza ...	Mr. Bhanuprasad Dajibhoy..	Bhagtola Street, Bhavnagar.
Bhavnipur	The Bhawanipur T. S. ...	1-2-1904	.....	Babu Kalidas Roy Choudhury.	56, Puddopukur Road, Bhavnipur.

Bijapore	The Bijapore T. S.	8-10-1905	Mr. E. V. Kamitkar	Mr. G. K. Harkare	Shahapurpett, Bijapore, S. M. C.
Bombay	The Blavatsky Lodge T. S.	20-2-1880	.....	Mr. N. P. Munshi	21, Hornby Row, Fort, Bombay.
Do.	The Dharmalaya T. S.	2-3-1901	.....	Mr. Gajanan Vaidya, B.A.	c/o Messrs. Vaidya Brothers, Kalbodevi Road, Bombay.
Broach	The Atma Vidya Lodge T. S.	10-7-1900	Rao Bahadur Chumlihal Motilal	Mr. T. H. K. R. Ghelabhai Desai	Chunarmada, Broach.
Budhgaon	The Nitee Vardhini T. S.	31-10-1905	Eso Bahadur D. K. Pandit	Mr. Balvant Pandurang Ghaisasi.	Pleader, Budhgaon Miraj Jr. State.
Calcutta	The Bengal T. S.	17-4-1883	The Hon. Norendro Nath Sen.	Babu Hirendra Nath Dutt, M.A., B.L.	87, Amherst Street, Calcutta.
Do.	The Ananda Darjeepara T. S.	31-10-1905	Babu Hari Charan Roy.	Babu Rajendra Nath Mitra.	15, Ohidam Mudi's Lane, Darjeepara, Calcutta.
Do.	The Madan Mohan Lodge T. S.	4-1-1906	Pt. Khitrod Prasad Bidyabihod.	Babu Manmath Mohan Bose.	226, Upper Circular Road, Calcutta.
Calicut	The Sri Sankara Charaya T. S.	15-3-1902	Mr. B. Ramunni Menon	Mr. Manjeri Sundara Ramah Iyer, B.A., B.L.	High Court Vakil, Chalapuram, Calicut.
Cawnpore	The Chohan T. S.	10-3-1882	.....	Babu Haran Chandra Deb...	Translator, Judge's Court.
Chapra	The Chapra T. S.	23-2-1899	Babu Charu Chandra Chowdhury	Babu Ram Prasad B.A., B.L.	Pleader, Chapra, Behar.
Chicacole	The Chicacole Lodge T. S.	2-7-1903	Rao Bahadur T. V. Siva Row	Mr. Gujjari K. Patrudu,	Telegraph Master, Chicacole.
Chickballapore	The Chickballapore T. S.	12-6-1903	.....	Mr. B. P. Lakshmi Narain Aiyer.	Head Master, A.-V. School, Chickballapore.
Chickmagalore	The Sri Dattatriya Lodge T. S.	15-5-1905	Mr. M. B. Srinivasa Iyengar, M.A.	Mr. K. Srinivasa Row	1st Grade Pleader, Chickmagalore.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch	Date of Charter.	President.	Secretary.	Secretary's Address.
Chidambaram	The Chidambaram T. S.	25-7-1902	.....	Mr. T. H. Jagannatha Iyer.	2nd Grade Pleader, Chidambaram.
Chingleput	The Chingleput T. S.	7-1-1883	Mr. D. Raghurama Row	Mr. A. Krishnamachariar	Pleader, Chingleput.
Chinsurah	The Chinsurah T. S.	19-8-1908	Babu Ashutosh Chatterjee,	Babu Hem Sashi Shome	Sham Babu's-ghat, Chinsurah
Chintamani	The Chintamani T. S.	1-7-1908	M.A. Mr. C. Ramachandra Row	Mr. K. Venkatanarappa	Chintamani, Mysore Province.
Chitaldrug	The Chitaldrug T. S.	10-4-1905	Mr. B. Raghunatha Rao,	Mr. N. Bhima Rao	Pleader, Chitaldrug.
Chittore (Madras).	The Chittore T. S.	20-4-1884	.....	M.R.Ry. C. M. Duraswami	District Court Vakil, Chittore.
Chittur (Cochin)	The Chittur T. S.	14-10-1902	.....	Mudaliar, A. B.L. Mr. P. Karunakara Menon	Pleader, Chittur, Cochin State.
Chodavaram	The Sri Goureshwar Lodge T. S.	24-4-1908	Mr. R. Jaganath Sastri.	Mr. K. Narasimham	2nd Grade Pleader, Chodavaram.
Chuda	The Chuda T. S.	10-1-1905	Mr. Keshavilal P. Vaidya.	Mr. Keshavilal B h a w a n i Shunker Vyas.	Head Master, S a n a t a n a Dharma English School, Chuda, Kethiwar.
Cocanada	The Gautama T. S.	10-5-1885	The Hon'ble K. Perrau Pantlu Garu.	.....	Cocanada
Cochin	The Ramananda T. S.	7-11-1902	Mr. M. Jogiah Pai	Mr. Narayan Vishnoo Mohe.	1st Grade Pleader
Coimbatore	The Coimbatore T. S.	7-10-1888	Mr. T. S. Belakrishna Iyer, B.A., B.L.	M.R.Ey. C. T. Tiruvenskata sami Naidu.	o/o Messrs. Rameshchandra Mahadev & Co., Cochin. Thomas Street, Coimbatore.
Colombo	The Hope Lodge T. S.	1894*	Mrs. M. M. Higgins	Miss J. A. Whittam	Museus School, 8, Rosemead Place, Ottanmon Gardens.
Comilla (Tripurah).	The Tatwagyana Sabha T. S.	26-5-1889	Rajkumar Navadvipohan- dra Dev Varman Bahadur	Babu Ohandra Kumar Guha.	Sheridabad, Collectorate, East Bengal.

* Became attached to the Indian Section T. S. in 1898.

Conjeeveram	... The Satyavrata T. S. ...	2-11-1897	Mr. N. Venkata Raghava Iyer.	Mr. G. S. Abboyi Nayadu ...	Retired Sub-Assistant Inspector of Schools, Conjeeveram.
Coondapur	... The Coondapur T. S. ...	27-3-1902	Mr. B. Vaikunta Baligar...	Mr. B. Subba Row	Pleader, Coondapur.
Cuddalore	... The Cuddalore T. S. ...	9-1-1888	M.R. Ry. M. Tillanayakam Pillai.	M.R. Ry. E. Venkata Row Garu.	Pleader, District Munsiff's Court, Cuddalore.
Cuddapah	... The Cuddapah T. S. ...	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaia Pantulu Garu, B.A., L.T.	Head Master, Municipal High School, Cuddapah.
Daltonganj	... The Daltonganj T. S. ...	24-2-1908	Raja Bhagwan Dayal	Mr. Kedarnath Datt, B.A., B.L.	Pleader, Daltonganj, Behar.
Dehra-Dun	... The Dehra-Dun T. S. ...	8-5-1892	Lala Baldeo Sing	Babu Iaban Chandra Dev, B.A.	G. T Survey Office, U.P., Dehra Dun.
Delhi	... The Indraprastha T. S. ...	1-3-1888	Rai Pyarelal Sahob	Miss L. Greiner	Rajpur Road, Civil Lines, Delhi.
Dewas	... The Besant Branch T.S. ...	9-3-1908	Mr. Gangadhar N. Sastri, M.A.	Mr. Narayan Mahadev Desai	Pres., Supdt., State Education, Dewas.
Dharwar	... The Tatvanveshana T.S. ...	22-10-1902	Mr. B. C. Basaya	Mr. G. A. Subramanya Iyer.	Clerk, Stationery Stores, S.M.Ry., Dharwar.
Dhulia	... The Dhulia T. S. ...	25-3-1904	.....	Mr. Ramchandra Narsingh Ramesingh	Nazir, Dhulia, Dist. Khandesh.
Diamond Harbour.	... The Ganga Sagur T. S. ...	20-1-1904	Mr. Chundra Kumar Ghose.	Mr. Sarada Prasad Dutt	Mukhtar, Sub-Division, Diamond Harbour.
Dindigal	... The Dindigal T. S. ...	9-3-1884	Mr. L. A. Vengusami Iyer	Mr. K. Kuppussami Iyer	High Court Vakil, Dindigal.
Dodballapore	... The Dodballapore T. S. ...	4-9-1905	Mr. H. Soora Sastri	Mr. D. Kongadiappa	Pleader, Dodballapore.
Durbhanga	... The Durbhanga T. S. ...	25-4-1888	Babu Jagadish Chandrasen	Babu Hari Bansi Sahay	Pleader, Loheria Sarai, Durbhanga.
Edamantal	... The Sri Ram Chandra Lodge T. S. ...	31-10-1905	Mr. M. R. Vijaya Bagavalu Naidu Garu.	Mr. L. Subramaniam.	Edamantal eta Shiyali, Tanjore Dist.
Ellore	... The Gupta Vidya T. S. ...	7-10-1887	.....	Mr. S. Sitaramaiah, B.A., B.L.	Pleader, Ellore.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Enangudy	The Sri Krishna Lodge.	22-3-1904	Mr. V. Ramachandra Naidu Garu.	Mr. N. Sreemivasa Naidu Garu.	Enangudy, Tanjore.
Ernaculam	The Ernaculam T. S.	11-1891	Mr. T. C. Krishna Menon.	Mr. P. Govinda Menon	Ernaculam.
Etawah	The Etawah T. S.	17-10-1901	Babu Meli Lal	Babu Dharna Narayan	Vakil, Etawah.
Ettaiyapuram	The Ettaiyapuram T. S.	9-7-1908	Raja Jagaveerama Venkateswara	Mr V. C. Rangaswami Iyengar.	Head Master, Raja's High School, Ettaiyapuram.
Fatehgarh	The Gnana Marga T. S.	17-1-1885	Mr. F. T. Brooks	Babu Anand Behari Lal	Vakil, Fatehgarh, U. P.
Ferozepur	The Ferozepur T. S.	24-8-1901	Babu L. Ram Lal	Pt. Bishen Das	English Teacher, Govt. School, Ferozepur.
Ghazipore	The Ghazipore T. S.	2-11-1883	Rai Bahadur Gagan Chandra Roy.	Babu Baijnath	Munsiff, Ghazipore.
Giddalore	The Giddalore T. S.	1-11-1904	Mr. C. Shanka Narayan Row	Mr. D. Kassi Reddy	Landlord, Giddalore.
Gooty	The Gooty T. S.	13-12-1883	Mr. A. S. Ponnuswami Iyer	Mr. M. Subba Row	Pleader, Gooty.
Gorakhpur	The Sarva Hitakari T. S.	7-6-1883.	Dr. Jageshwar Rai	Babu Ayodhya Das	Bar-at-Law, Gorakhpur.
Gudivada	The Gudivada T. S.	20-12-1898	.....	Mr. T. G. Krishnamurty	T. S. Gudiwada.
Gulbarga	The Gulbarga T. S.	15-3-1906	.....	Mr. Keshava Gopal Padalkar	Teacher Govt. High School, Gulbarga.
Guntur	The Krishna T. S.	17-5-1882	Mr. G. Suryanarayana Row	Mr. P. Sanjivayya	Sub-Registrar, Guntur, Dist. Krishna.
Guruvayur	The Guruvayur T. S.	24-2-1906	Mr. Kunjunni Rajah	Mr. P. M. Subramania Iyer.	Guruvayur, N. Malabar.
Gya	The Gya T. S.	17-11-1882	Babu Baij Nath Singh	Mr. Nilkanta Sahay	Pleader, Gya, Behar.

Habiganj	The Habiganj T. S. ...	25-9-1897	....	Babu Sudarsana Das, B.A., Pleader, Habiganj, Assam.
Hadala	The Hadala T. S. ...	30-6-1902	Darbar Sri Wala Vajsur Valera.	B.L. Mr. Anandrai Ranochoddas P. O. Hadala, near Kunikonav, Bombay.
Hindupore	The Hindupore T. S. ...	30-5-1906	Mr. P. Venkatachari ...	Sanitary Inspector, Hindupore.
Hoogly	The Hoogly T. S. ...	2-2-1900	Babu Shyama Das Mukerjee, M.A.	Dr. Prasad Das Mullick, M.B., Druggist's Hall, Chinsurah.
Hochiarpore	The Satsanga T. S. ...	23-9-1903	....	Mr. L. Ajudhya Prasad, M.A. Pleader, Chief Court, Hochiarpore.
Hospet	The Hospet T. S. ...	10-6-1904	Mr. Adoni Bhima Rao ...	Pleader, Hospet.
Hubli	The Hubli T. S. ...	15-3-1904	Mr. S. R. Koppikor ...	Asst. Acct. and Clerk, Loco-Suptd.'s Office, Hubli.
Hyderabad (Deccan).	The Hyderabad T. S. ...	17-12-1882	Mr. Dorabji Dossabhoj ...	Chedder Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	The Brahma Vichara T. S.	25-2-1901	Mr. Khanchand Prataprai, B.A.	Training College, Hyderabad, Sind.
Jammoo	The Banbir Pratab T. S.	18-1-1901	Rai Sahib Dewan Daya Kishen Kaul.	Private Secretary's Office, Srinagar.
Jaynagar	The Radhaballav Lodge T. S.	6-8-1905	Babu Ramdas Banerjee, B.A.	Zamindar, Mofjilpore, Jaynagar P.O., 24-Pergannas
Jhansi	The Sattya Prakash T.S.	4-6-1904	Babu Hur Narayan ...	Forest Department, Jhansi.
Jiaganj	The Jiaganj T. S. ...	21-9-1906	Babu Sri Medhav Chatterji.	Jiaganj, Murshidabad.
Jodhpur	The Bessant Lodge T. S.	21-6-1903	Pt. Niranjanath Garth a Reva.	Head Clerk, Customs Office, Jodhpur.
Jullundur	The Tatvagyan Pracharini T. S.	18-11-1893	Sardar Kumar Pratap Singh (of Kapurthala).	2nd Clerk, Office of Inspector of Schools, Jullundur, Punjab.
Junagad	The Junagad T. S. ...	10-3-1903	Mr. J. Scott, M.A., Bar-at-Law.	Nagarwada, Junagad.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kandukur	The Saraswathi Lodge T. S.	2-2-1905	Mr. N. Somanna Iyer	Mr. K. Veeraraghaviah	Clerk, Tahsildar's Office, Kandukur, Nellore District.
Kanigiri	The Olcott T. S.	18-12-1890	Mr. P. Venkatappayya	Mr. P. Sankaraya	Taluk Gurnasta, Kanigiri.
Karachi	The Karachi T. S.	21-12-1886	Mr. Purushottam Amarshi	Mr. Showkatrai Assumal	Bunder Road, Karachi.
Karkul	The Karkul T. S.	20-3-1901	Mr. K. Subraya Kamath	Mr. K. Lakshmana Pai	Pleader, Karkul.
Karnal	The Brahma Vidya Pracharini T. S.	6-3-1905	Babu Nihal Singh	Pandit Basant Lal	Pleader, Karnal.
Karrikal	The Sri Punitha Lodge T. S.	31-8-1904	Mr. S. Vythyalingham Mudr.	Mr. A. Nammalwar Iyah	Vadamari Kadu, Karrikal, French India.
Karur	The Karur T. S.	30-1-1886	Mr. T. Padmanabha Iyer	.....	Pres., Pleader, Karur.
Kasargod	The Kasargod T. S.	5-4-1902	Mr. K. P. Achyutayya	.....	Pres., Sub-Registrar, Kasargod.
Kavali	The Kavali T. S.	2-12-1901	.....	Mr. V. Rama Row.	Pleader Kavali.
Kidderpore	The Kidderpore T. S.	24-1-1906	Mr. Brojgopal Goswami.	Mr. Sudhika Chandra Pal	Mudially Garden Reach P. O., Calcutta.
Kishengarh	The Kishengarh T. S.	11-12-1908	.....	Dr. Onkar Singh Powar, L.M.S.	Asst. Surgeon, Kishengarh.
Kodakanal	The Kodakanal T. S.	3-6-1905	Mr. S. Sitarasmiar, B.A.	Mr. G. Negarsjan	3rd Asst., The Solar Physics Observatory, Kodakanal.
Koilkandangudi	The Skanda Lodge T. S.	24-2-1908	Mr. K. R. Sundaram Pillai.	Mr. T. V. Swaminatha Mudr.	Thrukottaram, <i>via</i> , Peralam, S. I. By.
Kolar	The Kollahala T. S.	27-7-1905	Mr. S. A. Babu Row	Mr. M. S. Ramachariar	Pleader, Kolar, Mysore.
Kottayam	The Gantom Lodge T. S.	2-11-1908	Mr. S. Kalyanarama Iyer.	Mr. P. S. Sadasiva Iyer, B.A.	Teacher, M. T. Seminary, Kottayam.

Krishnagpur	... The Nuddea T. S. ...	9-11-1882	Mr. Narahari Mukerjee ...	Mr. Chandra Ehusan Chakravarty.	Retired Deputy Magistrate, Krishnagpur.
Kultalai	... The Kultalai T. S. ...	9-10-1900	.....	Mr. B. S. Ramaswami Iyer.	Pleader, Kultalai.
Kumbakonam	... The Kumbakonam T. S. ...	24-8-1883	Mr. A. S. Vaidyanatha Iyer, B.A.	Mr. S. Raja Ramaier	Municipal Secretary, Kumbakonam.
Kurnool	... The Satkalatobepa T.S. ...	12-12-1888	Mr. T. Chidambara Row.	Mr. A. Ranganatham Mudr.	Sub-Magistrate, Kurnool.
Kuttaparamba	... The Daksha Lodge T. S. ...	29-10-1906	Mr. P. Narayana Nair B.A.	Mr. K. Kunhiraman Nambiar.	Pleader, Kuttaparamba.
Lahore	... The Lahore T. S. ...	7-7-1887	Sirdar Umrao Singh Mijithia.	Dr. Balakrishna Kaul	Lahore.
Lalgudi	... The Srimati Lodge T.S. ...	3-6-1908	Mr. V. L. Subramania Iyer.	Mr. V. S. Ramachandra Iyer.	Lalgudi, Trichi. Dt.
Lucknow	... The Satya Marga T. S. ...	27-7-1882	Pt. Suryanarayan Bahadur.	Babu Narottam Das	Makbulganj, Lucknow.
Ludhiana	... The Ludhiana T. S. ...	16-10-1891	Mr. Choukash Ramchand.	Mr. Raghaveshwar Bhattacharya.	Clerk, Civil Surgeon's Office, Ludhiana.
Madanam	... The Anjaneya Lodge T.S. ...	24-2-1908	Mr. G. Narayanaswamy Iyer.	Mr. P. B. Krishnamachary.	Kannikaniar Koil, Madanam B. O., Tanjore Dt.
Madanapalle	... The Jignasa T. S. ...	6-11-1891	Mr. B. Giri Row, B.A. ...	Mr. B. Seebagiri Row	Pleader, Madanapalle.
Madras	... The Madras T. S. ...	27-4-1882	Mr. V. Sundararamiah ...	Mr. W. A. Krishnamachariar.	Clerk, Board of Revenue, No. 79 Corral Merchants Street, Madras.
Madura	... The Madura T. S. ...	14-1-1888	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Malegaon	... The Malegaon T. S. ...	13-2-1897	Rao Bahadur Krishna Rao Jai Rao Gupta.	Mr. Bhargav Bhiksaji Mulay.	Pleader, Malegaon.
Mangalore	... The Mangalore T. S. ...	13-8-1901	.....	Mr. O. V. Nanjundaya	District Munsif, Mangalore.
Manjiri	... The Narayana Lodge T. S. ...	11-12-1903	Mr. M. B. Sundram Iyer, B.A., B.L.	Mr. M. V. Eswara Iyer	Manjiri.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mannargudi	The Mannargudi T. S.	29-2-1891	Mr. S. Sadagopa Mudaliar	Mr. M. V. Dasaratha Ramier.	Taluk Office, Mannargudi.
Markapur	The Kesava Samajam Lodge T. S.	3-5-1900	Mr. S. Srinivasa Row, B.A.	Mr. Y. Krishnamachariar ...	Pleader, Markapur.
Masulipatam	The Masulipatam T. S.	13-10-1887	Mr. Kota Ananda Row Pantulu.	...	Pres., Head Clerk, Collector's Office, Masulipatam.
Mayavaram	The Māyavaram T. S.	24-8-1883	Mr. T. A. Narasimha Charti, B.A., B.L.	Mr. T. Subramaniya Iyer ...	Teacher, Municipal High School, Māyavaram.
Meerut	The Meerut T. S.	27-2-1882	Pandit Rama Prasad, M.A.	Dr. L. C. Bejjal.	Medical Practitioner, Meerut.
Meiktila (Burma)	The Meiktila T. S.	25-3-1903	Mr. K. B. Mukerjee, B.A., B.L.	Mr. Maung Po Hla	Head Judicial Clerk, Deputy Commr.'s Office, Meiktila.
Midnapur	The Midnapur T. S.	17-5-1883	.....	Babu Ishan Chandra Singha.	Pleader, Midnapore.
Mirzapur	The Vendyeshuri Lodge T. S.	24-3-1904	...	Babu Mohendra Nath Gangoli.	Pleader, Wellesleygunj, Mirzapore.
Molkalmuru	The Molkalmuru T. S.	1-3-1901	Mr. V. Srinivasa Iyer ...	Mr. M. Venkata Rao ...	Landholder, Molkalmuru.
Monghyr	The Monghyr T. S.	23-7-1887	.....	Babu Chedi Prasad Choudhury.	Pleader, Monghyr.
Moradabad	The Santidaya Lodge T. S.	28-5-1904	Mr. Thakur Sanker Sing Bhupji.	Mr. Lala Ram Sarup	Clerk, Loco. Office, Moradabad.
Morvi	The Morvi T. S.	24-1-1908	H.H.T.S. Waghji Thakur Sahab.	Mr. P. M. Patel, B.A.	Supdt. of Education, Morvi, Kathiawar.
Motihari	The Motihari T. S.	12-2-1896	Babu Surendra Nath Mazumder.	Babu Nando Lal Bhatta-charjee, M.A., B.L.	Pleader, Motihari, Dt. Champaran.

Muddebihal ...	The Muddebihal T. S. ...	30-8-1902	Rao Saheb D. A. Idgunji.	Rao Saheb A. J. Despande...	Govt. Pleader, Muddebihal.
Multan ...	The Multan T. S. ...	22-12-1896	Rai Bahadur Lala Harichand.	Pandit Bal Makund Trikha, B.A., LL.B.	Municipal Fund Clerk, Multan City.
Muttra ...	The Muttra T. S. ...	20-2-1891	Pt. Jai Narain Upamanyu.	Dr. Ramji Mnl, L.M.S. ...	Medical Hall, Muttra City.
Muzaffarpur ...	The Muzaffarpur T. S. ...	18-1-1890	.....	Babu Baghunandan Prasad Sarma.	Silout P. O., Muzaffarpur.
Mysore ...	The Mysore T. S. ...	6-10-1896	Mr. A. Mahadeva Sastri.	Mr. A. Venkatesiah ...	Asst. Master, Maharajah's College, Dewan's Road, Mysore
Nadied ...	The Gopal Krishna T.S. ...	10-6-1901	Mr. R. B. Lalubhai Parikh	Dr. Ram Singh Debi Singh.	Senior Grade, Hospital Assistant, Nadied.
Nagpur ...	The Nagpur T. S. ...	7-11-1885	Pt. Piare Lal	Pandit Vishnu Vinsayak Tikekor.	Sitaboldi, Nagpur.
Naini Tal ..	The Kurmanchal T. S. ...	21-11-1888	Pt. Mathura Dutt Pande, LL.B.	Babu Hira Lal	Clerk, Allahabad Bank, Ltd., Naini Tal.
Namakal ...	The Namakal T. S. ...	22-12-1897	Mr. S. Sundara Aiyer ...	Mr. N. V. Anantaram Aiyer.	Pleader, Namakal.
Nandalur ...	The Nandalur T. S. ...	12-9-1900	Mr. P. Gopalakrishnaya ..	Mr. C. Seshachela Aiyer ...	Pleader, Nandalur, Cuddapah Dt.
Nanded ...	The Nanded T. S. ..	29-6-1905	.....	Mr. Chhotalal Motilal Bakshi.	Vid Ankaleshwar, Nanded B. B. and C. I. Ry.
Narasaravupet ...	The Narasaravupet T.S. ...	28-2-1892	.....	Mr. K. Viyyanna Sastri ...	Pleader, Narasaravupet.
Narasapur ..	The Vasishtha T. S. ...	11-10-1901	Mr. V. B. Lakhminarasimha Sastri.	Mr. A. Tryumbakam ...	Pleader, Narasapur.
Narsari ...	The Narsari T. S. ...	7-12-1901	Mr. Jamsotji Byramji Vinadala, G. M. C.	Mr. Byramji A. Randella, B.A., LL.B.	Pleader, Narsari.
Negapatam ...	The Sundara Lodge T.S. ...	12-8-1883	Mr. V. K. Desikachariar.	Mr. G. Sambasivaier ...	Pleader, Negapatam.
Nellore ...	The Nellore T. S. ...	7-5-1882	Mr. G. Kodandaramanjulu Nayadu.	Mr. N. I. Venku Aiyer ...	Raja's High School, Nellore.
Neyyattinkara ...	The Aswathams Lodge T. S.	24-1-1908	Mr. Harihara Iyer ...	Mr. N. B. Parameshwara Iyer.	Krishnapuram Street, Neyyattinkara.

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Nilambar	The Nilambar T. S. ...	12-9-1904	Mr. T. Manavikraman ...	Mr. P. K. Kunhiraman Me- non.	Nilambar.
Nilphamari	The Nilphamari T. S. ...	14-5-1892	Babu Jankinath Biswas.	Babu Rajani Kantha Sirkar.	Pleader, Nilphamari, Dt. Rungpore.
Noakhali	The Noakhali T. S. ...	26-12-1886	Mr. Kartik Chandra De ...	.....	Pres., Noakhali.
Ongole	The Ongole T. S. ...	1891	Mr. K. Lakshmi Nara- singa Rao.	Mr. B. Lakshmi Narain Rao.	Pleader, Ongole.
Palakurichi	The Sri Varada Lodge T. S.	24-2-1908	Mr. C. Dorasami Naidu...	Mr. G. Ramiah Naidu ...	Palakurichi B. O., Tanjore Dt.
Palamcottah	The Palamcottah T. S. ...	3-10-1905	Mr. Dharmaranga Raja ...	Mr. S. K u m a r a s w a m y Reddiar.	Vakil, Palamcottah.
Palghat	The Malabar T. S. ...	11-12-1882	.....	S. Veeraraghava Iyer ...	Sagaripuram, Palghat.
Palkonda	The Palkonda T. S. ...	4-12-1901	Mr. V. Suryanarayan Pantulu.	Mr. B. Chidambaraswami ...	Pres., 2nd Clerk, Sty. Magis- trate's Office, Palkonda.
Paramakudi	The Paramakudi T. S. ...	9-2-1885	Mr. T. V. Kothandaram Iyengar.	Mr. M. E. Sundara Rajam Iyer.	Vizagapatam Dt. Paramakudi.
Parvatipur	The Parvatipur T. S. ...	22-3-1901	Mr. M. Venkanna Pantulu.	Mr. S. Sithapathy Pantulu.	Overseer and Commissioner, Parvatipur.
Patukota	The Patukota Lodge T. S.	27-6-1898	Mr. T. L. Venkoba Rao	Mr. S. Krishnaswamy Iyer.	Pleader, Patukota.
Peddapuram	The Sri Krishna T. S. ...	1-6-1901	Mr. C. V. R. Iyengar ...	Mr. S. Velu Mudaliar	Pleader, Peddapuram, Godavari Dt.
Penukonda	The Penukonda T. S. ...	7-12-1893	Mr. H. Narayan	Mr. H. Sama Rao	Clerk, Dt. Registrar's Office, Penukonda.
Periyakulam	The Periyakulam T. S. ...	17-2-1894	Mr. V. Ramabhadra Naidu	Mr. R. Sundara Rajam Iyer	Theosophical Society, Peri- yakulam.
Peshawar	The Peshawar T. S. ...	24-2-1908	Sirdar Rup Singh	Lala Dwaraka Lal	Office of Inspector-General of Police, Peshawar.

Pollachi	... The Pollachi T. S. ...	18-6-1888	Mr. M. B. Kalingaroyar ..	Mr. T. N. Subbaiyar	... Head Master, Board Secondary School, Pollachi.
Ponani	... The Trikairi Lodge T. S.	1-12-1902	Mr. P. V. Doraswami Iyer.	Mr. V. Anantakrishna Iyer	... Clerk, Taluk Office, Ponani.
Poona	... The Poona T. S. ...	25-1-1882	Khan Bahadur Naroji Dorabji Khandalwala.	Mr. Rajana Linga	... Pleader, Malcolm Tank Road, Poona.
Prodattur	... The Prodattur T. S. ...	15-11-1893	.....	Mr. T. K. Ananta Chariar	... Sub-Registrar, Prodattur.
Purnea	... The Purnea T. S. ...	20-5-1902	.....	Babu Chhathu Lal	... Clerk, Collector's Office, Purnea
Puttur	... The Sarada Lodge T. S.	6-1-1902	Mr. M. Laxman Row ..	Mr. B. Mangesh Row	... 2nd Grade Pleader, Puttur.
Quetta	... The Quetta T. S. ...	31-10-1905	Mr. Chimandass Bulchand.	Khan Sahib Ardesbir D. Markar.	... Honorary Magistrate, Quetta.
Quilandy	... The Quilandy T. S. ...	29-10-1906	Mr. K. Gopala Menon ..	Mr. V. S. Narasimha Iyer .	... Pleader, Quilandy, Madras.
Quilon	... The Kanwa T. S. ...	7-10-1903	.....	Mr. V. Natesa Sastry	... Dt. Court Vakil, Quilon, Travancore.
Rajpur	... The Rajpur Lodge T. S.	6-3-1903	Mr. Devendra Nath Choudhuri.	Mr. Cbotilal	... Pleader, Rajpur.
Rajahmundry	... The Rajahmundry T. S.	7-10-1887	.....	Mr. K. Keshava Rao	... c/o Mr. K. Rambraman, Pleader.
Rajkot	... The Rajkot T. S. ...	21-3-1899	Major W. B. Beale	Mr. H. Narsing Rao	... Coronation Garden, Rajkote Civil Station, Kathiawar.
Ramnad	... The Ramnad T. S. ...	25-5-1904	.....	Mr. E. Srikalhasatri Iyer	... Pleader, Ramnad.
Ranchi	... The Chota Nagpore T. S.	12-10-1889	Rai Nana Krishna Roy Saheb.	Mr. Pach Kouri De	... Govt. Pleader, Ranchi.
Rangoon (Burma)	... The Rangoon T. S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., I.C.S.	Mr. M. Subramania Iyer	... Olcott Lodge, 21-49th St., Rangoon.

T. B. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon (Burma).	The Irawadi T. S. ...	20-8-1901	Mr. C. Rangaswami Munda- liar.	Mr. K. G. Manicka Mudaliar.	Currency Office Rangoon.
Do. ...	The Shavai Daigon T. S. ...	15-11-1899	Mr. Maung Po Thine ...	Mr. Maung Aung Min ...	49th St., Pazundaung, Ran- goun.
Ranipet	The Ranipet T. S. ...	25-3-18 98	Mr. S. C. Srinivasachari.	.....	Pres., Pleader, Ranipet, N. Arcot.
Rawalpindi	The Rawalpindi T. S. ...	1-10-1901	.....	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rishra	The Rishra T. S. ...	17-1-1905	Babu Tincouri Mukerjee...	Babu Kehetra Nath Shanne.	Rishra, Dt. Hugly.
Saharanpur	The Fraternity T. S. ...	27-4-1904	Dr. Upendranath Banerjee.	Babu Brij Behari Lal ...	Pres., Private medical Prac- titioner, Saharanpur.
Saidapet	The Shrikrishna Lodge T. S. ...	21-8-1901	Mr. M. Bhaabica Charlu.	Mr. P. Jeeyar Naidu ...	Manager, Dt. Board Engr.'s Office, Saidapet.
Salem	The Salem T. S. ...	13-11-1897	Mr. M. Venkata Row, B.A., B.L.	Mr. N. Anantha Narayana Sastri.	3rd Asst., College, Salem.
Sangrur	The Sangrur T. S. ...	2-10-1896	Babu Raghunath Das ...	Mr. Shahzad Singh ...	Translator, Foreign Office, Sangrur, Jind State.
Sassaram	The Sassaram T. S. ...	21-2-1908	Mr. A. Ganesh Prasad ...	Mr. Harihar Prasad ...	Pleader, Sassaram, Behar.
Satur	The Satur T. S. ...	27-8-1897	.....	Mr. M. V. Bhagwantha Rao.	Pleader, Satur, Dt. Tinne- vely.
Secunderabad	The Secunderabad T. S. ...	25-12-1882	Mr. Besonji Aderji ...	Mr. Kavashah Eduji ...	Pleader, Station Road, Secunderabad, Decan.
Serampur	The Serampur T. S. ...	28-8-1902	Babu Kajendralal Go- swami.	Babu Hemchandra Mukerjee	Mukerjeepara, Serampur, District Hugly.
Shimoga	The Durvasa Lodge T. S. ...	10-4-1905	Mr. S. Sektaramiyah ...	Mr. S. R. Balakrishna Rao, B.A., I.L.B.	Advocate, Shimoga.
Sikkil	The Gnana Sambandha Lodge T. S. ...	24-1-1908	Mr. S. A. Natasa Mooda- liar.	Mr. T. Jotiprassadam Al- kondar.	Signaller G. T. D., Sikkil, Tanjore.

Simla	The Himalayan Esoteric T. S.	18-8-1884	.....	Babu Atma Ram	...	D. G. Army Remount Dept., Simla (Punjab)
Sivaganga	The Sivaganga T. S.	{ 20-4-1897 18-7-1904	Mr. P. S. Anantanarayana Sastry.	Mr. M. S. Ganessa Iyer, B.A., B.L.	High Court Vakil, Sivaganga.	
Sompel	The Kodanda Ramaswami Lodge T.S.	30-7-1901	.....	Mr. K. Jagannatha Pantulu.	Pleader, Sompel.	
Srinagar	The Kashyappa T. S....	30-9-1900	.....	Mr. Seth Byramji Buttonji Saklot.	Srinagar, Kashmir.	
Srivaikuntham	The Agasthia T. S. ...	30-7-1897	Mr. K. V. Srinivasa Iyer.	Mr. S. Y. Ponnambalanatha Mudaliar.	Pleader, Srivaikuntham.	
Sukkur	The Sukkur T. S.	31-3-1908	Mr. Mahtabsingh Advane	Mr. K. Hassanand Keswani	Pleader, Sukkur, Sind.	
Sultanpore	The Sultanpore T. S. ...	19-4-1905	Babu Ram Bux	.....	Pres., Vakil, Sultanpore, Oudh.	
Surat	The Sanatan Dharma Sabha T. S.	23-4-1887	Mr. Manekial Nazindas...	Mr. N. F. Udhanvala	Kelapith, Surat.	
Tamiluk	The Tamralipti T. S. ...	30-3-1889	Babu Durgaram Bose	Babu Basant Kumar Sarkar	Pleader, Tamiluk.	
Tanjore	The Tanjore T. S. ...	23-8-1883	Mr. T. N. Ramschandra Iyer.	Mr. T. Sadasiva Row B.A., B.L.	High Court Vakil, Tanjore.	
Tanuku	The Tanuku T. S. ...	20-9-1901	Mr. Varadarajulu Naidu...	Mr. P. Sitaram Row	Pres., Pleader, Tanuku.	
Tellicherry	The Tellicherry T. S. ...	28-4-1902	Mr. J. Sreenivasa Iyer, B.A.	Mr. K. V. Vaidyanath Aiyer, B.A.	Teacher, Brenen College, Tellicherry.	
Tenali	The Tenali T. S. ...	3-3-1900	Mr. C. V. Subramanyam Gann.	Mr. L. Sangameshwar Row.	Pleader, Tenali, District Guntur.	
Tindivanam	The Tindivanam T. S....	2-7-1900	.....	Mr. V. Muthuswami, B.A.	2nd-Grade Pleader, Tindivanam.	
Tinnevelly	The Tinnevelly T. S. ...	4-10-1881	Mr. A. Sundara Sastriar	Mr. S. Ramschandra Sastrri	1st Asst. Record-keeper, Dist. Court, Tinnevelly.	
Tirukoilur	The Tirukoilur T. S. ...	7-8-1900	Mr. C. V. Naryanaswamy Iyer.	.....	Pres., Pleader, Tirukoilur, South Arcot Dist.	
Tirupati	The Srinivasa Lodge T. S.	7-4-1898	Mr. V. Seetha Iyer	Mr. S. Ethirajulu Naidu	Pleader, Tirupati.	
Tirur	The Tirur T. S. ...	7-10-1894	.....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.	
Tiruvalur	The Tiruvalur T. S. ...	28-2-1898	.....	Mr. T. K. Ramaswamy	2nd-Grade Pleader, Tiruvalur, Tanjore District.	

T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Trichinopoly	The Trichinopoly T. S. ...	28-8-1898	Mr. M. S. Parthasarathy Iyengar.	Mr. K. V. Ramakrishna Iyer.	Pleader, Trichinopoly, Fort. Trichur.
Trichur	The Trichur T. S. ...	7-11-1902	Mr. A. Kittunni Menon...	Mr. N. Sankunni Warier B.A.	
Triplicane	The Parthasarathy Lodge T. S.	11-2-1898	Mr. R. Satagopachari B.A., B.L.	Mr. C. S. Swaminatha Mudaliar.	18 Venkatachalam Mudaly Street, Triplicane.
Trivandrum	The Trivandrum T. S. ...	31-7-1898	Mr. B. S. Narayana Swamy Iyer, B.A.	Mr. S. Muthusami Iyer ...	High Court Vakil, Trivandrum.
Tumkur	The Lakshmi Kantha Lodge T. S.	19-7-1905	Mr. D. Vasudeviah ...	Mr. C. N. Venkata Rao ...	1st Grade Pleader, Tumkur.
Tuticorin	The Therumanthura Lodge T. S.	13-4-1904	Mr. T. S. Ramaswami Iyer	Mr. A. Subramania Iyer ...	Dt. Court Vakil, Tuticorin.
Udaipore	The Udaipore T. S. ...	29-6-1905	Babu Madan Mohan Lal...	Babu Raghube Dayal, B.A.	Fonjdar (Magistrate), Udaipore.
Udipi	The Udipi T. S. ...	13-12-1901	Mr. A. Devappa Punja B.A., B.L.	Mr. V. Lukahman Row ...	Head Master, L. F. Middle School, Udipi.
Ukkadai	The Ukkadai T. S. ...	27-8-1908	Mr. A. Annaswami Thever.	Mr. N. Swaminatha Pillai.	Ukkadai, Tanjore Dist.
Uttarparah	The Uttarparah T. S. ...	7-3-1903	.....	Babu Sukumar Mukerjee ...	Ram Sita Ghat, Bhudra Kali Dt.
Valakkarai	The Sri Ranga Lodge	24-2-1908	Mr. E. P. Purushottama Naidu.	Mr. M. S. Subba Mudaliar.	Valakkarai, Kaliyur B. O., via Negapatam.
Vallvalam	The Mahadeva Lodge T. S.	4-4-1908	Mr. P. M. Desikar ...	Mr. S. Somasundaram Chettiar	Valivalam B. O., Tanjore Dt.
Vayalped	The Vayalped T. S. ...	12-9-1906	Mr. O. Narayana Reddi.	Mr. B. Bhujanga Row. ...	Vayalped, Dist. Cuddapah.
Vedaraniem	The Vedavichara Sabha	4-7-1896	.....	Mr. N. Pichai Pillai ...	Retired Tahildar, Vedaraniem.
Vellore	The Vellore T. S. ...	21-4-1864	Mr. A. Seebachala Moodaliar.	Mr. V. Nodamuni Moodaliar.	Retired Sub-Assistant Inspector, Vellore.
Vinukonda	The Vinukonda T. S. ...	4-9-1905	Mr. G. Lakshmi Narayan Pantulu.	Mr. A. V. Appu Row ...	Head Master, L. F. Middle School, Vinukonda.

Visagapatam	... The Visagapatam T. S.	23-9-1887	Mr. P. T. Srinivasa Iyengar.	Mr. U. Appala Narasiah Naidu Garu.	Hospital Asst., Visagapatam
Visianagaram	... The Vasitha T. S.	18-1-1884	Mr. K. Sambesiva Rao...	Mr. Bilkavalisami	Pres., Dt. Munsiff, Vizianagaram.
Vridhachalam	... The Vridhachalam T. S.	21-8-1900	Mr. T. A. Shanmugam Pillai.	Mr. V. Muruges Pillai	Retired Tahsildar, Vridhachalam.
Walwanad	... The Mandhate Lodge T. S.	24-1-1908	Mr. Rama Verma Valia Rajah.	Mr. K. A. Narayana Iyer	Pleader, Walwanad, South Malabar
Warangal	... The Satyavichara T. S.	30-7-1890	.....	Mr. Narayan Sesha Tirutop.	Asst. Teacher, Govt. School, o/o Station Master, Kazipet, N.G.S. Ry., Warangal.
Yellamanchelli	... The Sarvasiddhi T. S.	23-4-1901	Mr. G. V. Chalapathi Rao.	Mr. K. V. Ramaniah Pentulu.	Tahsildar, Yellamanchelli.
...	Bowringpet Centre (Universal Success).	...	Mr. G. Shauna Row	Mr. T. M. Ramachandra Row.	Pleader, Bowringpet, Kolar.
...	Buxar Centre	...	.....	Babu Kalika Prasad Singh.	Shanipatti, Buxar.
...	Gopalgunj Centre	...	Mr. Jotindra Nath Sen	Mr. Beni Madhab Barat	Pleader, Gopalgunj, Saran.
...	Koduvayur Centre	...	.....	Mr. P. S. Krishnan Kutty Gurnkal.	Landlord, Koduvayur, N. Malabar.
...	Kristipade Centre	...	Mr. A. Ramadasappa	Mr. B. Krishna Row	Kristapade, Gooty Taluq.
...	Muzaffernagore Centre	...	.....	Mr. Jaganath Prasad	c/o Babu Jai Lal, Muzaffernagore.
...	Nawada Centre	...	.....	Mr. Madho Lal	Govt. Estate Clerk, Nawada, Gya.
...	Nizamabad Centre	...	.....	Mr. B. Govindacharya	Asst. Acot., Dt. Engr.'s Office, Nizamabad, Nizam's Dominions.
...	Patna City Centre	...	Khan Bahadur Sarfaraz Hussainkhan.	Babu Siva Narayan Lal Chowdhury.	Jhanganj, Patna City.
...	Samastipore Centre	...	.....	Mr. Girwardhar, B.A., L.L.B.	Pleader, Samastipore.
...	Tekari Centre	...	Babu Ramdhan Lal	Babu Raghunath Sen Singh.	Drawing Teacher, Raj School, Tekari (Gya).

Address : Jehangir Sorabji, General Secretary, Benares City, U. P., Cable Address, "Besant, Benares."

DORMANT BRANCHES—T. S. IN INDIA.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Alatur	The Alatur T. S.	12-9-1902	Bulandshahar	The Baron T. S.	1887*
Almora	The Tatwabodhini Sabha T. S.	3-8-1893	Burdwan	The Brahma Vidya Lodge T. S.	3-6-1883
Arcot	The Arcot T. S.	18-7-1884	Calcutta	The Ladies T. S.	1882*
Aryalur	The Krishna T. S.	30-10-1900	Chakdighi	The Chakdighi T. S.	4-5-1883
Bansberia	The Aryan Lodge T. S.	12-2-1900	Chittagong	The Chittagong T. S.	7-9-1887
Barakhar	The Sadhusanga T. S.	1892*	Cuttack	The Cuttack T. S.	9-4-1901
Balaram	The Balaram T. S.	25-12-1882	Dacca	The Dacca T. S.	13-3-1883
Beauliah	The Rajshahaye Harmony T. S.	20-7-1883	Dharampore	The Ramajayanti T. S.	17-6-1898
Bettiah	The Bettiah Centre T. S.	6-2-1900	Dharampuri	The Dharampuri Lodge T. S.	8-1-1898
Bhawani	The Bhawani T. S.	16-9-1893	Dumraon	The Dumraon T. S.	17-4-1883
Bhimayaram	The Bhimayaram T. S.	13-12-1901	Erode	The Erode T. S.	1900*
Bilaspore	The Bilaspore T. S.	27-5-1903	Gujranwalla	The Gujranwalla T. S.	24-12-1884
Bhiwani	The Bhiwani Centre T. S.	27-12-1901	Guntur	The Sadvichara T. S.	10-1891

Hajipur	...	The Hajipur T. S.	...	15-3-1899	Karail	...	The Narail T. S.	...	30-9-1888
Harur	...	The Harur T. S.	...	6-11-1900	Nasik	...	The Nasik T. S.	...	1891*
Hoshangabad	...	The Normada T. S.	...	7-11-1885	Ottapalam	...	The Ottapalam T. S.	...	14-10-1902
Howrah	...	The Howrah T. S.	...	25-5-1888	Ootacamund	...	The Dodabetta T. S.	...	17-9-1883
Jubbulpur	...	The Bhirgu Khetra T. S.	...	29-5-1893	Oral	...	The Oral T. S.	...	14-9-1886
Jalpaiguri	...	The Jalpaiguri T. S.	...	5-6-1869	Pahartali	...	The Mahamuni T. S.	...	1887*
Jand	..	The Jand Centre T. S.	...	1894*	Pakur	...	The Pakur T. S.	...	1891*
Jessore	...	The Tatvajnana Sabha T. S.	...	29-3-1888	Palni	...	The Palni T. S.	...	15-10-1897
Jeypur	...	The Jeypur T. S.	...	22-2-1882	Pondicherry	...	The Pondicherry T. S.	...	1-10-1883
Karwar	...	The N. Canara T. S.	...	7-1-1888	Poonamalle	...	The Poonamalle T. S.	...	7-3-1898
Kaputhala	..	The Kaputhala T. S.	..	4-12-1888	Pursawalkum	...	The Shri Rama Lodge T. S.	...	28-1-1898
Krishnagiri	...	The Krishnagiri T. S.	...	24-12-1897	Rai Bareilly	...	The Jnanavardhini T. S.	...	18-10-1888
Kuch Behar	...	The Kuch Behar T. S.	...	1889*	Raichur	...	The Raichur T. S.	...	21-4-1901
Kurundwad	...	The Ganapati T. S.	...	1-7-1904	Rajmahal	...	The Rajmahal T. S.	...	7-10-1887
Mainpuri	...	The Mainpuri T. S.	...	3-10-1905	Ramdaspur	...	The Ramdaspur Centre T. S.	...	15-9-1899
Mandalay	...	The Mandalay T. S.	...	31-1-1902	Rayadrug	...	The Brahma Vidya T. S.	...	18-8-1898
Mombasa (E. Africa)	...	The Mombasa T. S.	..	15-5-1905	Rewah	...	The Rewah T. S.	...	...
Muddehpoorah	...	The Muddehpoorah T. S.	...	17-7-1881	Sambalpoore	...	The Sambalpoore Centre T. S.	...	17-11-1898
Nandyal	...	The Nandyal T. S.	...	30-9-1898	Searsolo	...	The Searsolo T. S.	...	28-4-1888

DORMANT BRANCHES—T. S. IN INDIA—(Continued).

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Seoni Chapra	The Seoni T. S.	27-10-1886	Tiruturaipundi	The Bilwaranya Lodge T. S.	15-7-1898
Sholapur	The Sholapur T. S.	11-12-1882	Tiruvallore (Dist. Chingleput).	The Veera Raghava Lodge T. S.	1-3-1898
Siliguri	The Siliguri T. S.	3-10-1886	Udamalpet	The Udamalpet T. S.	18-6-1888
Sitambarhi	The Sitambarhi T. S.	10-1-1906	Umballa	The Umballa T. S.	1891*
Siwan	The Siwan T. S.	22-2-1899	Yanyambadi	The Vani Lodge T. S.	16-12-1897
Srivilliputtur	The Natchiyar T. S.	6-8-1883	Villupuram	The Vasudeva T. S.	30-7-1900
Simla	The Simla Eclectic T. S.	1881*	Wai	The Wai T. S.	28-6-1899
Sholinghar	The Sholinghar T. S.	1889*	Yeotmal	The Yeotmal T. S.	3-1-1902
Srirangam	The Srirangam T. S.	12-11-1900			
Tirupatur	The Brahma Vichars Lodge T. S.	25-1-1884			

* Exact date not given.

Note.—Dormant Indian Branches are often revived, 14 have become active during this past year, and 82 remain dormant.

The T. S. in Australasia

(CHARTERED 1-1-1895.)

T. S. IN AUSTRALASIA.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelaide, S. A.	Adelaide T. S.	1898*	Mr. H. G. Olifent	Miss K. Castle	Victoria Square, West, Adelaide.
Allansford, Vic...	Edger T. S.	1906	Mr. I. A. C. Ziegler	Miss E. Ziegler	Allansford, Victoria.
Bendigo, Vic.	Bendigo T. S.	1905	Mr. I. Dyer	Mr. W. T. Williams	216, Don Street, Bendigo.
Brisbane, Q.	Brisbane T. S.	1891	Mr. R. Wisbart	Mrs. M. Mildren	School of Arts B'd'g, Ann Street, Brisbane.
Cairns, Q.	Cairns T. S.	1902*	Mr. S. Miller	Mr. G. W. Bates	Lake Street, Cairns.
Fremantle, W. A.	Fremantle T. S.	1900*	Mr. D. B. Ewart	Mrs. H. Patterson	15, Cantonment Road, Fremantle.
Hobart, Tas.	Hobart T. S.	1890	Mr. H. Benjamin	Mr. Keith Dear	Miller's Buildings, Murray Street.
Lanncoston, Tas...	Lanncoston T. S.	1900*	Miss M. W. Noble	Mrs. E. Worth	6-6a Tamar Street, Lanncoston.
Melbourne, Vic. ...	Melbourne T. S.	1891	Mr. S. Studd	Mr. C. A. Proctor	288, Flinders Street, Melbourne.
Do do ...	Ibis T. S.	1894	Mr. W. M. Buckie	Mr. A. E. Fuller	8, Garden Street, South Yarra.
Do do ...	Eastern Hill T. S.	1906	Mr. I. B. McConkey	Mrs. M. Arundel	268, Flinders Street, Melbourne.
Do do ...	Bessant Lodge T. S.	1908	Mr. H. W. Hunt	Mr. G. W. E. Dempster	168, Collins Street, Melbourne.
Perth, W. A. ...	Perth T. S.	1897	Mr. F. E. Allum	Mrs. F. Adair	W. A. B'd'g, St. George's Terrace, Perth.
Sydney, N. S. W. ...	Sydney T. S.	1891	Mr. T. H. Martyn	Mr. H. G. Harrison	182, Phillip Street, Sydney.
Townsville, Q. ...	Townsville T. S.	1901	Mr. J. H. Horn	Mr. C. A. H. Reye	Horn's B'd'g, Flinders St.

Address:—W. G. John, General Secretary, Heakins Buildings, Spring St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."
 * New Charter.

The T.S. in Scandinavia

(CHARTERED 7-7-1895.)

T. S. IN SCANDINAVIA.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Sweden.		
		
Boden	Original Swedish Lodge	11-10-1890	Mr. A. Berglund	Mr. A. Berglund	Boden.
	Facklan Lodge*	25-5-1900	Mr. M. F. Ålund	Mr. M. F. Ålund	Christianstad.
Christianstad	Christianstad Lodge*	15-4-1904	Mr. Ax. Körner	Mr. Per Nord	Trollenäs.
Eslof	Eslof Lodge*	4-4-1904	Mr. Fr. MunkteU	Mr. Fr. MunkteU	Grycksbo.
Falun	Falun Lodge*	6-11-1904	Miss Hanna Landberg	Mr. P. Wahlström	4c. Tvårgatan 55, Gefle.
Gefle	Gefle Lodge*	24-4-1904	Mr. Frank Heyman	Mrs. Edit Hedlund	Victoriagatan 11-B, Göteborg.
Göteborg	Göteborg Lodge*	31-10-1898	Mr. S. G. Lilja	Mrs. M. Johansson	Villa Ernst, Helsingborg.
Helsingborg	Helsingborg Lodge*	3-2-1906	Mr. E. Lundgren	Mr. E. Lundgren	Behlädnadsaff, Hernoösand.
Hernoösand	Hernoösand Lodge*	19-7-1908	Mr. J. A. Fors	Mr. A. P. Lendahl	Kiruna.
Kiruna	Karnel Lodge*	18-5-1902	Mr. Ernst Tolf	Mrs. Sigrid Tolf	Linköping.
Linköping	Linköping Lodge*	1-9-1901	Mr. S. I. Sven-Nilsson	Mrs. S. Johansson	Folkbiblioteket, Luleå.
Luleå	Båfrast Lodge*	16-10-1897	Mr. H. Sjöstom	Mr. N. af Ekenstam	St. Patri Kyrkogatan, 10, Lund.
Lund	Lund Lodge*	31-10-1898	Mr. G. Kinell	Mr. G. Weesberg	Ostindiefaragatan, 35, Malmö.
Malmö	Malmö Lodge*	31-1-1904	Mr. A. M. Carlsen	Mr. O. E. Lindh	Mjölby.
Mjölby	Mjölby Lodge*	8-4-1906	Mrs. Frieda Danielsson.	Mr. L. O. Tode	Ostra Kyrkogatan 34, Norrköping
Norrköping	Norrköping Lodge*	8-5-1908			

Örebro	Örebro Lodge*	...	31-10-1898	Mr. E. Eklund	...	Mr. M. B. Lavén	...	Rosenlund, Wastå, Örebro.
Östersund	Östersund Lodge*	...	26-10-1903	Mr. A. Lindeberg	...	Mr. A. W. Lindborg	...	Östersund.
Sollefteå	Sollefteå Lodge*	...	28-7-1895	Mr. C. H. Liander	...	Miss H. I. Sundlin	...	Sollefteå.
Stockholm	Stockholm Lodge*	...	8-10-1898	Mr. P. E. Liljestränd	...	Mr. T. Fridholm	...	Nybrogatan, 15 A, Stockholm.
Do.	Orion Lodge*	...	8-2-1907	Mr. G. Ljungström	...	Mr. C. Söderling	...	Folkungsgatan, 99, Stockholm.
Sundsvall	Sundsvall Lodge*	...	22-4-1898	Mr. N. E. Selander	...	Miss H. Snallman	...	Sundsvall.
Trelleborg	Trelleborg Lodge*	...	1-1-1907	Mr. Lindquist	...	Mr. M. Günner	...	Södra Åby, Trelleborg.
Uppsala	Uppsala Lodge*	...	5-12-1895	Mr. G. Lindborg	...	Mr. G. Lindborg	...	Börjegatan, 5, Uppsala.
Christiania	The Norwegian T. S.*	...	3-9-1898	Mr. J. A. Lundgren	...	Mr. O. Halvorsen	...	Suhmsgade, 16, Christiania.
Do.	Christiania Lodge*	...	6-10-1905	Mr. B. Eriksen	...	Miss Eva Blytt	...	St. Olavsgade, 25, Christiania.
Aarhus	Aarhus Lodge*	...	20-8-1905	Mr. C. Heistev	...	Mr. E. C. Martens	...	Fredericingsgade, 6, Aarhus.
Copenhagen	Copenhagen Lodge*	...	17-11-1898	Mr. H. Thaning	...	Miss Anna Schibót	...	Faregade, 19, Copenhagen.
Do.	Eirene Lodge*	...	14-2-1899	Mr. J. F. G. Nagel	...	Mr. Chr. Funder	...	Falledvej, 16, do.
Do.	Maria Lodge*	...	19-2-1904	Mrs. J. Meyer	...	Mrs. J. Deichmann	...	Österbrogade, 9, do.

Address :—Axel Zettersten, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.

* All Branches marked with an asterisk have Theosophical Lending Libraries.

The T. S. in New Zealand

(CHARTERED 7-4-1896.)

T. S. IN NEW ZEALAND.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	2-3-1892	Mr. S. Stuart	Mr. W. T. Raymond	Brunswick Arcade, Auckland.
Do.	H. P. B. Branch T. S.	11-2-1903	Mr. J. R. Thomson	Mr. W. Young	361, Queen Street, Auckland.
Cambridge	Cambridge T. S.	7-2-1903	Mr. W. Rout	Mr. W. Rout	Cambridge.
Christchurch	Christchurch T. S.	28-6-1894	Mr. J. P. Cooper	Mr. W. Booth	197a Manchester Street, Christchurch.
Dannevirke	Dannevirke T. S.	8-10-1908	Mrs. Alexander	Mr. H. I. Hawkins	Dannevirke.
Dunedin	Dunedin T. S.	23-5-1898	Mr. J. H. F. Hamel	Mr. M. Cormack	King Edward Street, S. Dunedin.
Gisborne	Gisborne T. S.	12-11-1906	Mrs. Stuart	Miss R. L. Lee	Box 79, Gisborne.
Invercargill	Invercargill T. S.	9-2-1906	Mr. C. Campbell	Mr. O. G. Goldsmith	Box 10, Invercargill.
Motueka	Motueka T. S.	30-7-1907	Mr. L. E. Rhodes	Mr. A. K. Edwards	Bank of N. Z., Motueka.
Napier	Napier T. S.	21-1-1908	Mr. W. G. White	Mrs. W. G. White	Kent Villa, Harvey Road, Napier.
Nelson	Nelson T. S.	28-6-1907	Mrs. Saxon	Miss A. T. Hewetson	32 Victory Sq., Nelson.
Onehunga	Onehunga T. S.	22-6-1904	Mr. W. M. Newton	Mr. J. H. Simpson	Talma Studio, Onehunga.
Pahiatua	Pahiatua T. S.	12-5-1896	Mrs. Bancke, Sen'r.	Mr. Edward Bancke	Pahiatua.
Wanganui	Wanganui T. S.	22-12-1898	Mrs. Mellor	Mrs. Mellor	16, Dublin Street, Wanganui.
Wellington	Wellington T. S.	{ Nov. 1898 1894	Mr. W. S. Short	Mr. H. M. Christie	Gas Co., Wellington.
Woodville	Woodville T. S.	22-5-1895	Mrs. Gilbert	Mr. N. J. Gilbert	Napier Road, Woodville.

Address:—C. W. Sanders, General Secretary, 351 Queen Street, Auckland, N. Z. Cable Address: "Theosophy, Auckland."

The T. S. in Netherlands

(CHARTERED 14-5-1897.)

T. S. IN NETHERLANDS.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Do.	Amsterdamsche Lodge...	10-4-1891	Mrs. C. M. Perk-Joesten.	Mrs. M. C. V. Godetroy ...	Amsteldijk 27.
...	Wâhana Lodge	19-11-1896	F. Zwollo	J. J. C. van der Maas ...	1e Helmerstraat 107.
Arnhem	Arnhem Lodge	21-5-1905	P. M. Coehus	Miss B. Steens Zijnen ...	Eusebiusplein 12.
Blaricum	Gooische Lodge	20-11-1907	A. C. Waller	Miss. C. W. Dijkgraaf ...	Blaricum.
Delft	Deift Lodge	12-10-1905	.....	J. T. van Bergen	Coenderstraat 24.
Gravenhage	Gravenhage Lodge	30-3-1897	Dr. J. J. Hallo	Miss G. Slotboom	Wagenstraat, 96.
Haarlem	Haarlem Lodge	10-11-1896	J. op't Eijnde	O. E. Hansen	Pieter Kiesstraat 51.
Heider	Heider Lodge	23-9-1896	T. van Zuijlen	S. Gazan	Parallelweg, 34.
Hilversum	Hilversum Lodge	4-4-1903	A. G. Vreede	Miss C. Hubrecht	Coenturbaan, 2.
Leiden	Leiden Lodge	5-6-1905	J. H. W. van Ophuyzen ...	Mrs. C. J. de Prez	Rijnsburgerweg 141.
Nijmegen	Nijmegen Lodge	21-9-1902	Mrs. C. van Dam-Nieuwenhuizen.	Miss C. Broers	Groeebeekhoeve, 12.
Rotterdam	Rotterdam Lodge	11-3-1897	M. Brinkman	Miss. J. M. Dutilh	Mauritsweg 12.
Utrecht	Utrecht Lodge	17-1-1901	F. Brandt	Miss. J. J. van Wijngaarden.	Oude Gracht, T. Z. 19.
Vlaardingen	Vlaardingen Lodge	30-3-1897	F. J. Houben	Mrs. M. A. van Vlaardingen-Kran	Hondiusstr. 6, Rotterdam.
Zwolle	Zwolsche Lodge	20-3-1905	A. Terwiel	J. Polak	Smeden, 5.

				DUTCH EAST INDIES.		
Bandoeng	... Bandoeng Lodge	... 29-10-1908	G. van-der Veen	... Mrs. van der Veen	...	.....
Batavia	... Batavia Lodge	... 1908	W. Karssen	... P. Drayer	...	.....
Buitenzorg	... Buitenzorgsche Lodge	... 2-9-1903	D. van Hinloopen Labberton	Mrs. W. D. v. Gheel Gildemeester Leembruggen.	...	.....
Djokdjakarta	... Djokdjakarta Lodge	... 13-9-1908	Raden Mas Djajeng Irawan.	R. M. Notosoebroto	...	.....
Semarang	... Semarang Lodge	... 7-9-1901	P. W. v. d. Broek	... Th. Vreede	...	.....
Soerabaja	... Soerabayasche Lodge	... 7-6-1903	Mrs. de Fremery	... J. P. W. Schuurman	...	Simpang Part II.
Solo	... Solo Lodge	... 29-10-1908	E. J. Messchaert	... E. Ng. Djojoespito	...	.....

Address: — { A. J. Cncoop-Koopmans, Acting General Secretary, Amstelwijk, 76, Amsterdam, Holland.
 { D. van Hinloopen Labberton, Assistant Secretary, Buitenzorg, Dutch East Indies, N. O. J.

The T. S. in France

(CHARTERED 3-3-1899.)

T. S. IN FRANCE.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Angers	Tolerances*	16-4-07	Mr. A. Bayault	Mr. Huchet	Pres., 38 bis passage Pasteur.
Bordeaux	L'Effort*	31-8-02	.....	Mme. G. Dufan	61, rue Fondandége.
Grenoble	Grenoble Lodge*	25-5-99	Mr. G. Durand	Mme. Roohat	Pres., 7, rue Camille-Desmoulins.
Lyons	Le Rayon*	23-5-99	Mr. Terrin	Lieut. Favre	58, rue Sala.
Marseilles	Fraternité**	15-5-99	Mr. Dianoux	Mr. Pradalet	116, Cours Lieutand.
Do.	Ana-Bai	27-6-00	Mr. Ed. Maurel	Mr. Leblais	87, Bou'l'd des Dames
Do.	Sophia	26-1-02	Mme. Paturel	Mme. Porohofehikoff	118, rue d'Endoume.
Do.	L'Anbe	31-3-05	Mme. Bendit	Mme. Gétas	86, rue St. Jacques.
Monaco	Esperance	2-1-07	Mr. Palmaro	Mr. E. Izard	Pres., Villa Faraldo, rue d'Alsace.
Nice	Vidya*	27-11-02	Mme. Nabonnand	Mlle. Lucie Bayer	25, Boul. Carnot.
Paris	Le Disciple	30-6-99	Mr. J. Morand	Mr. L. Guittou	6, Place de l'Odéon.
Do.	L'Union	24-6-99	Mme. Magry	Mr. Seillon	Pres., 11, rue Séutilot.
Do.	Le Lotus	27-11-99	Mr. D. A. Courmeil	Mr. H. Courmes	21, rue Tronchet.
Do.	Le Sentier	15-5-99	Mme. Thomassin	Comtesse J. de Bryas	27, Avenue Montaigne.
Do.	L'Essor	17-1-00	Mlle. A. Bleoh	Mr. G. de Fontenay	Pres., 21, Avenue Montaigne.
Toulon	Le Lotus Elen*	6-1-98	Mr. G. Guglielmi	Mme. Guglielmi-Bayer	46, rue Victor Clappier.

Alger	Yoga*	...	18-3-07	Mr. de Saint-Foix	...	Mr. J. Mélon	...	rue du Parc Mustapha.
Tunis	Tunis Lodge*	...	28-8-06	Mr. A. Durmeyer	...	Mr. P. Chaffard	...	12, Avenue de Paris.
Geneva	Dharma*	...	20-6-01	Mlle. A. Seliger	Switzerland.	Mlle. Braillard	...	21, rue Malagnon.
Do.	Unité	...	20-6-01	Mme. A. Erath	...	Mlle. Romieux	...	Pres., 9, Avenue de la Grenade.
Do.	Les Philatéthes	...	12-1-08	M. W. Metford	...	Mlle. Jacquet	...	Pres., 34, rue Candolle.
Do.	Agni	...	31-12-03	Mlle. H. Stephani	...	Mlle. M. L. Brandt	...	7, Cour St. Pierre.
Mulhouse	Mulhouse Lodge*	...	12-10-07	Mme. Alf. Favre	Alsace	Mlle. M. Payen	...	Pres., 6, faub. du Miroir.
Nantes	Le Raison Ailée	...	11-3-05	} Dormant	}	Mr. Huteau	...	20, rue des Olivettes.
Nice	L'Union de Nice	...	2-7-97				Mr. Perretier	...	6, rue Pertinax.
.....	Rouen Centre*	...	...	.....	.....	Mlle. Decroix	...	52, rue Armand-Carrel.
.....	Clermont-Ferrand	...	..	.....	.....	Mlle. E. Lanier	...	27, rue Blatin.
.....	Pan Toulouse	...	...	.....	.....	Mme. Ch. de Lassence	...	Petit Boulevard.
.....	Reims	...	...	.....	.....	Mlle. Jalambio	...	Dir. Ecole Normale d'Insti- tutrices.
.....	Clarens (Switzerland)	...	...	.....	.....	Mr. G. Chapuis	...	14, rue Carnot.
.....	Lenesanne do	...	...	.....	.....	Mr. Fr. Gos	...	7, rue des Vergers.
.....		...	...	.....	.....	Mlle. G. Roorda	...	1, Square Georgette.

Address :—Charles Blech, General Secretary, 59, Avenue de la Bourdonnais, Paris, France.
* Lending Library.

The T. S. in Italy

(CHARTERED 17-1-1902.)

T. S. IN ITALY.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Bologna	Bologna Lodge	22-11-1901	Carlo Pilla	Rag. Andrea Campo	Pres., 12, Via S. Isaia, Bologna.
Florence	Besant Lodge	19-11-1905	Gioacchino Cavallini	Enrico Mannucci	Pres., 85 bis, Via Masaccio, Tirrenza.
Genoa	Giordano Bruno Lodge	24-11-1902	William H. Kirby	Reginald G. MacBean	Pres., Villa Ovasco, Cornigliano Ligure.
Do.	Giuseppe Mazzini Lodge	26-3-1904	Dr. J. R. Spensley	Enrico Vannelli	Pres., 9, Piazza Campetto, Hotel Union, Genoa.
Do.	Sattva Lodge	6-2-1906	Contessa Ida Reghini	Vittoria Marengo	Pres., 79, Corso Faganini, Genoa.
Milan	Lombardia Lodge	3-2-1904	Principessa A. Troubetzkoy	Dr. Luigi Pera	Pres., 35, Via Lorenzo Mascaroni, Milano.
Do.	H. P. Blavatsky Lodge.	16-4-1908	Dr. Alfreda Pioda	Dr. Giuseppe Sulli Rao	Secr., 8, Via Carroccio, Milano.
Naples	Napoli Lodge	7-6-1900	Miss E. Heinecke	Susanna Kramer	Pres., 202, Via Tasso, Napoli.
Palermo	Palermo Lodge	4-2-1904	Ten. Adeichi Borsi	Avv. Giovanni Sottile	Pres., E. Orto Botanico, Palermo.
Rome	Rome Lodge	11-8-1897	Gen. Carlo Ballatore	Avv. Rodolfo Arbib	Pres., 48, Via Campo Marzio, Roma.
Do.	Rinascenza Lodge.	18-10-1902	Albiade Maszerelli	Giuseppe Bellati	Pres., 68, Via Carlo Alberto, Roma.
Turin	Torino Lodge	6-6-1904	Alida de Ulrich	Francesco Riva	Pres., 31, Via Massena, Torino.
Do.	Leonardo da Vinci Lodge	20-9-1904	Ten. G. B. Mondinelli	Lucio Barbaro	Pres., Magazzino Central Militare, Torino.
Do.	H. S. Olcott Lodge	12-5-1907	Conte Aldo Constantin De Magny.	Cesare Bulano	Pres., 40, Corso Vittorio Emanuele, Torino.

Do.	... "Lumen de Lumina" Lodge.	30-10-1907	Milsiade Segs	...	.....	Pres., 62, Via Colli, Torino.
Venice	... Venezia Lodge	18-3-1908	Alessandro H. Hellmann. Centres.	.....	.....	Pres., Ditta Pauly and Co., Venice.
Stresa	... Verbanco Centre	1907	Magg. Oliviero Boggiani.	.....	.....	Villa Boggiani, Stresa (Logo Maggiore).

Address :—Prof. O. Penzig, General Secretary ; 1, Corso Dogali, Genoa, Italy.

The T. S. in Germany

(CHARTERED 27-7 1902.)

T. S. IN GERMANY.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Berlin	Besant Lodge	25-2-1905	Dr. Rudolf Steiner	Miss Marie von Sivers	Motzstr., 17, Berlin, W. 30.
Bielefeld	Bielefeld Lodge	18-10-1908	Dr. Ludwig V. Roessel	Herr. Böhmeke	Pres., Oestinghauserstr., 5, Bielefeld.
Bonn	Beethoven Lodge	8-6-1906	Mrs. J. Peelen	.....	Pres., Emserstr., 15, Ehrenbreitstein bei Coblenz.
Bremen	Bremen Lodge	6-8-1906	Miss Adelheid Friedrich	Herr. Lehrer Schröder	Pres., Mendestr., 3, Bremen.
Cassel	Cassel Lodge	15-1-1907	Dr. Ludwig Noll	Herr. Ludwig Kleeberg	Pres., Cassel, Wilhelmstr., 24.
Cologne	Giordano-Bruno Lodge	1-3-1904	Miss Mathilde Scholl	Mrs. Gertrude Noes	Pres., Belfortstr., 9, III Cologne.
Dresden	Gral Lodge	18-9-1904	Herr. Hermann Ahner	.....	Pres., Bantznerstr., 30, Weisser Hirsch, bei Dresden.
Düsseldorf	Düsseldorf Lodge	10-10-1904	Mrs. Clara Smits	Herr. Franz Tabuschat	Pres., Ober-Cassel, Düsseldorf, Kaiser Wilhelmring, 42.
Do	Blavatsky Lodge	7-3-1907	Herr. J. L. M. Lanwerika	.....	Pres., Düsseldorf, Marschallstr., 18, III.
Eisenach	Eisenach Lodge	23-5-1908	Mrs. M. O. Langen	Mr. Ernst Kitzing	Friedrich Wilhelm Str., 11.
Elberfeld	Elberfeld Lodge	11-3-1907	Herr. Felix v. Damnitz	Mr. Fried Carl Müller	Elberfeld, Kluserhohe, 11.
Esslingen	Esslingen Lodge	11-3-1907	Herr. Hugo Endress	Herr. Ernst Gerst	Pres., Esslingen, Entengraben, 8.
Frankfort, A. M.	Goethe Lodge	21-1-1906	Herr. Franz Nab	Herr. Jacob Schwinn	Pres., Frankfort, A. M. Hohenzollernplatz, 1.
Freiburg, I. B.	Freiburg Lodge	20-10-1905	Mrs. Anna Weisbrod	.....	Pres., Freiburg I. B. de Werthstr., 21.

Hamburg	Pythagoras Lodge	...	27-8-1898	Herr. G. F. Scharlau	Herr. Adolf Kolbe	...	Pres., Hamburg, Repeoldstr., 21a.
Hannover	Hannover Lodge	...	7-8-1898	Herr. Wilhelm Eggers	Herr. Heinrich Fischer	...	Pres., Hannover, Vossstr., 48.
Heidelberg	Heidelberg Lodge	...	16-10-1906	Herr. Friedrich Schwab	.....	...	Pres., Heidelberg, Ketten- gasse 23.
Karlsruhe	Karlsruhe Lodge	...	9-12-1904	Herr. Hugo Harder	Herr. Bürck	...	Pres., Karlsruhe i B, Edel- sheimerstr., 5, III.
Leipzig	Leipzig Lodge	...	20-2-1902	Mrs. Elise Wolfram	Herr. von Dannenberg	...	Pres., Leipzig, Steinstrasse, 18.
Malsch	Malsch Lodge	...	18-10-1908	Miss Hilde Stockmeyer	Herr. Carl Stockmeyer	...	Waldhaus Amt. Ettlingen.
Mannheim	Mannheim Lodge	...	8-2-1908	Herr. Mich. Emmerring	Herr. Müller	...	Pres., Jungbunachstr., 7, Mannheim.
Munich	Munich Lodge I.	...	6-6-1904	Countess P. v. Kalckreuth.	Miss Sophie Stinde	...	Munich, Adalbertstr., 55, III.
Do.	Munich Lodge II.	...	22-1-1906	Herr. H. Neher	Herr. Josef Eilkan	...	Do. Dreimühlenstr., 22 IV.
Do.	Munich Lodge III.	...	19-10-1907	Herr. Karl Jaritsch	Herr. Oskar Hoehl	...	Do. Georgenstr., 68 II.
Nuremberg	Albrecht Düres Lodge	...	25-3-1904	Herr. Michael Bener	Herr. Georg Kleuk	...	Pres., Nuremberg, Wünnel- burgstr., 8.
Pforzheim	Pforzheim Lodge	...	18-8-1908	Herr. Alfred Reebstein	Miss. M. Lntz	...	West 38, Pforzheim.
Strasbourg	Goethe-Schiller Lodge.	...	22-3-1908	Herr. Carl Bongard	Herr. Oehler	...	Pres., Jugengasse 6, Stras- burg i. Elsass.
Stuttgart	Stuttgart Lodge I.	...	30-9-1905	Herr. Adolf Areanson	Herr. Jose Del Monte	...	Pres., Cannstatt, Stuttgart, Paulinenstr., 18.
Do.	Kerning Lodge	...	19-2-1905	Miss Toni Völker	Herr. Karl Kieser	...	Stuttgart, Kernstr., 1.
Do.	Schiller Lodge	...	12-12-1907	.....	Miss. Lina Waller	...	Stäzenburgstr., 11, Stuttgart.
Weimar	Weimar Lodge	...	2-5-1908	Herr. Horst von Henning.	.....	...	Pres., Weimar, Luisenstr., 19.
Wiesbaden	Wiesbaden Lodge	...	2-2-1908	Mrs. Marie Schreann	Dr. Morck	...	Friedrichstr., 8, Wiesbaden.

T. S. IN GERMANY—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Basel	Paracelsus Lodge	6-10-1906	Switzerland. Dr. Jan Lagutt von Ostheim	Herr. Fritz Edelmann	Pres., St. Johannsring 95, III Basel.
Berne	St. John's Lodge	15-12-1907	Herr. Oskar Groscheintz	Mrs. Haefliger	Feldeckweg 7, Berne.
Lugano	Lugano Lodge	9-5-1902	Prof Onkar Bolis	Consul Franken	Loretto 6, Paradiso, Lugano.
St. Gallen	Elkhard Lodge	6-1-1906	Herr. Otto Rietmann	.....	Pres., Rorschacherstr., 11, St. Gallen.
Zurich	Zacholke Lodge	10-10-1908	Director A. D. Sellin	Prof. Dr. Gysi	Pres., Böhlerstr., 285 Kileh- berg 6, Zurich.
.....	Regensburg Centre	1906	Centres. Herr. Jacob Feldner	.....	Dollingerstr., 14. Regens- burg.

Address:—Dr. Rudolf Steiner, General Secretary, Moltstrasse, 17, Berlin, W., Germany.

The T. S. in Cuba

(CHARTERED 7-2-1905.)

T. S. IN CUBA

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Aguadilla, Porto Rico, W. I.	Hellen P. Blavatsky T. S.	16-5-1908	Mr. Luis A. Torregrossa ...	Mr. Ramon Vázquez	Apartado 132, Aguadilla, Porto Rico, W. I.
Alto Songo, Or.	Jesus T. S.	13-10-1908	Mrs. Maria Avila Romero.	Mrs. Nemesio Hernandez Avila.	La Patana, Alto Songo, Oriente.
Banes, Or.	Fraternidad T. S.	1908	Mr. Manuel Moreno Solano.	Mr. Eduardo Abril	Apartado 20, Banes, Or.
Cienfuegos	Sophia T. S.	29-10-1902	Mr. Serafin Rosy Utrilla.	Mr. Octavio Guerrero	Hourrutiner 9, Cienfuegos.
Duruy, Or.	Progreso T. S.	9-5-1905	Mrs. Rosalia Cabrera y Triana.	Mr. Ramon Rojas	Apartado 64, Duruy, Or.
Havana	Annie Besant T. S.	20-1-1901	Mr. Rafael de Albear ...	Mr. Juan Cruz Bustillo	Apartado 265, Havana.
Mafio, Jiguani	Humildad T. S.	9-12-1907	Mr. Casiano Garcia Rens.	Mr. José P. Sierra	Mafio, Jiguani.
Matanzas	Dharma T. S.	5-3-1908	Mr. Mateo I. Fiel.	Mr. Manuel Rodriguez	Rios 157 1/2, Matanzas.
Palma Soriano, Or.	H. S. Olcott T. S.	28-6-1907	Mr. Jose Sigas Baro ...	Mr. José Ramirez	Calle 8, Palma Soriano, Or.
Ponce, Porto Rico, W. I.	Ananda T. S.	31-12-1906	Mr. Estevan C. Canevete.	Mr. Enrique Santiago	P. O. Box 112, Ponce, Porto Rico, W. I.
Sancti Spiritus ..	Bhakti Gyam T. S.	14-1-1904	Mr. Manuel Janer Roman.	Mr. Mariano Espinosa	San Gonzalo 26, Sancti Spiritus.
San José, Costa Rica, C. A.	Virya T. S.	1-6-1904	Mr. Tomas Povedano ...	Mr. José Monturiol	Apartado 220, San José, Costa Rica, C. A.
San Luis, Or.	Luz de la Verdad T. S.	24-7-1907	Mr. Estevan Rojas Gomez.	Mr. Manuel Barban	General Garcia 1, San Luis, Or.
Santiago de Cuba.	Kriya T. S.	3-10-1905	Mr. Arturo Villalón ...	Mr. Manuel E. Rivers	San Basilio alta 74, Santiago de Cuba.
Do.	H. P. Blavatsky T. S.	8-10-1905	Mrs. Faliciano Sanchez ...	Mr. Modesto Ferrero	San Tadeo alta 44, do.
Do.	Luz de Maceo T. S.	10-11-1905	Mrs. Amalia Nuñez ...	Mr. Néstor Jimenes Pilot	Santo Tomás alta 45, do.

Do. ...	Loto Blanco T. S. ...	19-12-1906	Mr. Frank W. Arrow-smith.	Mr. Sixto del Rio y Duf-four.	Pico Baja, 1, do.
Do. ...	Estrella de Luz T. S. ...	3-1-1906	Mrs. Maria Avila de Martinez.	Miss Isabel Martinez Avila.	Calvario Bajas 20, do.
Ti-Arriba, Or. ...	Luz de Oriente T. S. ...	14-7-1907	Mr. Luis Garcia Bens ... Mexico.	Miss Digna Garcia Modyey ...	Ti-Arriba, Oriente.
Gomez Palacio, Durango ...	Ramacharaka T.S. ...	20-10-1906	Mr. Anacleto Gonzalez ...	Mr. German Froto ...	Gomez Palacio, Durango, Mexico.
Mexico City ...	Aura T. S. ...	15-8-1906	Mr. Juan N. Arriaga ...	Mr. Victor J. Moreda ...	Apartado 102, bis, Mexico, D. F.
Monterey, Nuevo Leon. Do. ...	Loto T. S. ...	28-5-1906	Mr. Silvestre Garza ...	Mr. Cecilio Rodriguez ...	Zzaraagoza 210, Monterey, N. L.
Do. ...	Yoga T. S. ...	9-1-1907	Mr. Manuel M. Lopez ...	Mr. Francisco Martinez ...	Diego Montemayor 1924, Monterey, N. L.
Do. ...	Aryavarta T. S. ...	29-11-1907	Mr. Cecilio Villarreal ...	Mr. Félix Pérez ...	Benito Juarez 65, do.
Saltillo, Coahuila. ...	Jehoshua T. S. ...	16-3-1907	Mr. Pablo Maldonado ...	Mr. Cesáreo Hernandez Perea.	Admon. Pral. de Timbre, Saltillo, Coahuila.
San Pedro, do. ...	Himāvat T. S. ...	28-3-1906	Mr. Sabino A. Flores ...	Mr. Julian Molina ...	Zzaraagoza 25, San Pedro, Coahuila.

Address :- Senor Rafael de Albear, General Secretary, Apartado 965, Havana, Cuba.

The T. S. in Hungary

(CHARTERED 7-7-1907.)

T. S. IN HUNGARY.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Budapest	... Altruismus T. S. ...	16-11-1906	Mr. Lipot Stark	... Dr. Gesa Vikar	... V. Lipót Kör Utca 16.
Do.	... Apollo T. S. ...	do.	Mr. Robert Nadler	... Mrs. Miklos Kaszab	... II. Avilla Utca 81.
Do.	... Böljey T. S. ...	do.	Mr. Jénő Haranyi	... Dr. Bela Nagy	... VII. Király Utca 77.
Do.	... Blavatsky T. S. ...	do.	Mr. Ivan Stojits	... Mr. Ernő Wimmer	... II. Medve Utca 88.
Do.	... Clio T. S. ...	do.	Dr. Ernő Dery	... Mr. Ernő Angly	... IX. Lónyay Utca 79.
Do.	... Krishna T. S. ...	do.	Mr. Ödön Nérei	... Dr. Mór Biró	... VI. Nyar Utca 7.
Do.	... Pythagoras T. S. ...	do.	Mr. Gyula Agoston	... Mr. Her. Windisch	... II. Bimbó Utca 12.

Address:—Gyula Agoston, General Secretary, VIII. Rókk Szilard utca 89, Budapest, Hungary.

The T. S. in Finland

(CHARTERED 21-10-1907.)

T. S. IN FINLAND.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Abo	Aura Lodge T. S.	17-11-1907	Mr. John Troberg	Miss. Helga Sola	Eteläinen takama 31, Abo.
Do.	Aurora Lodge T. S.	15-5-1908	Mr. Axel W. Krook	Miss. Suoma Telenius	Eriksgatan 37, Abo.
Aggelby	Kalervo Lodge T.S.	21-10-1907	Mr. Emil Turunen	Mr. Juhon Simpanen	Aggelby.
Helsingfors (Sörens)	Atra Lodge T. S.	do.	Mr. Kalle Turja	Mr. V. Saarikoski	St. Viertotie 26, Helsingfors.
Do.	Kalveala Lodge T. S.	do.	Mr. August Aaltonen	Mr. V. Palomas	Teosofinen Seura, Helsingfors.
Do.	Vägen Lodge T.S.	do.	Mr. Herman Heilher	Miss Signe af Hallstrom	Fredriksgatan 32, Helsingfors.
Ilisalmi	Valos Kohti Lodge T.S.	11-3-1908	Mrs. Kyllikki Ignatius	Mr. Santeri Rissanen	Ilisalmi.
Kotka	Vainöla Lodge T.S.	21-3-1908	Mr. Adolf R. Kankkunen.	.....	Pres., Länsi Esplanadin katu 11, Kotka.
Karikka	Etaija Lodge T.S.	21-10-1907	Mr. Matti Virtanen	Mr. Samuli Hallberg	Kurikka.
Nokia	Sarastus Lodge T.S.	do.	Mr. M. A. Stark, m. A.	Mr. J. V. Louhivaara	Nokia.
Vasa	Tähti Lodge T.S.	12-8-1908	Mr. Johan E. Hülkö	Mr. J. E. Vainionpää	Kasarmikatu 33, Vasa.
Viborg	Sampo Lodge T.S.	21-10-1907	Mr. August Öhberg	Mr. V. Suhonen	Berggatan 3, Viborg.

Address :—Pekka Ervast, General Secretary, Aggelby, Finland.

The T. S. in Russia.

(CHARTERED 12-11-1908.)

T. S. IN RUSSIA.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Petersburg	Marie Stranch	1908	.....	Anna Kamensky	... Kabinetetskaya, 7.
Do.	H. P. B.	1908	.....	Anna Kamensky	.....
Do.	East	1908	.....	Anna Kamensky	... ..
Do.	Hypathia	1908	.....	Anna Kamensky	.....
Kief	St. Sophia	1908	.....	Elisa Radzevitch	.....
Kaluga	R. Steiner	1908	.....	Helena Pissareff	.....
Warswie	Alba	1908	.....	Kasimir Stabroosky	.....
.....	Slovaki	1908	.....	Maria Lohuchansky	.....

Address : Anna Kamensky, General Secretary, Kabinetetskaya, 7, St. Petersburg, Russia.

Non-Sectionalised.

NON-SECTIONALISED.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
CEYLON.					
Colombo	Colombo Buddhist T.S.	8-6-1880	Mr. E. A. Miranda	Mr. A. Mendis	61, Maliban St., Colombo.
Galle	Galle T.S.	25-5-1880	.....	Mr. D. J. Subesinha	"Subasivasa," Galle.
Kandy	Kandy T.S.	13-6-1880	.....	Mr. H. D. Munesika Mahan- diram.	Kandy.
† SOUTH AFRICA.					
Cape Town, C.O.	Cape Town Lodge	1904	Mr. F. Cooper	Mr. A. Holtzer	c/o Standard Bank, Cape Town.
Durban, Natal	Durban Lodge	1904	Mr. E. G. Martyn	Mr. H. J. S. Bell	E. O. Box 57, Point, Durban.
Germiston, Tr.	Germiston Lodge	1908	Mr. L. B. Yardley	Mr. E. N. Hensley	69, Queen Street, Germiston West, Transvaal.
Hillbrow,	Harmony Lodge	1904	Mrs. K. E. Wybergh	.....	Pres., P. O. Box 465, Johan- nesburg.
Johannesburg, Tr.	Johannesburg Lodge	1899	Mr. W. Wybergh	Mr. E. Robins	P. O. Box 3890, Johannes- burg, Transvaal.
Pretoria, Tr.	Pretoria Lodge	1904	Mr. Henri Dijkman	Mr. C. E. Gyde	P. O. Box 644, Pretoria, Transvaal.
Do.	Arcadia Lodge	1908	Mr. John Walker	Mr. W. D. Bond	P. O. Box 434, Pretoria, Tr.

† Presidential Agent for South Africa : Mr. Henri Dijkman, P. O. Box 644, Pretoria.

* SOUTH AMERICA.

Buenos Aires	Ananda T.S.	4-7-1899	Mr. C. H. Baly	Mr. Ernesto Moreau	Arquitecto S. C. A., 2909-Cordoba-2909, Buenos Aires.
Argentina.	Lnz T.S.	8-11-1894	Mr. Alejandro Sorondo	.....	Pres., Avenida Republicas, 8, do.
Do.	Vi Dharma T.S.	21-9-1901	Mr. Vicente Daroqui	Mr. Daniel Demarchi	988, San Jose, do.
Montevideo, Uruguay.	Hiranya T.S.	16-8-1905	Mr. José A. Fernandez	Mr. F. Diaz Falp	Cerrc Largo 32, Montevideo.
Pelotas Rio Grande du Sud, Brazil.	Dharma T.S.	16-8-1905	Mr. José Pedro Frans	Mr. Antonia Luiz Machado.	Rua Marechal Deodora 208.
Rosario de Santa Fe, Argentina.	Aurora T.S.	1901	.....	Mr. Armando E. Rapp	Calle Cordoba 686, Buenos Aires.
Santiago, Chile	Arundhati T.S.	19-4-1902	Mr. Gustavo Valledar Sanchez.	Mr. Carlos E. Keymer	Casilla 989, Santiago, Chile.
Valparaiso Chile.	Lob-Nor T.S.	24-4-1902	Mrs. Luisa Wightman	Mr. H. Sonderburg	Casilla 1488, Valparaiso, Chile.
Do.	Atlante T.S.	1908	Mr. Alfred Weber	Mr. Florencio Vial	P.O., Box 1300, do.
Sofia	President Olcott T.S.	28-3-1907	Mr. Soph. Nickoff	Mr. Alex Chichkoff	Pres., 129, Positano, Sofia.
Cairo, Egypt	El Hikmet T.S.	7-5-1908	Mme. Olga de Lebedeff	Mr. L. C. Oltramare	P.O., Box 501.
Port Louis	Mauritius T.S.	26-5-1908	Mr. Soobrayen Amcooradasamy.	Dr. G. Sénéque	Port Louis, Mauritius.

* Presidential Agent for S. America : Commandant F. W. Fernandez, 184, Bolivia-Flores, Buenos Aires.



THE THEOSOPHIST.

ON THE WATCH-TOWER.

The editorship of the *Theosophical Review* has been resigned by Mr. G. R. S. Mead, in whose hands I placed it in 1907, he having been my co-editor for several years. On taking charge of *The Theosophist*, I thought it wiser to leave the *Review* entirely to him, in order that the Theosophical Society might, in the two leading English magazines, have the advantage of the free expression of divergent opinions. H. P. Blavatsky, who founded *Lucifer* in 1887, associated me as co-editor with herself in 1889, Mr. Mead working under her as sub-editor. When she passed over, she left her journal in my hands, and Mr. Mead was good enough to continue his sub-editorial functions; after a while, when my duties kept me for six months in the year and often more away from London, I thought it but just to associate him with myself as co-editor, I doing the editing when I was in England, and he doing it when I was away. By his strong wish the magazine was changed in title and form, and was made more "impersonal." Our views became more and more divergent, but we managed to run comfortably enough in double harness, until the dying President-Founder published the fact that he appointed me his successor in the Presidency by his Master's direction. Mr. Mead took a very strong line in opposition, and as this made the co-editing very awkward, and as it seemed to me, as said above, that I ought not to monopolise the two leading magazines, I offered him the sole editorship, and he accepted it. In January of the present year I received from him a letter resigning the editorship. When the Countess Wachtmeister handed over the Theosophical Publishing Society to Mr. Bertram Keightley and myself, I brought *Lucifer* and

my own books into the business, instead of having them published on commission, as before, by the T.P.S., reserving only a royalty on my books, and taking nothing from the Magazine. The T.P.S., from that time forward, bore all the expenses of the Magazine, and because of this (legally) and for the reasons given below (morally), when Mr. Mead resigned, I consulted Mr. Keightley as to the desirability of carrying it on ; we have agreed to cease its publication, and the *Theosophical Review* ceased to exist with its February issue. But, also with Mr. Keightley's assent, in order to keep alive the memory of *Lucifer*, dear to both of us, I incorporate it with *The Theosophist* from this month onwards until, if ever, *Lucifer* is revived in England. And I resume, for the Editorial Notes, the title I invented for them when I wrote them for *Lucifer*.

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I may say that while *Lucifer* was founded by H. P. Blavatsky, from the literary standpoint, she would have been helpless to carry out her ideas if it had not been for the strong help given to her by Mr. Bertram Keightley. He took in hand the business side, gathered subscriptions, supplemented them freely, and, month after month, "saw it through the press." Hence, although H.P.B., with her characteristic disregard of everything save what seemed to her best at the moment, insisted on my copyrighting it in my name with hers, and then left the magazine to me, I have always felt that Mr. Keightley had a moral, if not a legal, ownership in it, and hence willingly made it T.P.S. property, when we came into partnership. That partnership continues, in spite of our wide divergences of opinion, as we both desire that theosophical books should be published, and each of us has the right of recommending any book for publication, subject to financial considerations. The T.P.S. is neutral ground, so far as divergences of opinion are concerned. It will, as before, act as the centre not only for books, but for sale of tickets, showing of placards, etc., for *all* lecturers who are 'theosophical' in the widest sense of the term, *e.g.*, for Mr. Mead, Miss Ward, Mrs. Sharpe and myself, taking these four as typical and as including opposed, or complementary, types of thought in the Theosophical Movement, but will take no official part in the organising of such lectures—as, indeed, it never has done, all such organisation having been always done as a labor of love by individuals. Miss

Ward continues to be Manager, being willing to remain in that post, though she leaves the Theosophical Society, and therefore necessarily relinquishes all connexion with its President's activities. Miss Ward by her high business capacity and strict integrity, has raised the business from a petty and indebted concern to a stable and dignified condition, and we owe her therefore much gratitude for the past, and leave its conduct with confidence in her hands for the future. The staff remains unchanged.

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✓ I trust that I may, without offence, wish God-speed to my old colleague, G. R. S. Mead, at this parting of the ways. H.P.B. joined us together, and I cannot but be grieved that karma puts us asunder. But I know that Mr. Mead acts under the highest sense of duty, and is incurring a very heavy sacrifice in order to obey the bidding of his conscience. 'Such conduct must always command respect from honorable men and women, and although from my standpoint—I say it with all respect—he is making a great mistake in leaving the Theosophical Society, which for a quarter of a century has given him knowledge, and has made his name known throughout the world, yet by such mistakes, made in obedience to the voice of conscience, souls grow upwards to the light.) ✓

✓ For motives are of more importance than actions, and only by faithfulness to the light we have can that light be fed to greater brightness. To the attacks he has made upon me personally, and his, doubtless unconsciously, distorted misrepresentations of my actions and words, I have no answer save forgiveness and oblivion. So may all good follow him and those who depart from us with him. They will continue to labor in the Theosophical Movement though no longer in the Theosophical Society, and they have in Mr. Mead a leader of whom they may be justly proud. We are the poorer for his temporary loss, but the past cannot be undone, and his admirable and scholarly books remain to the credit of his membership in the T.S.

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I am not in a position to tell our readers what will be done by those who disapprove of the action of the General Council of the T.S. in opening the door to the return of my highly valued colleague Mr. C. W. Leadbeater. The more liberal-minded of them, who are willing to live and let live, will probably take advantage of the new

012 THE THEOSOPHIST. [MARCH

Rule (Rule 31), of the T.S., which permits a dissident minority to organise itself independently outside the National Societies, and to attach itself only to Headquarters. Thus it will publicly show its disapproval of the liberty affirmed by the President and General Council, but, at the same time, will not seek to coerce the great majority of members. (The heirs of the famous English "Puritan conscience," who cannot be content to live their own lives, but must also order the lives of those who disagree with them, or, failing the power to do that, must assail and ostracise them, shaking off the dust of their feet as a testimony against them, will go out, and will play their part in the great Drama, helping the progress of the T.S. in their own despite. For the battles of men are the play of the Gods, and they help both sides, and are mirthful over the mighty game. And at eventide all the heroes gather together, and there is peace and high festival.)

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It is necessary to point out at this juncture that Rule 31 does not give any greater liberty of conscience or freedom of opinion to those who take advantage of it, than is already enjoyed by all members of the T.S. without exception. No member of the T.S. is bound in opinion or conscience by any ruling of the General Council, or by anything except the First Object, the recognition of Universal Brotherhood. The General Council has no authority over the conscience or opinions of members, but is merely the Governing Body of the T.S. as incorporated. It has authority over the general lines of organisation, over the amount of contributions to be levied for Headquarters purposes, over the property of the T.S. as a whole, and similar business matters. It has no control over the internal administration of any National Society, or of the independent Lodges attached to the Headquarters; they are all autonomous, and form their own administrations. All that Rule 31 does is to permit minorities within National Societies to enjoy a corporate existence within the territorial limits of such Societies, a liberty of organisation which was not before allowed. The Rule gives increased liberty of organisation; it does not give increased liberty of conscience and opinion, for that liberty is fully and perfectly enjoyed by every member of the T. S., and is the basis of the whole Society. To take the very matter that has been so

long under discussion. The General Council, in re-affirming liberty of opinion within the T.S. and Mr. Leadbeater's consequent right to enter the T.S. if he chooses, has no power to enforce his membership on any National Society, or on any Lodge. He can only enter by being accepted by the General Secretary of a National Society, or by the Secretary of an independent Lodge. The General Council cannot make him a member. The members who are so angry with the General Council are not defending their won liberty against its aggression, but resent its refusal to allow them to restrict the liberty of others. Any independent Lodge, or Federation of Lodges, or National Society, has the right to make a rule excluding any particular person or persons from its membership, or to follow the simpler plan of refusing his or their applications when they are made. But no Lodge, nor Federation, nor National Society, has the right to forbid other Lodges, Federations, or National Societies, from the enjoyment of equal liberty as to their membership. When the dust of the present conflict has subsided, members will be thankful that the General Council has firmly guarded the liberty of the T.S.

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Dr. Steiner, the able and brilliant General Secretary of the German T.S., has succeeded in organising a National Society in Bohemia, with Herr Jan Bedrinicek-Chlumsky as its first General Secretary. I signed the Charter under date of Feb. 7th, 1909, and most earnestly wish success to our youngest offshoot. Russia has not long been allowed to wear the crown of the most juvenile, and it is probable that Bohemia will soon, in turn, have to yield it to South Africa. The Bohemian T.S. is the first national organisation formed in South Germany, and we may hope that it may stimulate Austria into action, especially as we have already under Austria's sceptre—the Royal, not the Imperial sceptre—the Hungarian T.S. If Austria should, happily, form an organisation, the T.S. would stretch unbroken across Europe from Finland—through Norway, Sweden, Denmark, Germany, Austria—to the southern toe of Italy. In Western Europe we need only Spain, in which we have Lodges but no National Society, and in Eastern Europe we lack the Balkan States, Turkey and Greece. It will not be long ere every European nation carries in its bosom the Theosophical Society. I am glad to

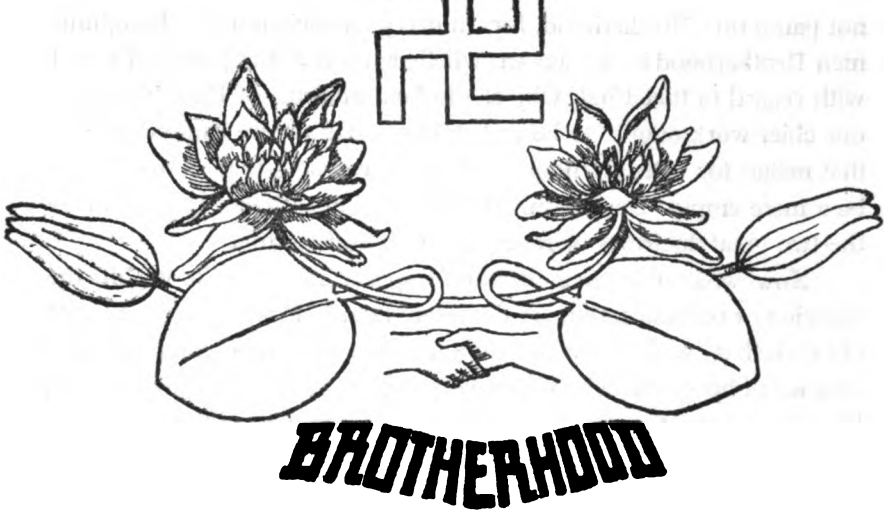
see that in the United States our noble colleague, Dr. van Hook, is steadily winning his way ; the important Chicago Lodge has just held its annual election of officers, and all but one are his staunch and loyal supporters.

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Mr. Fricke, who spent 1907-08 with us as Recording Secretary, has now resigned his office to a Pārsī brother, Mr. Arya, and has left Headquarters for South Africa. He carries with him the South African Charter, which is to be filled up over there at the coming Convention. Mr. Henry Dijkman has fully justified his appointment as Presidential Agent by his admirable work in organising the South African Society, and now, in the very nick of time, as his Government appointment is raised to a higher and more exacting rank, he will be able to hand over the heavy propagandist work to our well-trained veteran. South Africa will form our 16th National Society, the 4th since our President-Founder left us.

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The starting of the H.P.B. Lodge in London in 1907 was a very happy inspiration. It struck me that there were many younger members who could find no scope for their energies, and that it was worth while seeing what they could do if a field were provided for them. They have more than justified my hopes. Their groups, under the three Objects of the T.S., have proved most useful, and they have succeeded in combining study and propaganda in a most admirable way. The first Object Group has now five branches, in which Brotherhood is applied to life ; its most remarkable offspring is the Art Circle, in which young artists of various types are endeavoring to carry into Art the theosophical inspiration, and the four *Transactions* already issued, give practical proof of their sincerity and ability ; it will be interesting, twenty years hence, to look back to these days of beginnings. The President of the Lodge, Mrs. Sharpe, elected last year as General Secretary of the British Society, has, as a member points out, a genius for planning lines of work, and of inspiring enthusiasm in the workers. This is a rare quality, and is one that is invaluable in the Society. Mrs. Sharpe, in her strength and steadfastness of purpose, as well as in her swift intuition, has been a revelation to many since she took office ; some of us, who have long had the honor of her friendship, knew what lay beneath her quiet exterior.



THE THEOSOPHIC LIFE.

THERE are certain ways of looking at life that seem to grow naturally out of our theosophical studies ; and I would fain inspire my readers with fresh energy and determination amid the trials of the moment to carry out in everyday life the doctrines we so continually study. For if Theosophy be not a science of life, if the Theosophist, by the Divine Wisdom that he studies, does not become wise for the helping of all around him, then his life is really worse than the ordinary life. For where the inspiration is greater, then not to rise is to fall lower than the ordinary man. There is a great truth in that parable where it is said that the man who did not use his talent was worthy of heaviest punishment, he who knew and did not act should be beaten with many stripes whereas those who did not know and did not act should be beaten with few. Now the Theosophist cannot pretend he does not know. On every side knowledge pours in on these advantages of knowing, our doing ought to be the doing of the majority around us, and unless we profess Theosophy in life, the less we profess ourselves to be the better.

Now what are the main points in life on which shines out from the knowledge that we strive

not pause on Brotherhood, for in every association of thoughtful men Brotherhood is an axiom, whether or not it is practised; and with regard to that First Object—to be a nucleus of Brotherhood—our chief work ought to lie in helping, so far as we can, everything that makes for Brotherhood, and thus realising that it must not be a mere empty profession. I will not pause there, but will take the two great doctrines of Re-incarnation and Karma.

Now what differences ought to appear in a life in which the doctrine of re-incarnation is definitely held? First of all, looking at life with that wider horizon should give us a patient strength and absence of hurry which are not very characteristic of modern life. With the loss of the doctrine of the pre-existence of the soul from Christianity, and the consequent endlessness of heaven and hell, the whole fate of an everlasting condition was made to depend on this single life. Inevitably, with that change of thought, hurry became one of the marks of life. Just as in a boat where there is danger of wreck there is a panic and struggle, so with all those who believe in that nightmare of an everlasting hell and the dream of an everlasting heaven, this element of hurry enters into life—so much to do, such vast issues, and so brief a time. Life becomes a struggle, in which failure is to be met with everlasting pain. With the loss of belief in re-incarnation, to be 'saved' also lost its ancient meaning—that the cycle of rebirths was over, and that the man had become "a pillar in the temple of my God to go forth no more." The old Christian idea was not to be saved from hell, but from the ever-recurring cycle of rebirth, the perpetual 'resurrections' in the flesh of which Tertullian spoke. "To him that overcometh" was the promise, and according to the text the victor became a pillar in the great temple of humanity, no more to go out, but to support that temple as a mighty upholding strength. That splendid idea of salvation has turned into the petty individual salvation of a single unit of the human race. But when it is realised that we have many chances, that every failure brings success a little nearer, and that the last failure is the threshold of success, then a great strength grows into the life. There is plenty of time, endless opportunities, and the fall of to-day is the rising of to-morrow. And slowly, as that thought of re-incarnation becomes part of us, a principle to be lived, we find our life take on the calmness, the serenity, which come from the

consciousness of an immortal life. We are living one day out of many days, and what we cannot do to-day to-morrow we shall inevitably achieve. Mighty is the power of it, when once it is fully recognised, and when we feel that there is nothing beyond our strength, for we have time during which our strength may gradually evolve. But not only that ; all the people around us take on a new aspect when we realise the fact of re-incarnation. With our friends we have a closer tie, for every one we know as a friend comes out of our past, Spirit hailing Spirit across the blinding veil of the material body ; and we realise the immortality of love as we realise the immortality of life. And when instead of friends we meet an enemy, how different the aspect when we know the truth of re-incarnation ! What is the enemy ? Some one we have wronged in the past, some one to whom we owe a debt, and he comes forward to claim it. The payment sets us free. He is a liberator, not an enemy ; he gives us the opportunity of paying off a debt, without the payment of which liberation may never be ours. ' When we see him in that light, what becomes of anger or resentment ? What becomes of any feeling, save gratitude to the one who takes from us the payment of an ancient debt and leaves us free to go along our road ? None can injure us save ourselves ; the enemy who seems to strike is only our own hand striking our own face, our own action come up in a new incarnation. If we are angry, we are angry with ourselves, resent ourselves, are revengeful against ourselves. There is no enmity when once re-incarnation is thoroughly understood. Looking at it thus, a great bitterness will go out of our life. For the thing that hurts is not the injury, but the resentment, the sense of wrong, the feeling of being unfairly treated. Those are the stings which give pain to any action, and when it is only the payment of a debt, none of those is present ; there is only the bringing into equilibrium of an ancient wrong. All the stings vanish, and the mere activity remains, which is the restoration of equilibrium. ✓

And when thus we have looked at friends and enemies, what of the circumstances of life ? Re-incarnation makes us realise that the circumstances around us are exactly those that are best for our growth and evolution. It is a profound blunder to imagine that in any other circumstances we could do better than we are doing now. People say : " If only my circumstances were different I could lead

such a much more useful life." Error ! You are doing the most where you are ; anywhere else you would do worse, not better. You are surrounded by exactly the things you want for the next step on the upward path, and the moment you are ready to take any other line in life that moment that line of life will open before you. Is there a clog in the family ? That is exactly the clog wanted to teach you patience. Is there business that interferes with you ? That is the thing you want to bring out qualities in which you are deficient. In every single case, so wise is the Good Law, the circumstances round you are the very best that the wisdom of an archangel could plan for your growth and unfolding. The peace that that knowledge brings to life it is impossible to describe. All fretting vanishes, all worrying ceases to be, anxiety for something different no longer gnaws at the heart. A complete, absolute, perfect content comes down upon the soul, and in that content the lesson of the trying environment has been learned, and it will gradually modify itself.

And even that is not all the benefit which grows out of a real understanding of re-incarnation. It gives infinite tolerance, infinite patience, with all around us. The great trouble of the truly good man or woman is that people will not be good in the way that he or she wants them to be good. "If only my neighbor would do what I think he ought to do, how much better his life would be." Good people worry themselves almost to death, not in improving their own lives, but in reforming the lives of their neighbors. That is all wasted work. The Self in each knows his own path much better than the Self in anybody else can judge it for him, and establishes his road in life according to the unfoldment that he desires and needs. He takes his best path. "But," you say, "he is going a wrong path." Wrong for you perhaps, but right for him. The lessons that that Self wills in his present body to learn, who can judge ? Do we know every incident of his past experience, his past trials, failures, victories, so that we can say what now he wants for the next step in his unfolding life ? That experience that seems to you so terrible may be the very experience he needs ; the failure that you think so sad may be the very failure that will make success inevitable. We cannot judge our own lives, blinded by the body ; how then shall we judge the life of another ? There is no lesson more vital than not to try to control

and shape others according to our own ideas. Has it never struck us that in this world—which is God's—there are infinite varieties of forms, infinite differences of experience? Why? Because only in that infinite diversity can the infinite powers of the Self be made manifest. What is a fault to us, blinded and ignorant, is just what is wanted when it is looked at from the other side. We need to choose our path according to our knowledge and our conscience, and leave others to choose theirs. "But," you may say, "do you mean we should never advise, never counsel?" No. That is the fair help you may give; but you should not try to coerce, should not say: "You *must* now do this." The Self is in every man, and as the great saying I have so often quoted from Egypt says: "He makes his own path according to the Word." "The Word" means that which is sounded out by the nature when perfect, made up of endless vibrations, each set of vibrations making a note, and the whole of the notes making the chord of that particular life. That is "The Word." According to "The Word" of that individualised Self he makes his path. Sometimes in a chord of music a discord is necessary for the perfection of the harmony. It sounds very bad, standing alone, but as part of the harmony of a great chord, that note that was so discordant enriches and renders perfect the chord. Half the secret of the wonderful chords of Beethoven lies in the power with which he uses discords. Without them how different his music would be, how much less rich, less melodious, and less splendid. And there are such apparent discords in human life. Clashing out alone they startle and even horrify us, but in the final Word those discords also find their resolution, and the whole chord of life is perfect. Re-incarnation teaches us that we see such a mere fragment of a life that we cannot judge it. If I almost covered up a picture on the wall, how could a spectator judge of the beauty, or lack of beauty, of the whole? Similarly, how shall we judge of the beauty of the picture, in which what seems to us a defect may be the shadow that lends depth and beauty to the whole life, that is so much more complex than we imagine? If all the lives were made according to our stupid ideas, what sort of a universe should we see around us? But the universe is God's thought, and He is manifesting in it at every point, and when we see what seems to us a sin, it is wise to ask ourselves: "What is meant by this manifestation of the Self?" not to condemn it. Then we

learn. We need not copy it. For us it may be evil. But we should never judge our neighbor. That is the law laid down in every great scripture. The attitude of the Theosophist should always be that of a learner in life : " What has this man, or that circumstance, to teach me ? What have I to learn from this problem ? " In this way we should look at life, and doing so, we would be so interested in it that we should have no time to judge or blame, and our life would begin to be the life of wisdom.

Much more might be said along these lines ; but let me turn now to one of the most misunderstood of theosophical teachings—the doctrine of karma. Few things, perhaps, are so dangerous as a little knowledge of the law of karma. And unhappily many of us have stopped at the point of a little knowledge. We need to remember how karma is made up, and judge it by what we know, and not by what we fancy. People often talk of karma as though it were a kind of great lump which is flung down on a man's head at birth, against which he can do nothing. Sometimes this occurs, but in the vast majority of cases the karma that you are making every day is modifying all the results of the karma of the past. It is a continuing creation, and not something lying in wait for us ; it is not a sword hanging over us that may drop on us at any moment, it is a continually growing power, modified every moment by every thought, every desire, every action. One way of appreciating this practically is to remember the kārmic laws : thought makes character ; desire, opportunity ; activity, environment. Look back over any one day and you will find your thoughts very mixed, some useful, some mischievous ; and if you had to strike the balance, the resultant of the intermingling of all those thoughts in the kārmic stream might be very difficult to determine. So with desires : part of the day you are desiring nobly, part of it badly ; sometimes wisely, sometimes stupidly. The resultant of your day's desires also it is not easy to see, but it will certainly be very mixed. So with your actions : some hasty words, some kind, some gentle, some harsh ; very mixed once more. The study of one day will prove to you that you are creating a very mixed karma, and that it is hard to say whether the outcome is for good or for evil. Apply that to your past lives, and you will get rid of the notion of an enormous stream that is sweeping you away.

That stream is made up of thousands and thousands of diffe-

rent currents, and they play themselves off one against the other. With very many of the decisions that you take, and the actions that follow on the decisions, the scales of karma are balanced. A real understanding of karma is a stimulus to exertion. 'At any moment you may change the issues of destiny,' and may weigh down one scale or another of your fate. Karma is always in the making. Whatever the condition, make the best of it for the moment, and if the scale against you be too heavy, never mind, you have done your best, and that will have gone into the other scale and made them more equal for the whole of your future. Exertion is always wise. No matter if it seems hopeless, you have diminished the weight against you. Every effort has its full result, and the wiser you are the better you can think and desire and act. If you think of karma thus, it will never paralyse you, but always inspire you. "But," you say, "there are some things, after all, in which my fate is too strong for me." You can sometimes trick destiny, when you cannot meet it face to face. When sailing against contrary winds, the sailor cannot change the wind, but he can change the set of the sails. The direction of the ship depends on the relation of the sails to the wind, and, by careful tacking, you can very nearly sail, against a contrary wind, and by a little extra labor reach your port. That is a parable about karma. If you cannot change your fate, 'change yourself,' and meet it at a different angle, and you will go gliding away successfully where failure seemed inevitable. "Skill in action is yoga," and that is one way in which the wise man rules his stars instead of being ruled by them. The things that are really inevitable, and in which you cannot change your attitude—ENDURE. They are very few. When there is some destiny so mighty that you can only bow down before it and yield, even then learn from it, and out of that destiny you will gather a flower of wisdom that perhaps a happier fate might not have enabled you to pluck. And so in every way we find that we can meet and conquer, and even from defeat may pluck the flower of victory.

In that way we learn the Theosophic Life, and it becomes reality more and more with every week we live. 'The Theosophic Life must be a life of service.' Unless we are serving, we have no right to live. We live by the constant sacrifice of other lives on every side, and we must pay it back; otherwise, to use an ancient

phrase, we are but thieves and do not repay the gift. Service is the great illuminator. The more we serve the wiser we become, for we learn wisdom not by studying but by living. There is a sense in which the saying is perfectly true : " He who doeth the will shall know of the Doctrine." ' To live the life of service clears the mental atmosphere of the distorting fogs of prejudice, passion, temperament. Service alone makes the eye single, so that the whole body is full of light, and only those who serve are those who truly live. That theosophic ideal is one which must permeate the being of every one of us, for on the amount that we give in service to others can we claim the service of Those who are higher than ourselves. They who serve humanity serve in proportion to the services given. They are bound to send out life into pipes that will carry it everywhere and distribute it, and They seek, in order that They may serve humanity, those whose lives are one long service to the race. ' I do not mean by service only those great acts of service done by the martyr or the hero. Whenever you serve one man or woman in love, you serve the race. In India every truly religious man offers five sacrifices every day. One of those sacrifices is the " sacrifice to men"; as we might say, the sacrifice to humanity. The application of that is that before the householder eats his own food he must feed some one who has need of food. Only when he has fed another may he take his own. We serve the race in serving our nearest neighbor, and we may glorify every pettiest act of service by seeing behind the recipient the great ideal : " In serving you I serve the race, and you are the race's hand."

Life becomes great when we look at it from this wider outlook, when we see things as they are, instead of being blinded by the outer appearance. Let our lives be great, and not petty. The great life is the happy life, and the one whose ideals are great is himself great ; for matter shapes itself to the will of the informing Spirit, and a life petty from the outer standpoint may be made great by the splendor of the ideal that ensouls it. If we cannot do great things let us do small things perfectly ; for perfection lies in the perfection of every detail and not in the size of the act. There is nothing great, nothing small, from the standpoint of the Self. The act of the King whose will shapes a nation is no more great from the standpoint of the Self than the act of the mother who nurses a crying child. Each is necessary, is part of the Divine activity. Because necessary, it is great in its

own place, and the whole, not any one part, is the life of the Self. It is like a mighty mosaic, and any fragment which is not in its own place makes a blot on the perfection of the whole. Our lives are perfect as they fill the appointed gap in the great mosaic, and if we leave our work undone while we yearn after some other, two places may be left empty, and the whole ill-done.

These are some of the lessons which underlie the life which is really theosophical. In this way Theosophy becomes a help, a mighty power, and if thus we can live, our lives will preach Theosophy better than the tongue of any speaker, however skilful or eloquent. For there are but few speakers, while there are many who live, and their lives may preach more eloquently than any skill of tongue. This is the message I here would give, this the inspiration I would desire to breathe into the life of every reader—the inspiration by which, however imperfectly, I lead my own. For I find that as these thoughts grow stronger and more compelling, as they become to me lived realities and not only beautiful theories, all life becomes splendid, 'no matter what the outer circumstances may be.' Some, during the present troubles, out of their good hearts and kindly thoughts have sent me sympathy, because they thought my life was troubled, because they thought that I might be suffering from unkindness, because they thought that in some things I was not being fairly used. I am grateful for every good and kind thought sent to me. They all help, they all strengthen, they all encourage ; but it is kindness which imagines the suffering, and not I who am feeling it ; for I am absolutely content with all that has happened, and with all that may happen. Does not the Master know it ? and I work according to His will. Perhaps I am the happiest of all Theosophists. 'Send me wish for strength, that I may do His work.' 'Send me wish for clear insight, that His work may not suffer by my blunders. Send me love, which is the life of life, which will make me stronger and wiser to serve Him better ; but take from me the assurance that whatever you may hear, whatever troubles may seem to come, whatever storms there may be in the atmosphere of our Society, all is well.' Our Captain steers the ship, and not these feeble hands. He knows how to utilise the storm, and is as much at home in the storm as in the calm. Trust the wisdom that guides, despite our blunders. Trust the Will that shapes, despite our errors. And above all trust the Love

which ensouls and protects whatever weakness there may be in any one of us, and know that, as the watchman said of old : " All is well,"

ANNIE BESANT.

FAILURE.

Dear failure—we unfitly prize
 Thy burden and thy pain—
 We struggle 'neath thy weary load
 And deem such struggle vain—
 We never see how in such strife
 We fall—to rise again.

Outcast we feel in that sad hour
 When we have failed some task—
 When power was ours we would not use,
 And help we would not ask—
 We know ourselves for craven cowards,
 Nor seek such truth to mask.

Yet in the bitter self-disdain
 Which rightly we must face,
 There springs unseen another power
 To take the lost power's place—
 The failure, yes, must bear its fruit,
 But we have gained in grace.

New modesty and gentleness,
 And sharpened eyes to see—
 These are the gains, O Failure dear,
 We ever owe to thee !
 And seeing this we lift thy cross,
 Nor ask to be set free.

LUCY C. BARTLETT.

ART IN INDIA.

PICTORIAL Art in India is rich in artistic, historical and archæological interest, and yet it has not attracted much attention from European connoisseurs. This is most unfortunate, because the destructive agencies, heat and moisture, ever at work in India, are continually narrowing possibilities of investigation. The earliest existing examples of Indian Art are the fresco paintings in the Buddhist cave temples at Ajunṭa, Bombay, which date from the 6th century. Freed from the restrictions of Hindū artistic canons and Muhammaḍan bigotry, they are full of the poetry of Indian life and nature. They bear the impression of the humanising influence of the teachings of Gauṭama and of Grecian Art, introduced by the followers of Alexandre's army, who settled in Northern India. This can also be traced in some of the paintings in ancient Japanese temples, carried thither by the Buddhist monks, who carried their religion and their art to Japan.

With the almost total annihilation of Buddhism this remarkable school of Ajunṭa died out in India. For in the Hindū caste system the profession of a painter ranks among the lowest of the artistic crafts, sculpture being preferred and generally used for temple decorations.

An interval of nine centuries elapsed before painting as an art took root again in India. The Mughal Emperors of Delhi re-introduced fresco painting, and brought with them Persian Artists to illuminate and illustrate their historical, classical and sacred manuscripts. Down to the time of Akbar the Great, during the 16th century, art was purely Persian, showing little trace of Indian environment. Sarasenic (Arabian) art established in Northern India was greatly influenced by the strict letter of the Muhammaḍan precept, forbidding the representation of living creatures, including men. Akbar, with keen artistic instinct, promptly swept the restrictions away, and a new Indian School grafted itself on traditions imported from Persia, going direct to Nature for inspiration, whilst still respecting traditional treatment. The Mughal artists added good drawing to the decorative and clever technique of their predecessors. During Akbar's beneficent reign art flourished ; of him it was said : " Akbar.....conducted the affairs of his empire in

equity and security for the space of fifty years. He preserved every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of Brahman or Muhammad. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favor, insomuch that his people, in gratitude for the indiscriminate protection which he afforded them, called him the Guardian of Mankind." (1542 to 1605.) Art continued to flourish under Shāh Jehān of Tāj Mahāl fame, but was cruelly wrecked by his successor.

Nevertheless during the short period of prosperity, and afterwards under the successive blights of Muhammaḍan bigotry, political anarchy, and warfare, the Mughal artists produced a record of Indian life, manners and history, which, sad to say, has been almost entirely ignored, even by those interested in the art and archæology of the great Indian Empire.

But a western artist has come to the rescue, and what Mrs. Besant is doing to lift the religion of India, Mr. Havell is trying to do for art, with the same noble regard for its ancient traditions, and without trying to compress eastern thought into western forms of expression. Some years ago Mr. Havell was sent out to India to instruct young Indians in Art. He was put in charge of the Calcutta Art Gallery, one of the institutions established by a benevolent government for the purpose of revealing to Indians the superiority of European Art. The endowment for purchase of pictures was about £250 per year, and with this paltry sum, a fearful collection of so called 'masterpieces' by ancient and modern painters had been collected for the benefit of the Indian Art student. These and a few drawings from the 'antique,' by the students trained in the approved academic style, covered the bare walls of the Gallery.

Mr. Havell was struck by the stupidity of such a method, and suggested starting an Indian section of the Gallery, and seeing what India could produce for the instruction of her children. He also abolished the 'antique,' classes and revised the whole course of teaching, the committee very reluctantly giving their consent. The effect of this revolution was startling; the Bengali students left the school in a body with one solitary exception, and Mr. Havell was left to lecture to empty benches, until they thought better of it and returned *en masse*.

Mr. Havell then began his search for Indian paintings and sculpture for the Art Gallery, and had the good fortune to come across a quantity of old Mughal paintings, perfect specimens of the best period of Mughal Art. Among them was a splendid portrait of Sa'adi the Persian poet, and other magnificent studies; the exquisitely decorated borders were partly devoured by insects, for the owners of these chef-d'œuvres had thrown them aside as worthless, because they were "only Indian." Fortunately the pictures themselves were in a good state of preservation. The discovery of this treasure somewhat reconciled the committee to the new programme, especially as they had been procured at merely nominal prices. Mr. Havell also secured a number of very wonderful statuettes, belonging to the great period of Hindū art, before the Muhammaḍan conquest, one of the greatest epochs in art though practically unknown to the European Art-world. The outcome of this was the source of inspiration it proved to several rising students in the Indian Art-world, foremost among whom was Mr. Abanindra Nāth Tagore, considered by Mr. Havell to be the founder of a new school, which will exercise a very far-reaching influence on the future art of India. The Mughal paintings were a revelation to this student, who until then had looked to Europe for guidance in technique and artistic expression. From that time all his efforts were directed towards the endeavor to pick up the lost threads of Indian tradition. He and other fellow-students possess that rarest of artistic gifts, the one in which the Anglo-Saxon is generally most deficient—imagination. Mr. Tagore has been proof against the temptation to allow his artistic individuality to be cast in the common European mould, and has found in the work of the Mughal school exactly the material to help him, not as a mere imitator, but as one strong enough to choose his own mode of expression, amid material such as no other country in the world affords. To-day a school of earnest students is showing excellent work. Mr. Tagore's picture of the "Buddha and Sujāṭā," taken from the *Light of Asia*, where Sujāṭā mistaking the Buddha for the Wood-God brings to Him her votive offering of curds and milk in a golden bowl—stands out as unique for simplicity and depth of feeling and the wonderful purity and spirituality of the Buddha's face. This artist is also illustrating the great epics of the *Rāmāyana* and the *Mahābhārata*.

Mr. Nanda Lāl Bose is another rising Indian artist, showing great power and individuality ; also Mr. Surendra Nāth Ganguli, though quite young, has exhibited a composition of great strength and harmony. This school is the nucleus of the real art of India, founded on an Oriental basis—deeply mystical in treatment, with a noble purity and tenderness of its own.

In the ordinary European Art School, the student has to submit to a long, laborious, painful process of eye-training, to develop his imitative powers, before he is allowed to realise that art really depends for its vitality and strength upon the creative faculties. The Eastern student develops his imitative skill mainly by the exercise of his creative powers ; his first and last aim being to cultivate a habit of mind-seeing or visualising. From the occult standpoint this must be valuable training in more ways than one. Painting and drawing from models, lay-figures, or still life, seems to the Indian student a most feeble and inartistic method of creation. He will sit down for an hour, a day, or a week, and create the picture in his own mind ; and not until he sees it perfect in every detail will he cōmmit it to paper or canvass. I should say this is the second state of consciousness, *svapna*, mentioned in the *Introduction to Yoga*. What models are required are used while the mind-picture is being formed, never while the work itself is being done. Memory work takes a much more important place than mere copying from nature, and a habit of intense mental concentration is developed from the earliest stage of his artistic career. It would be well if in the West a little of this method were introduced. It will be seen from the activity of this new school, small though it may be at present, that India still retains some of her old creative intellect, and the Anglo-Indians of Calcutta are showing their appreciation of its efforts ; through the interest of Judge Woodroffe the " Indian Society of Oriental Art " was launched, with Lord Kitchener as President. It must be taken as a sign of the times when East and West are mutually stimulative in upholding their ideals, and let us hope it will lead to the forging of still another link, a golden one, between East and West.

M. G. FERDINANDO.

THE PROBATION SYSTEM.

A LECTURE AT THE H. P. B. LODGE, LONDON.

I have been asked to-night to give you some account of my work in Italy. This work has been the introduction of a certain penal reform, the Probation System, so I must begin at once by trying to give you some idea of what this system is.

The Probation System has for Theosophists the special interest of having been the first system to introduce theosophic principles into the penal world. Of course in saying this I do not mean that it introduces them by name, or even consciously, but the main principle on which the system is founded is nevertheless eminently theosophic.

This is nothing less than the recognition that all redemption must work from within outwards, rather than from without inwards. In representing and maintaining this idea, Probation inaugurates an entirely new epoch in penal reform. Hitherto all penal systems, such as prison and reformatory systems, have been entirely materialistic—they have changed the conditions of a man, and thought thereby to change his character. Probation, on the contrary, says : “ Change the character, and let the reformed man change the circumstances.” This is Theosophy, is it not ? And it is encouraging to note that while imprisonment has always failed notoriously as a redemptive measure, in all countries and all ages, Probation, even in the thirty odd years it has existed, has attained a glorious success.

The way I came to discover it was the following.

I went to Italy in the Autumn of 1903 without any intention of doing penal work, but before I had been there long, somebody roused me to passionate sympathy for the prisoners undergoing solitary confinement. This system of solitary confinement is carried to terrible lengths in the Italian prisons—such lengths that those undergoing it often lose*their reason, and their power of speech. It was the desire to break in on this awful solitude which first gave me my desire to visit the Italian prisons, and I also thought it would be a splendid occasion for bringing them the best help I knew of—Theosophy. And had I been able to visit the men’s prisons, I still think this idea might have been actuable, and might even have been potent for good. I was convinced of it at the time, and “ little Miss Jefferson’s ’

experience, told in *The Theosophist* for June, supports the idea. But my permit, when to everybody's surprise I gained a permit from the Government for prison visiting, only admitted me to the women's prisons—I have visited one or two men's prisons, but always by special favor, and accompanied by the Director everywhere. And in the women's prisons, I found no such opportunity, and no such need, for companionship or teaching. Here there is no solitary confinement, owing to the construction of the buildings. And I also found that the women belonged to the simplest class, and that the difficulty of dialect entered in ; they nearly all spoke in dialect, so that, despite my right of having private interviews, I frequently had to avail myself of the warders as interpreters. Also, before the Head of the Prison Department would concede to me the right of private interviews, he demanded of me a promise that I would not "teach religion" ; this promise he assured me he was obliged to ask, because of a certain Catholic lady who had very greatly resented my being admitted to the prisons at all. Thus my first attempt to teach Theosophy in Italy was frustrated on every side, but only, I think, to lead me on to a truer and wider introduction of it.

It was in the summer following my first winter in Italy, while in London, and while in a very sad frame of mind, that a pamphlet first fell into my hands describing the Probation system. I can only say that it came to me as a 'God-send.' For reasons that I need not enter into, I had just felt myself obliged at that time to resign from the Theosophical Society—I felt myself no less a Theosophist, but I was a Theosophist temporarily exiled from the fold. In the Probation system I suddenly found something which called for all I had to give—it called for my theosophical ideas, and for my prison experience just gained. It gave an answer to problems I had been sadly revolving in my prison visiting—for I had seen enough even in these few months to convince me of the hopelessness of all prison systems, and yet no possible substitute had yet occurred to me. In Probation I found this substitute—and it gave me those two things my nature has always demanded equally—a philosophy and a field for action—and it gave me them united.

I must pause here to explain to you a little more fully in what the Probation system consists. In a word, it is a system of liberty under supervision. In America, and in England too, since there is

now a Probation law here also, when an offender is convicted of an offence, the circumstances of which show there is much hope of reform, he need not be sent to prison any longer, but may be placed under the care of a Probation officer, retaining his liberty. The advantages of this system are obvious :

Firstly for the offender, who escapes the stigma of prison, which generally makes honest work so hard to obtain ever afterwards.

Secondly for his family, which does not suffer for his guilt more than the offender himself, as is often the case when a man is sent to prison—the family being frequently left without support.

Thirdly, this family does not come upon the Poor Law or private charity.

Fourthly, there is great economy for the Government, as the upkeep of prisons is a heavy charge on every State.

These reasons, and many others, are now causing Probation to be appreciated as a great reform in all civilised countries, but that which won my faith for the system was the relation described as existing between the Probation officer and his charges.

This, the pamphlet declared, was entirely a relation of friendship, and the influence exercised was that of character on character. And so I found it to be, when the time came for me to study the system itself in America. Time does not permit me to give you many details to-night, but I may tell you that I studied the workings of Probation in twelve different centres of America, travelling as far west as Colorado, and everywhere I found the results a glorious testimony to the power of human friendship, and the uplifting influences of liberty and trust. The terrible part of prison life is that it kills all self-respect in a human being. Probation builds it up. The very word tells a man that he is trusted—that he is on parole. And every Probation officer who is worth anything knows how to strengthen this feeling. He makes certain regulations for his charges, differing in each case according to their individual needs. He must furnish a report each month to the Courts, and the man on Probation knows that if these reports become sufficiently unsatisfactory, he may yet be sent to prison. There is control—the necessary amount. But the principal forces used are faith, encouragement, and kindness. And in this atmosphere the inner self of most of the offenders expands and the outer life is reformed accordingly. It is a simple fact that in

America 70 per cent. is the lowest success attained with Probation, and in some centres it rises to 90 per cent.

This then was the system for which I set myself to work in Italy when I returned there in the autumn of 1904. I wanted to see this system established there. I had the pamphlet I have mentioned translated into Italian, and for several months I did some lively propaganda, with this, and with my tongue. And though most people thought my hopes quite mad—and me a little mad, I think, for entertaining them—yet I found some supporters, and some of these influential enough to make me think it worth while to make, in the following spring, the tour of investigation I have mentioned. I sailed from Naples for New York on the 6th March of that second year, and spent three months in the States studying the system thoroughly. I should have mentioned that previously to this I had become the representative of the Howard Association in Italy, and this helped me considerably, and it was also through them that I took my next step forward.

After my return to Europe, the Howard Association asked me to act as one of their delegates at the International Penitentiary Congress, which was due to take place at Budapest the following September. They also asked me to send a report of my American tour to the Secretary of the Congress. I agreed to both requests, but without expecting any results, for Probation was not on the programme of the Congress for discussion. But to my great surprise a departure was made from the programme, and the latter part of my pamphlet was read to the Congress, and won a vote for Probation. I am entirely sure that it was simply my theosophical treatment of the subject that won for my report this notice—indeed the Secretary told me so, though he did not use the word ‘theosophical.’

Returning to Rome a month later, supported by this vote, and some other things, I set myself at once to work for an application of Probation. I called to my assistance a young doctor in law, Signor Emilio Re, who from that moment to the present has been my unfailing right hand—indeed without his assistance the work I have done in Italy would not have been possible. I explained to Signor Re the system as I had found it working in America, especially the system of Indianapolis, in the state of Indiana, where the Probation officers are nearly all volunteers, this being the system

I wanted to see applied in Rome. In my opinion the volunteer system is always the best everywhere, but for Italy it was more than the best—it was the only one possible. It would have been quite impossible, I knew, to raise the money for the salaries of paid officers, and further I had reason to doubt the moral fitness for the work of the class of men so obtainable. There is not much originality in Italian bureaucratic circles, nor much devotion, though both these qualities, especially the latter, can be found in large measure in other parts of the nation. I appealed to young Re to gather a band of volunteer workers from among his friends, and this he did without loss of time ; very soon fifteen young men, mostly advocates, had promised their services gratuitously. I love to remember this quick response, when people say, as they so often do, that one cannot find disinterestedness among Italians. I do not believe that there is another country in the world where I could have gathered my workers as quickly as I did in Italy. It has not only been so in Rome ; this year when it came to founding the work in three other cities, it was the same thing ; everywhere I met the same quick recognition, the same quick and warm response. Everybody grants to Italians a quick intelligence, but I claim for them also great-heartedness, and a power of tenacity with which they are never credited. They need something to trust, that is all. Their trust has been abused for centuries by Church and State. Is it any wonder that it will not rise as quickly as in happier nations ? But when they do give it, they give it with a generosity I have seen in no other land. From the beginning my workers have trusted both me and the work I stood for—and from their faith has risen tenacity, and from tenacity has sprung success.

Our first trial came a few months after the forming of the volunteer band. This band constituted the active element needed for our experiment ; but we also required patrons, and we required a basis. And hereon arose our first discussion.

The chief patron who at that time had promised his support was a certain deputy, who was also a Councillor of State, and a well-known penologist. He stood in excellent relations with the Government, and through him we had been promised that our work, when floated, would be assisted by a Government subsidy. He had further spoken of the proposed attempt in Parliament, and such parlia-

mentary mentions are of importance to us, as it is our ultimate hope that our work may lead to a reform of the law some day. For every reason then this deputy was of the greatest importance, and our dismay may be imagined when in March of that year, after several weary months of preparation, he suddenly told us that the basis of our work must be entirely changed, or he must withdraw his support. It was a bolt from the blue, for up to that moment he had appeared to be in complete agreement with the plans drawn up. And these plans were such as we could not depart from, for they were the only ones which permitted an actuation of Probation. We had decided to base our work on the Italian law known as the Conditional Condemnation—a law which leaves first offenders, under certain conditions, at liberty, but offers them no assistance. By means of our band of volunteers we proposed to offer the needed assistance—to do the work done by the Probation officers in America, and institute thus a private experiment of Probation. The children were to be left in their homes, but the friendship and assistance of the volunteers were to be added to their lives. This deputy desired instead to place the children in the country; he did not trust the influence to be exercised by the volunteers. He harked back instead to the old materialistic idea that only a change of outward conditions can effect anything. And this was what I fought him on. I have no objection to improved outer conditions being regarded as supplementary, and had this deputy's scheme been able to *include* moral influence—to add that to the changed physical conditions—I should have had no objection to it. But it could not; it was a mere substitution of physical influence for moral. According to his plan, the children were to be lodged with poor families in the country. Now the farmer class of Italy does not at all correspond to the farmer class of America, where this boarding-out system is largely applied, and works well. In Italy, the agricultural class is at a much lower level—so uncultured indeed, and so primitive in their mode of life, that it would have been impossible to expect from them any educative influence upon the children. And this influence could no longer have come from the volunteers, for, placed in the country, the children would have been beyond reach of their visits. In short it was to be a mere 'fresh air cure'; fresh air was to work all things—fill the empty hearts, train

the perverted minds, and build the characters of these children. I did not trust the scheme ; my faith in fresh air does not go so far. On the other hand I could not win this deputy to my faith in human influence. He could not believe that the volunteers could do anything for our charges while they remained in the evil conditions of their home and city life. He did not see that since those are the natural conditions of these children—the conditions to which they must eventually return—the only permanent help must lie not in taking them from such conditions, but in teaching them to rise above them. This is the main idea of Probation, to work always with natural conditions, and let the strength develop from within. And is it not also the root idea of Theosophy ? I have always so understood it, and it was only my profound conviction that along this line alone lay truth and salvation, which made me able to resist this deputy at this crisis.

And to have yielded would have been to lose everything ; I do not mean merely the material success which followed on our resistance, but something much greater. Our work, as it stands is the illustration of a great idea—the power of Spirit over matter. That is why I have called the work theosophical, and why I consider that in working for it, I am working for Theosophy in Italy. Rightly applied, Probation should always be a living proof of the power of Spirit, and this is what I have always struggled to make it mean in Italy. But we needed a test—we who were to do this work. And I think the trouble with this deputy came at the very beginning to test us all, and teach us all the level which the work must keep. We were asked at the very commencement to decide which we trusted most—the forces of the human Spirit, or the force of worldly support. Without one exception the volunteers rose to the test ; our deputy was told that his plan would not do. There was a stormy meeting, a debate of more than two hours, in which boys all under twenty-five were arguing with a man at the head of a profession in which they had all still to make their way. But they argued fearlessly, and not one yielded. At the end of two hours the big man put to me his ultimatum—his plan, or his resignation. I accepted the latter. Angry and surprised he left us, and his secretary cried to me : “ You have ruined everything ! ” But, looking round on my volunteers who had stood that test so splendidly, I knew rather that all things were won.

That was two years ago, and the spirit which gained that battle has gained all the others. Our first society for Probation was founded a month later, on the basis we desired of the Conditional Condemnation. To-day that Society numbers three hundred subscribers, including deputies, senators, and men high in the legal world. It possesses the royal patronage, a Government subsidy, and the support of the municipality, which has granted to it quarters almost rent-free. There is a corps of forty-one volunteers, who have over a hundred boys under their charge, who are nearly all doing well. That is in Rome alone. And this year, in one month, three similar societies sprang up in Milan, Turin, and Florence, all of them possessing already over a hundred members each, and including in each case many of the most eminent personalities of the city. In Milan it is the President of the Criminal Court who is President of the Society. And through his initiative in Milan, and in Florence through the President of the Probation Society there, the first two Children's Courts have been established in Italy. I had an interview with the Minister of Justice in February in which he promised me that he would issue a circular which would establish a separation between children's trials and those of adults on the lines of the Juvenile Courts existing in America. Others also made representations, and on the 10th May this circular appeared. But while giving all due credit to the Minister for this step, I am with those who believe that no laws, and no ministerial edicts, are of much avail until we have the right people to apply them. Therefore it is to these two Presidents of Probation Societies who have instituted the first two Courts, that I look for the development of this Juvenile Court movement, more than to the ministerial circular, though this latter is doubtless of great value, and lends an authoritative basis. The first Children's Court was opened at Florence on the 26th May, through the energy of Cav. Moschini, and the second at Milan on the 1st July through the initiative of Cav. Mortara; others will probably spring up rapidly throughout the kingdom modelled on these two.

Those are the results of my work in Italy up to this moment, and I can only say in ending this account, what I have said in all others—that the work has not been mine. The success of these years has been much too rapid, unbroken, and remarkable, to be

attributed to my human strength alone. I know that I have been overshadowed and assisted constantly. I am so sure of this that I have said it both in speech and print—said it in the way we try to pay a debt. And the pamphlet in which I make this claim has been put into the hands of many unbelievers, and two of these have asked my permission to reprint it. I do not say they accept my claim—but I get the impression that they are glad I make it. And sometimes it has crossed my mind that this has been my whole value for Italy—as perhaps it is the chief value of us all in the world—to be believers amidst unbelievers. It may have interest for some of you to know in what way I voiced this claim, so I will close this account by quoting to you exactly the closing words of my Italian pamphlet :

“ I have described to you the circumstances which led me to this work—the preparations and the foundation. But I wish to finish with a word about the joy which it has brought me. Up to this point I have scarcely touched on this, and yet perhaps you will have divined it. For me, this work has been a continual proof of that Divine Force which stands behind us—which watches, guides, and supports—so much that that which we do is *Its* work, more than ours. When I first came to Italy—four years ago now—I had not the smallest idea of doing this work. But I was led to it. I had no supporters—I did not know hardly anyone. But everything was given to me. I did not know even the language in the beginning, and nothing at all of Italian customs—it will be easily understood that I made many mistakes. But nothing mattered ; success was bound to come, and it did come.

And I draw from it this teaching. When we trust in the great principles which regulate life, success is ever secure. It may delay from to-day till to-morrow, but it can never fail. We have put ourselves into a great current—the current of the Divine Will—and nothing can prevent that this shall express itself with a power ever increasing.”

LUCY C. BARTLETT.

The finest culture comes from the study of men in their best moods.—*Plutarch*.

THEOSOPHY AND MODERN MENTALITY.

THOSE who, desirous of paying off part of their debt toward Theosophy, endeavor to spread in the world the ray of light by which it has illumined their soul, know how difficult this task is and what discouragements lie in wait for the neophyte who, confident in the strength of his own conviction, believed that he had only to speak that all should immediately partake. Experience soon teaches him what it means to swim *in adversum flumen*, as a great Teacher once wrote. For the trend of modern thought is against him, and it is this adverse current which the theosophical idea must overcome in making its way through the world.

What causes this current to take its present course? Why does it carry away the minds of men in an opposite direction from the light? In Societies of old, however corrupt they were, the Divine Voice was heard, and the echo awakened in the hearts of men by the note of Life grouped, round those who sounded it, disciples of boundless devotion, living fires kindled by the divine Spark. But to-day, humanity seems only to have ears for the note of death, which appeals not to the Man, but to the animal, solely enamored of comfort and sensuality. Why is this so, and is there no remedy for a state of things which tends to make one almost despair of the future?

The cause? Perhaps it lies in the fact that the exclusive development of one only of the two aspects of human consciousness throws it somewhat out of gear, and thereby disturbs its equilibrium. The remedy we find in the practices of individual training, which the T.S., and to a still larger extent the E.S., offer to their members. These are the two points for examination; the first especially demands precision.

One may, by imagination, see in each individual centre of consciousness the point of intersection of two rays of light. The one emanates directly from the One Centre, from which irradiate all Light and all Life. It is One for all; in it, all find and realise their unity. The second ray has the same Centre for its primary origin, but it crosses the first only after being reflected on the *mâyāvic* plane. Being the source of the manifested Universe on this plane, it brings back to the consciousness the image of this manifestation, and in this image—not in the ray itself—resides the

principle of diversity, from which proceeds the multiplicity of individual consciousnesses, as, on the māyāvic plane, the multiplicity of forms. Thus, determined by the meeting of these two rays, the Spark—the individual soul—holds from the first the Reality by which it exists : “ Myriads of sparks seeming undetached shine in one single flame,” while the second gives it, with form, the exterior notion of its distinct existence.

This double ray corresponds, in the lower consciousness of the Self, to two aspects, at the same time as to two tendencies directly opposed to one another ; the one prompting consciousness to exteriorise itself in the objective plurality of things ; the other, on the contrary, moving it to return to the Divine Centre from which it emanates.

There are here two forces, one centrifugal and the other centripetal, which make of the human soul in relation to the One Self (the Inner Sun) the analogy of a planet gravitating round the physical sun. On their balance depends the harmonious development of the soul’s evolution in time, just as, in space, the geometrical continuity of the orbit depends on the equilibrium of two forces, centripetal and centrifugal, which act on the planet. Let the centrifugal force dominate and the planet, flying from the luminous source which gave it life, will lose itself in immensity—sepulchre cold and obscure !

But if, for the human soul, things are not yet at this point, and if it is permitted to hope that the attractive force which attaches it to the radiant Centre still subsists, ought we not at least to recognise that the exclusive culture of the exterior powers of consciousness—faculties of observation and assimilation—in constantly intensifying the force which tends to draw the consciousness away from its centre, threatens its equilibrium to an ever greater extent ? In reaching towards the without, the field of the conscious Self is, as it were, ex-centralised with regard to the inner Spark. It stretches towards the shadow and the shadow envelops it, blinding the eyes of the soul to the sacred sign of eternal verities, this sign which, alone, makes visible the pure light of the Divine Spark, and not the vacillating torch of human Reason. And it is from this that comes forth the resistance which modern mentality opposes to the revelation of the Sacred Science.

This state of things is, without doubt, the price which humanity is actually paying for the acquisitions which it owes to the great advance of the physical sciences. Whatever the consequences of this advance may be besides, it must, logically, necessarily, bring about an extension of the objective consciousness, and that, at the expense of the inner consciousness, if—as might be the case—this should not grow in the same proportion.

We have here a fact ; it is necessary to look it in the face and examine in cold blood the conditions which result from it and the obstacles which it creates. A task lies before us, and we have better things to do than to lose time in sterile regrets and in vain lamentations on “the perversity of the age and the blindness of man.” It is not on individuals that blame must be laid, if they do not understand a language to which most of us would have remained equally deaf, if our personal karma had not brought us into the field of action with one of those Beings who are radiating the Life. They suffer collectively the karma of their epoch, the mentality of which envelops them, and our duty is to try to help them—them and ourselves—in working to modify the karma of the future.

This result can only be obtained by setting the forces directed towards the Centre of the inner Life against those centrifugal forces which dominate in our general surroundings and which create the actual state of things.

These are born and develop themselves in the silence of meditation. Considered from the point of view of their collective action, they will tend to re-establish progressively the disturbed equilibrium, and set right again the deformed field of the human consciousness. But beyond this action on the general conditions they are the most potent factor which can contribute to the individual realisation of the fundamental condition of helpfulness. ¹ For it is said in *Light on the Path* : “It is impossible to help others so long as thou hast not attained to a certain degree of personal certitude.” This certitude, at whatever degree one may consider it, can only be acquired by the inner working of the consciousness turned towards the Source of all Knowledge. It rests neither in the worth of the argument, nor in confidence in the teacher. His word is our guide, but we must walk ourselves in order to attain the goal, for though he points it out to us, his task is not to carry us thither. ²

The letter is dead, the Spirit alone can vivify it ; but Spirit does not transmit itself by writing, nor even by ordinary speech. To transmit by word teachings received from outside, without their awakening within ourselves an element of personal resonance, would be like a singer confining himself to announcing verbally the notes which figure on his score instead of singing them. 'On the voice of the singer and on his degree of culture depend the value of the sounds.' It is the same in our case, only here we have to do with the inner voice, which chants inaudibly to the ear, but not to the heart, behind our words, and the meaning these will convey and their force of penetration will depend on the force and purity of the inner voice.

Hence the necessity, nay, the obligation to cultivate it, that it may become the interpreter of the divine Harmony. Now, this Harmony emanates from manifestation as a whole, and therefore this inner culture is required for all its parts, for all the chapters of the Sacred Science—Theosophy—without distinction.

It is an error as wide-spread as it is fatal to the progress of the human mind, to establish here a line of demarcation between the domains which one thinks ought to be reserved respectively for manifestations of the heart and those of the intelligence. The divine ray knows no such distinctions, for from it emanate, without any exception, all potentialities of the human mind. Just as there is not a single plant on the surface of the earth which does not owe its birth and flowering to the rays of the exterior sun, so there is not a single noble faculty germinating in the human soul, for the growth and expansion of which the inner Sun is not requisite. He is the unique source of all light, and to pretend to withdraw from His action any part whatever of the field of consciousness, is to condemn that part to remain sterile, or to allow it for its harvest but those fetid fungus-growths which thrive only in shadow and darkness.

'And yet, this is the very thing that one tries to do, when one declares that there cannot be anything in common between the methods of science and religion, between knowledge of the True and of the Good.'

One *tries* to do it, but happily the Light somehow finds the means of penetrating into the field from which the systematic folly of men would fain shut it out, and the reasonings of Positivists do

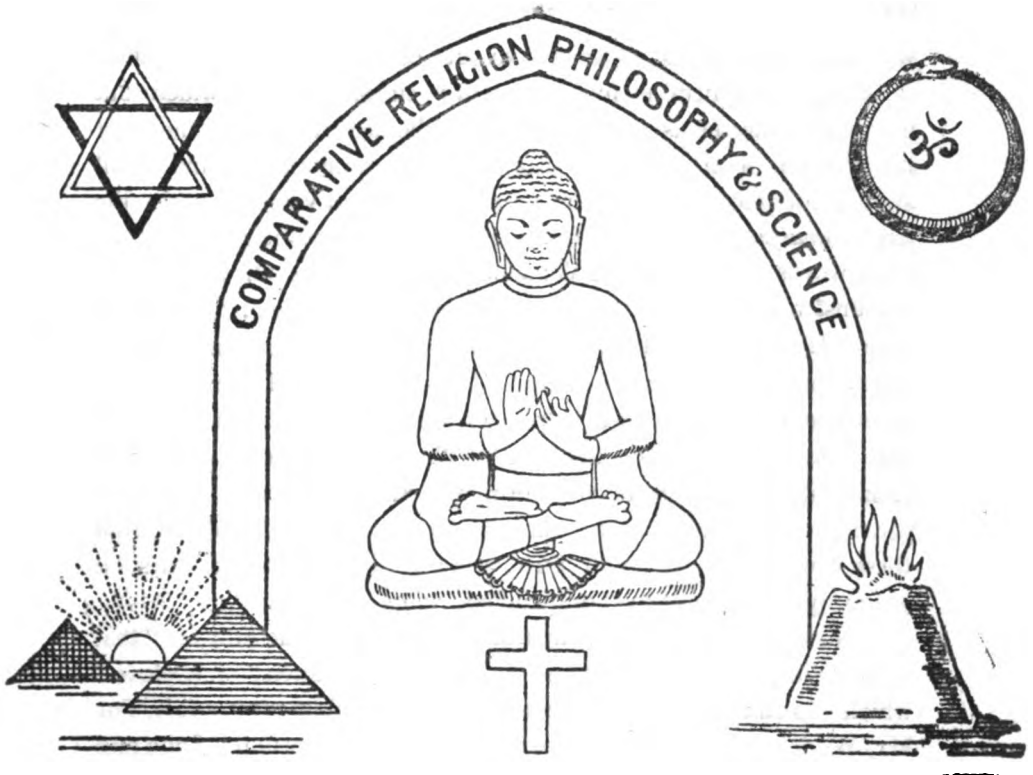
not prevent true Seekers after knowledge and true Religionists from communicating unconsciously to themselves on the same ray.

It is none the less a characteristic aberration of modern times not to be able to recognise the fundamental unity of the human being, which makes all the faculties of the soul so many performers in one grand concert in which the harmony of the whole is marred by the insufficiency of any of them.

This error pervades our atmosphere, and we are unconsciously influenced by it, for it is due to this that so-called intellectual meditation has come into disrepute amongst those who do not understand its true import. Its essential nature is "an aspiration towards the True." But all aspiration, from whatever source it emanates, whether from the heart or the intelligence, tends towards the same Centre and, provided that it leads the soul thither, it matters little which road is followed.

Obviously the intellect is imperfect ; the mental images which develop themselves within the brain are clumsy and sometimes quite inaccurate representations of the Reality. But from the point of view with which we are here concerned, the prize of the effort is not in the obtaining of these images : it is in the aspiration itself which, waking the inner forces into being, allows the subtle vibrations which emanate from these to transmit themselves through the superficial layers of consciousness, which they vivify, into the outer envelope to which they bring the precious element of balance which had been lacking, They are the Song of the Soul, and when a Soul by the exercise of meditation, has made them stronger, others may perceive them and feel the beneficent influence of their harmony. Thus from Soul to Soul, from Consciousness to Consciousness, passes the life which alone is able to fecundate the seed thrown by the Word, and to make it bear the fruits of which Humanity shall one day reap the harvest.

GEORGES CHEVRIER.



THE METAPHYSICS OF PLATO.

A FEW ODD NOTES.

MR. Wodehouse deserves everybody's thanks for the articles that he has written upon Plato, for indeed, as he concludes, that great man's works are worthy, not only of being read about, but of being read. How much I personally owe to Plato I should not like to be obliged to estimate. For a while, in youth, I lived on him, and very certainly since then has he, or at least a portion of him, lived in me. If any are attracted to the study of his writings by what this article of Mr. Wodehouse has disclosed, they, of a truth, will find them pearls of price. Meantime, I trust that Mr. Wodehouse will not find unwelcome a few ideas suggested by perusal of his article.

One of the most important point he touches is that old crux of all philosophies : How does the One and Only manifest—pass from its oneness into that duality whence this, in all its infinite variety, has come ; and he conceives that there is no solution, whether in Plato's

works or other works. I am not so sure of that. It is of the nature of things that general formulæ grow ever simpler as they widen out to cover greater fields ; which being so, the fact that the solution of the problem of all problems should be the simplest formula of all should not breed hesitation in us as to its actual value. Surely the term *advaitam* is that final formula, and does solve the problem. In other words all THIS is THAT; as Mr. Mead said recently: "Nirvāṇa is Samsāra ;" or in the well known words of Tennyson : "Is not the Vision He ?" Some thinkers will no doubt consider this as tantamount to the admission of eternal Two-ness, and till they can see otherwise, no argument will help them. The problem is analogous to that presented by the doctrine of the guṇas ; some think of *ṭamas*, *saṭṭva*, *rajas*, as attributes of matter, which itself is one ; others perceive that these *are* matter and no attributes at all ; that without these it were not. On such lines, at a still higher level, the question of the 'qualified' and the 'unqualified' will solve itself.

Now, bound up with that question is the question of "that deepest impulse in our nature," that "erotic madness," that "love" which—to summarise briefly—makes all Self-unfoldment possible. For Mr. Wodehouse says: "This love necessarily belongs to the finite and not to the divine essence, because it presupposes an incompleteness, a want. It is the desire of the finite for infinity, the desire of the mortal for immortality. With the freedom from matter our souls become complete, and so all desire and all sense of incompleteness must cease."

That seems to me to be but half a truth, the other half of which appears quite simply with the acceptance of the Two-aspected One Life. I do not mean the aspects of 'life' and 'form'—that is a second personation, itself, as needs must be, a reflexion of the first. I mean the aspects of Darkness and Light, of Silence and Sound, of Night and Day ; not the outbreathing and the inbreathing of the Worlds, which are alike parts of the process of the manifest ; but the Unvoiced Breathing and the Voiced. This 'love' of Plato's is that 'bliss,' the further-eastern Sage has told of ; It is the very nature of the Self, and so It seeks completion in the creation, as surely as in the dissolution, of the worlds. It is as surely this 'Erotic Madness' that has brought us into being, as It is this that takes us out of it. 'Freedom from Matter' is a dangerous phrase ; perhaps

in the sense we sometimes give the word in phrases like 'the freedom of the city,' we may say that what the Self is seeking is the freedom equally of Spirit and of Matter ; for how else possibly could Self know Itself ? To me the most illuminating passage of philosophy upon this matter is that great logion of Simon Magus : " This is the one Potency, divided into Above and Below, generating Itself, nourishing Itself, seeking Itself, finding Itself : Its own Mother, Father, Brother, Spouse, Daughter and Son, *One*, for it is the Root of All." It is in the light of such great sayings one begins to understand the Golden Precept : " Desire *power* ardently." That Plato took this view, the view from which the exquisite doctrine of the *lilā* naturally springs, I am myself assured, and so I offer it as a suggestion to other Plato-lovers ; though whether it will be of use to them or not I cannot judge.

A minor point strikes me in passing ; perhaps it will not be entirely useless to refer to it. It is the reference to "the Vedāntic idea of the breaking down of the walls of the individual self." The idea is no doubt expressible from one point of view as a breaking down ; yet I doubt whether that is the most helpful one, at least to western strongly individualistic natures. To be preferred, I think, is the view expressed so finely by Sir Edwin Arnold in the words : " The Universe grows *I*," *i.e.*, the gradual extension of the boundary, the periphery of the sphere of I-ness, until it finally is co-extensive with that greater I, the Logos of our system, our own immediate link with the One Life. For, for the individualised Spark learning its lesson, the *Ishvara* of its particular School and not the Absolute is "the fundamental Self, the *Ātman*." Which brings me to the question of Ideas, treated by Mr. Wodehouse towards the conclusion of his paper.

There are two points I would refer to, and first the less important one. Mr. Wodehouse says : " That consciousness should derive its value from the objects contained in itself is surely equivalent to judging the higher by the lower, the greater by the less," and adds : " Then again, to objectify ideas is to attribute to them quite gratuitously something which is in contradiction to our conception of an idea." I would respectfully submit that consciousness is not a something that contains other things, its objects ; but that consciousness and its objects are once more a two-aspected one ;

and that neither can exist without the other. If it is said: "Why, objects can be dropped completely from the mind, and only the idea retained," I cordially agree; the ideas are then the objects of perception. The Greek Philosopher's doctrine of the Types, in my opinion, is entirely in accord with further-eastern teaching, where we find every Logos, every Ishvara, even the Lord of Lords, the Ishvara of Ishvaras, as but Ideas, Types in the One Self, objectifications of the Self, completions of the Self. And here perhaps the following quatrain may be serviceable :

Kings, Makers, Gods were none alone, apart ;
 Each hath his perfect sphere that joy may be :
 Kings have their empery, Makers have their art,
 God hath His Universe, and ' I ' have ' Thee.'

The title of it is *Completion*. I have ventured to point the meaning of the last line by the use of the inverted comma, lest use and wont degrade the idea to a mere personal utterance. From the least, last individual upon the smallest of God's Worlds to the Ruler of All Rulers, in His unimagined splendors, each manifest Being is an ' I,' is an Idea, a Type; and as to his essential nature is a self-existent entity, because he is but the ' out-thought thought ' of the One Self. What else but these Ideas are the " Imperishable Centres," on which the " Wheels," according to the Stanzas of Dzyān, are set and re-set, as Day on Day succeeds to Night on Night interminably? For me the broad distinction which Mr. Wodehouse draws between the Indian and the Greek presentment of the great Facts of the Universe, does not exist; and while agreeing fully with his suggestion that it is " perhaps a little bold to draw logical conclusions from Plato, which Plato did not draw for himself," ' I would again respectfully submit that where seemingly isolated doctrines are linked together, harmonised, completed by a third doctrine, itself suggested to us by the study of them, it is not an altogether rash conclusion to assume that that third doctrine, the One of which the two declared are each an aspect, was actually in the mind of the philosopher, although for reasons of his own he kept it veiled from such as could not rise to it as we ourselves have done. ' Further, when that particular harmonising doctrine is found in other systems, frankly stated, it seems to me we are entirely justified in arguing that it was matter of common knowledge among those Seers and Sages who, we

are told, were Adepts of the Great White Lodge. And so I find no difficulty as to karma and re-birth in studying the works of Plato.

For example, the choice, which Mr. Wodehouse thinks at variance with philosophical principles, is to me the point of the whole teaching ; and ' caprice ' is the last word I should think of using to describe it. Poetically veiled as it may be, we have here an exposition of the law of *dharma*, the own-nature of the man, the stage of his unfolding, whereby his next step is determined. Even as far higher up the scale of being—or lower down it, according as one regards the source invisible of things—so here the ' choice ' may be for further perfecting of an old characteristic or for its complementing by the unfolding of a new one. We have been taught that when a Soul touches the causal consciousness before re-birth, it can look far forward from that Pisgah height and choose deliberately what its aim shall be. If so, according to the choice it makes will be the ' lot ' awarded it ; the future, as it always does, even in our ordinary life on earth, shaping the present, necessitating such and such a destiny—this to be sown, that to be garnered ; this weak point to be strengthened, that hampering debt got rid of, paid in full. All of which is the outcome of that choice made in the heights, and can be quite legitimately called the choice. The ethical importance of such teaching is undoubted. That souls of such and such a stage of growth would definitely reject some lots, and definitely be attracted by certain others scarce needs to be insisted on. The thought that there was freedom within bonds, that between certain terminals the Soul could choose its path, if grasped by men on earth, would surely be a powerful aid to that acceptance of conditions which is the basis of a true economy of life-force.

There is yet another point, for more and more we are realising that action never ceases while manifestation is ; that it is not only in the earth-life of a few short years the Soul can make the conditions of its future births, in other words " choose what body it will inhabit." Why should not this, too, be shadowed forth in the particular myth in question ? If Plato were an Adept, there would be three questions he would have to solve in reference to his work. What, out of all that he might teach, he should give frankly out ; what he should hint at for the benefit of such as stood upon the brink of super-normal evolution ; and lastly what it were better to keep silence on ;

and, with the example of the Buddha in my mind, I cannot think that answering these questions would be an easy task. I can imagine doctrine being given freely, upon some occasion, and at a sudden glimpse of possible misuses veiled swiftly in what the many would but smile at as an old wives' tale. I can imagine further a fine myth, surcharged with meaning to the keenly intuitional, being sometimes at an inwardly heard note of warning, twisted aside to a fantastic close. I never blame the teller of such tales, the maker of such myths, for the sudden blankness; I laugh and pull myself together, and sit down solidly to work with every power of me that I can summon to my aid to bridge that gap, complete that incompleteness. I feel like Galahad, that "the prize is near," if one will but "ride on."

It will readily be conceived from the above that I do not take Plato's soaring into a myth as the sign of philosophic failure. To me the myth is ever the crown of the philosophy; within it I look ever for the all-embracing statement, the final formula which the philosopher has all the time been steadily approaching, but which perhaps, the laws of the inner life compel him to conceal from such as have not insight keen enough to penetrate the veils. I say, I look ever, I do not for a moment claim that I have always found; but I believe that this has always been the method of the Mystic when dealing with the outside world. The speculations of the many on his philosophic scheme concern him not; he is a fisher of men; he wants to take in subtle snare such as are ready; wherefore the great gaps, or the small inconsequences, which serve as touchstones, and guard the mystery from the profane. My studies have led me to the view that the idea of 'East' and 'West' is a delusion; that all divine philosophy is one; that, in the satisfying phrase of Hermes: "This is the Straight Way, the Good's Own Path, the Ancient Road. If thou but sett'st thy foot there on, 't will meet thee everywhere, for there is naught that is not the image of the Good."

MAITRA.

A FEW CHARACTERISTICS OF JAINISM.

EVERY religion, in common with everything else in this world, possesses some features of its own. If you set about studying any religion, you will find therein some principles which will strike you, if not as solely appertaining to that religion, at least as especially insisted on by it. Jainism which is nowadays in an almost obscure condition, also possesses such principles ; and, in the following lines, I am going to set forth those principles which strike me as the characteristics or distinguishing features of this religion.

The first characteristic of Jainism is that, in its treatment of Being or Existence, it adopts the *Anekāṅṭa* (many-sided or relational) method, while most other religious systems adopt the *Ekāṅṭa* (one-sided or non-relational) method. According to the former method, things are described strictly with reference to their several parts, aspects and relations, that is to say, any assertion that is made regarding a thing, is made with reference only to that part, aspect, or relation of it to which it is applicable. The *Ekāṅṭa* method, on the other hand, is that according to which an assertion that holds good only of a particular part, aspect, or relation of a thing, is extended to it absolutely. An adequate description of *Anekāṅṭa* requires much space and a great deal of philosophic insight ; in the present article, suffice is to describe this system by a few illustrations. The famous parable of the blind will, to a great extent, serve the purpose.

Once upon a time, there lived six blind men in a village, who had never come across an elephant, and consequently had no idea of the animal. One day, a *Rājā* with an elephant happened to come to that village. The blind men, having heard of it, went to see the animal. They happened, one after the other, to touch the proboscis, tusk, ear, foot, stomach and tail respectively, of the elephant, and returned home with the idea conceived by that touch as to the form of the animal. In the evening they assembled together and began to talk of the creature they had ' seen.' One of them, who had touched the proboscis, said that the elephant was like a big pestle ; the other who happened to have taken hold of the tusk, contradicted him, saying that the animal resembled a horn. The third, who had caught hold of the ear, repudiated both of these statements, observing that the elephant was similar to a fan ; while the fourth who had

put his hand on the foot of the animal, contradicted him in turn, and said that the animal resembled a pillar. Now the fifth who had had the honor of rubbing his hand over the stomach of the animal, vociferated that the animal was like a big jar ; but the sixth, who had grasped the tail, gainsaid them all by representing the animal as like a big rope. In this way, they began to quarrel among themselves, one contradicting the other. Each of them was confident of his own statement, regarding those of others as entirely wrong. A man who had eyes to see with, heard them thus hotly quarrelling, and wondered over their follies. He at once understood that their quarrel was the result of their taking one part for the whole. He pitifully came near to them and said : " Brethren, your quarrel is in vain. Each of you is, from a certain point of view, correct. The thing is that each of you has touched only a certain part or limb of the elephant, and thinks that the whole animal is similar to that part. In reality, the elephant is an assemblage of all these parts or attributes which you ascribe to him. All these attributes which you ascribe to the elephant do, in a certain way, exist in that animal. From certain points of view, the elephant does resemble a pestle, a horn, a pillar, a large jar, and a big rope. But the mistake of each of you lies in taking the part for the whole, in holding his own statements as absolutely true without regard to the statements of others. If you say that the elephant as regards one limb, namely, his proboscis, is like a pestle, it is quite correct. In the same way, with regard to his other parts or limbs, the elephant resembles a horn, a fan, a pillar, a large jar and a big rope also. You must not be so hot-headed. Each of you must have toleration for the statements of others. Each of you must refrain from describing the animal in a one-sided manner. Take Anekānta (relational or many-sided method) as your guide, then the statements of all of you can be reconciled."

Now let us take another commonplace illustration, suppose that there is a person, named, Sohan, who has a son named Mohan, and whose father Rāma is also alive. Now the question is : Is Sohan a father or a son ? This can be answered in two ways ; with reference to his father Rāma, he is a son ; but with reference to his son Mohan, he is a father. Thus we see that Sohan has got two sides—one, of his having his father Rāma alive, the other, of his having a son named Mohan, If we look to one side, that is, of his having his

father alive, he can be described as a son ; but when we look to the other side, that is, of his having a son, the attribute of fatherhood can be applied to him. Thus both the propositions are true, if they are made with reference to their respective sides, but if we assert one proposition absolutely without having in view that side to which it is applicable, it is wrong.

The Ekāṅṭa and Anekāṅṭa systems equally hold good as to religious questions. For instance, some religionists hold that Ātman (Spirit) and Paramātman (God) are one, whilst others assert that they are distinct ; but a Jain will say that Ātman and Paramātman are one as well as distinct. They are one, that is with reference to Shakti (inherent power), but they are distinct with reference to manifestation of that power. The Svabhāva, or real nature of Ātman, is to know all things of the past, however remote it may be, of the present and of the future, without any limitation, and of all places. All Spirits have the potentiality of this distinguishing attribute ; but, as they are in the Samsāri (worldly) condition, this attribute is, by the bondage of karmas rendered limited and imperfect. Every Ātman, when emancipated from the worldly condition, is one with Paramātman ; and as every Ātman has the potentiality of perfect knowledge, with reference to this potentiality, it is one with Paramātman even in the worldly condition. But as in the Samsāri (worldly) Ātman this power is not manifested, it cannot be absolutely regarded as one with Paramātman. To hold that Ātman is one with Paramātman absolutely, is certainly to stretch a doctrine to the extreme, which will make it absurd and conducive to irreligion and impiety ; because if Spirit, even in the worldly condition, were one with God, there would hardly be any reason why we should desire and strive after Mokṣha (salvation). If we, while infected with Rāga, (love), Dvesha (hatred), and (Moha) ignorance, were one with the All-knowing, it would be useless to practise virtue, devotional exercises and dhyāna (meditation). Thus, to hold absolutely that Ātman is Paramātman is not true ; but it is true from a certain point of view.

Thus Jainism does not take a one-sided view ; whatever it asserts, it does so from a certain point of view. The motto of Jain Dharma is : "Peace for All." It does not like to fight with any religion. It does not like to see the various religions in discord with one another. It reconciles their differences with its anekāṅṭic

method. It is a religion in which are comprised the principles of all the religions of the world. It is a religion in which the six schools of Hindū Philosophy are seen in their true light. It denounces not the principles of any religion. According to it, the theory of every religion is true from a certain point of view, and in a certain respect. When it finds two religionists, with their inconsistent theories, quarrelling with each other, it pacifies them, saying: "Friends ! quarrel not : both of you are right from a certain point of view, and in a certain respect. Your mistake is that you assert your theories in a one-sided or absolute manner."

Jainism cannot tolerate discord among the followers of Monotheism, Dualism, Pantheism, and Polytheism. According to it, the theories of all of them are true with reference to a certain aspect of Reality or Being. According to Jainism, *Ḍravya* (Reality or Being) has infinite *Guṇas* (attributes) and infinite *Par-yayas* (conditions or aspects). *Saṭṭa* is the differentia of *Ḍravya*, and *Saṭṭa* consists in *Uṭpad* (creation), *Bai* (destruction) and *Ḍharova* (permanence). *Ḍravya* never perishes and is eternal, only its various conditions are created and destroyed. *Ḍravya* has infinite attributes, and infinite conditions, and manifestations of various kinds. The cause of all phenomena in the universe is *Ḍravya*. Now the question is whether *Ḍravya* is one or many. The Jain *Sidhanta* solves the question with the light of its *Anekanta* and answers that *Ḍravya* is one as well as many. With reference to its *Ḍravaṭava Bhāva* (the quality of being in existence) it is one ; Being as Being is one, and in this respect the monotheistic theory is true ; but when we look to its attribute, namely, *Chaitna* (consciousness) it is two, that is, *Jīva* and *Ajīva*, and here the dualistic theory comes in. In the same manner, with reference to its many attributes or manifestations, it can be designated as many, and the polytheistic theory can be supported on this ground. According to Jainism *Ḍravya* as *Ḍravya* is existing nowhere outside its attributes, conditions, and manifestations ; it pervades and permeates all phenomena, and the pantheistic doctrine can be based on this view. Thus we see that according to the *Anekanta* of the Jain *Ḍharma*, Monotheism, Dualism, Pantheism and Polytheism are all true, each from a certain point of view, and with reference to a certain aspect of Reality or Being. Whatever Jainism inculcates, it inculcates it not absolutely,

but from a certain point of view. The chief points of view of which the Jain Shāstras generally speak, are two, namely, Nishchai Nai and Bivahara Nai. Nishchai Nai is that view by which things are described with reference to their Svabhāva (nature), or their own attribute, whilst Bivahara Nai is that view by which things are described with reference to their connexion with other things, or with reference to the qualities produced therein by the effects of other things. When we speak of a house of bricks, we speak in the light of Nishchai Nai ; and when we speak of a home of a man, we speak in accordance with Bivahara Nai. When we say to a person : "Bring that vessel of iron," we use Nishchai Nai. But when we say to him: "Bring that vessel of water," our thoughts are led by Bivahara Nai. In the same manner, when we say that soul never dies, we have Nishchai Nai in view, but when we speak of soul as being born or dying, we proceed upon Bivahara Nai. In like manner, when it is said that knowledge is an attribute of soul, it is in conformity with Nishchai Nai ; on the other hand, when it is alleged that love, hatred, anger, pride, etc., are the attributes of soul, it is with reference to Bivahara Nai.

The second characteristic of this religion seems to be that, in its idea of the Supreme Being, anthropomorphism has no place. The Jains do not ascribe human passions and human affections to their Deity. According to them, God is Viṭarāga. He has nothing to do with the creation or destruction of the world. Man is, in this world, led to argue that as he thinks, as he acts, as he builds up houses, as he makes many things of the world, the same must be the case with God. He must have built up this mighty universe, He must have raised up these lofty mountains, and He must have created all things which are in existence. A Jain regards these thoughts as the deluded effusions of man's mind. To him, desire is inconsistent with Omniscience. It is incompatible with an All-knowing Being to have felt a desire, because all of past and future is open to His knowledge. An All-knowing Being cannot be said to think, because the act of thinking indicates that something is hidden from the thinking soul. We think in order to discover or unravel something. But to God, nothing is to be discovered, all of the past, present and future is open to Him. A perfect and All-knowing Being need not stir

himself up to do or create a thing, because he has no desire, he has no deficiency to make up, he has no purpose to accomplish. We act and make things, because we have to satisfy our desires, we have to accomplish our purposes, but an All-knowing soul cannot be said to entertain any desire or to have any purpose to accomplish.

To a Jain mind, knower, knowledge, and known must be eternally existing. It is repugnant to him, that knower and knowledge should be existing from eternity and known should come into existence afterwards. Where the knower is impure and imperfect, desire, thinking, and acting have their play, but the latter have no existence with a Pure and Perfect Knower.

Worshippers can generally be classified under three heads: those who pay their homage to (1) the worldly objects; (2) God as viewed in the light of a worldly King; (3) God as divested of all worldly impulses and propensities, and as the seat of Pure and Perfect Intelligence. The Jains seem to fall under the third head. They worship that Pure and Perfect Status in which Ātman exists as All-knowing, All-seeing, All-powerful, All-happy, and Viṭarāga. Their Supreme Being is divested of hunger, thirst, hatred, fear, love, attachment, anxiety, old age, pain, pride, wonder, desire, birth, death, perspiration, sleep, disease, sorrow—the eighteen blemishes of the imperfect and limited soul.

Now the third characteristic of Jainism is its over-regard for life. The whole of its ethical code is deeply tinged with the doctrine "Ahimsa paramo Dharma" (non-injury is the highest virtue). To a Jain, Dayā, or compassion, is the root of all virtue. All the affairs of his life are guided by the principle of Ahimsa. He has the greatest aversion towards blood-shedding, alike of man and of the smallest insect. It is repugnant to him, that in order to fill up his own stomach or for the relish of his tongue, he should take the life of mute, innocent creatures. He would patiently bear the pain inflicted upon him by a scorpion, and would let it pass off unmolested. If a wasp sting him, he would not lose his temper and run to kill it. Kṣhama (forbearance) is one of the ten signs of Dharma in this religion. According to Jain principles, disturbance in the soul checks its progress towards Bliss and Perfection, and as killing creates painful uneasiness and disturbance in the souls of both—the killer and the killed—it checks the

progress of both and is therefore regarded as the most heinous sin.

The Jains lay much stress upon their five *vṛttas* (vows), namely : *Ahimsa*, *Satya* (truth), *Astai* (non-stealing), *Brahmachārya* (chastity), and *Aparigraha* (non-attachment to worldly things), and of these, they attach the highest importance to *Ahimsa*, the latter four being the means to strengthen it. They trace down every principle of morality to *Ahimsa*. *Ahimsa* is the guiding principle of their life. Their religious processions are preceded by their Flag of *Ahimsa*.

The fourth characteristic of Jainism is its incessant exhortation to give up *Rāga* (love) and *Ḍvesha* (hatred). The cleansing of *Ātman*, the purging of the worldly soul from its evil tendencies and various passions and affections—bringing out the Real Self, the original *Svabhāva*, Omniscience, from within the deluded worldly soul—in short, making *Ātman* the *Paramātman*, seems to be the sole aim of this religion. And in order to accomplish this, the abandonment of *Rāga* and *Ḍvesha* is highly recommended, so much so that the common formula “*jeuhar*” of salutation among the Jains, means : “give up both,” that is, *Rāga* and *Ḍvesha*. These two and not God, are regarded as the *Mūl* (root or cause) of *Samsāra*, the world. It is these two through which the atoms of *Pudgal* (matter) are attracted towards *Ātman*, and build up the bodies of the worldly souls and their various *karmas*. These two are the *Bhāva Karmas*, and the atoms of matter, the *Ḍravya Karmas*, and these two sorts of *karmas* are the cause of the worldly condition of the soul. All the teachings of Jainism aim at the destruction of these two sorts of *karmas*, and the *Ḍravya Karmas* are not got rid of, unless the *Bhāva Karmas*, that is, *Rāga* and *Ḍvesha*, are abandoned and *Vairāgya* is adopted. Hence the true spirit of the Jain teaching is the abandonment of *Rāga* and *Ḍvesha*, without which, Omniscience, the chief attribute of *Paramātman*, does not manifest itself in the Spirit.

RICKHAB DĀSS.

THE SECRET OF THE SILENCE.

(Continued from p. 458.)

THE strictly scientific viewpoint does not touch the issue of this problem, so long, as it confines itself, as usual, to descriptive résumés of normality, founded on appearances. As Herbert Spencer puts it in *First Principles*: "The things of which we are conscious are appearances"; and in the *Grammar of Science*, Professor Karl Pearson sums up the position of Science by declaring that "*All Knowledge is Concise Description*," so that a sufficiently accurate *description* of the phenomenal world in terms of say the concept 'Motion' or some other geometrical ideal, is at present acknowledged to be the highest aim of Science in the service of man. In the direction of utility and the amelioration of man's unenviable physical and social conditions, it is all most admirable. In its recent overthrow of mediæval superstition and dogmatism, it seems like the great river by means of which Hercules performed his feat of clearing the ancient stables of the accumulated mud of ages. No tribute is too high to pay (except one !) to its purifying and wholesome influence when rightly understood—and apart from individual differences of opinion between evolutionists which precludes all advance—as it has been expressed by Charles Darwin, Herbert Spencer, Professor Huxley and other recent exponents. It is a *means*, a vast vehicle, or channel in which living water may be caught and made to flow irrigating the stagnant mud of ages and washing the refuse down into the ocean, there to reform as the basis of things to come. It is like the turn of the flood in a tidal river, bearing those who do not as yet know whither it is ebbing, and the sea not in sight. But a 'means' however mighty, is but a vehicle of power, and this is the position of modern science. All its wonderful products are but special limited channels for the expression of the power of thought chiefly in one direction. Its aim is therefore of prime importance; this is in the direction of utility and betterment and to this it will attain. This point is given special emphasis, lest it should be thought, as it is sometimes, that students of philosophy are too apt to overlook the scientific side of things in the course of their speculations. But 'disciplined imagination' should not forget its debt to 'disciplined intelligence.' It simply leaps the artificial barriers of

convenience, and attempts to pioneer the way to more exalted levels. Like all forlorn hopes, it is a very deadly and destructive path, but some get through, and so the way is won !

Now at this point it is principally with this 'incomprehensible' yet supremely important factor, the power of thought, the vehicle of reason, its acquisition, comprehension, and possible transcension, that Philosophy, as distinguished from Science by its aim, is chiefly concerned.

Hence it is bound to appear speculative, vague, abnormal, inconclusive, abysmal, and much addicted to 'muddy speculation' or mere metaphysics, *i.e.*, the art of puzzling one's self methodically. So that from the normal, or too strictly scientific viewpoint limited merely to objectivism, philosophical speculation in the direction of the quest for reality may seem of little or no avail. But this attitude seems to be breaking down, now that Science is so firmly established, as to be without fear in her own domain. Thus Professor Horace Lamb, in his paper to the British Association in the year of Mr. Balfour's Presidentship, said many notable things that linger in the memory, and amongst others that "Science has now retreated from some territories that she found herself unable to occupy successfully," thus practising the art of concentration or retreat from untenable positions ; and further that the laws of nature were to be looked upon in general simply as "rules for our guidance" and so on ; all this is very admirable, showing that Science is now firmly convinced it is dealing with a *Māyā*, and not with the 'transcendental realities of religion.' So that although Science is concentrating and limiting, isolating and exacting, in quest of phenomenal knowledge, in one direction, while Philosophy is expanding and overleaping in another, yet they are both not only essential to one another, but unwittingly identical in their ultimate aim, that is when they shall jointly come in view of the possibilities of 'gnosis'—"Know ye not that ye are Gods ?"

Summing up the position of the man of Science, Herbert Spencer says : "In all directions his investigations eventually bring him face to face with an insoluble enigma ; he learns at once the greatness and the littleness of the human intellect ; its power of dealing with all that comes within the range of experience ; its impotence in dealing with all that transcends experience. He realises with a spe-

cial vividness the utter incomprehensibility of the simplest fact considered in itself. He, more than any other, truly knows that in its ultimate essence nothing can be known." Now this is perfectly true in this sense, although it begs the question, in the last sentence, as to whether there is such a thing as ultimate essence or not? But we have to enquire as to what is meant by this sort of knowledge, and we find it to be solely a descriptive résumé of normal experience, not in any sense a true comprehension or gnosis or actual enlightenment; so that, of course on these lines "nothing can be known." But again the double meaning in this and many other verbs covers the point. So that if we read "in its ultimate essence nothing can be known," *i.e.*, described, we may agree. Merely here observing that man is not limited to normality, and that transcension of ordinary human experience is a fact that cannot be ignored. Of course the 'ultimate essence' defies description! The transcendental cannot be described or verified by *normal human experience* without expansion; but those who have and can testify to the fact of its actuality, and seemingly limitless possibilities, are a constant yet increasing minority. Indeed the quest of 'ultimate essence' vanishes in the virtues of profound and undreamt of possibilities. It seems we must constantly bear in mind the distinction between a *sufficiently accurate description* of our ephemeral mental experiences, with which we are normally satisfied, and what the *actual explanatory realisation* of their true meaning would imply; this transcendental gnosis being an aspect of what is here termed enlightenment or illumination. Very far away in one sense, but ever present in another. Not visible to the keenest intellectual insight, unless harmonised with the practice of meditation or samādhi. So it is that even the profound intelligence of a Herbert Spencer, seeking ever outward, and merely concentrating on the assimilated phenomenal knowledge, so acquired, misses the subtler path to the paradoxical solution of the mystery in this life; although it surely cannot be doubted that the way he has chosen will lead to rest in "the Unknowable Power" he so valiantly and honestly proclaimed.

"There is no religion higher than truth," and "true religion is, therefore, never reluctant to appear before the tribunal of scientific investigation;" that is, when the investigators clearly recognise that they *may* be dealing with some aspect of the mysteries of nature be-

yond their ken, or some meaning of existence they cannot test, otherwise it would be useless. Now many apparently conflicting descriptions have been laid down by ancient seers and sages for the attainment of the state of mental-equilibrium, or samādhi. For the truth seems to be, as pointed out in that priceless gem, *The Voice of the Silence*, p. 66, that the teacher can but point the way: "The path is one for all; the means to reach the goal must vary with the pilgrims." Each must select those means that appeal to his reason and experience, or to which he is, perhaps, unconsciously urged by unrelated intellectual insight.

Man passes, it seems, through many stages before he comes to intellectual maturity, which alone prepares him to appreciate the truth of paradox. In earlier stages it is either 'black or white,' 'right or wrong,' 'this or that,' and he only sees one side of the mirror, although he appears to see both sides but never at once or all together. Eventually in coming to see right through the pairs of opposites, and their fundamental and inseparable unity in manifestation, he comes to see that which before was invisible. "To be or not to be" as Shakspeare imagined Hamlet to have seen it, are not only to be, viewed as negating one another, but as indicating that everything in manifestation is inseparably dualistic, so that everything at once both 'is' and 'is not,'; it simply depends on the angle of vision, view-points altering values, and insight annihilating them, thus preparing the way for the passing of personality and transcension.

We may figure thus :

IT

"IT" = "Parabrahman" = "The Thrice-Unknown-Darkness" = "Vast-emptiness and nothing holy" = "The rootless-root" = "The ineffable and unknowable Absolute" = "The Thunderous-Silence" it—it—it.

"I"

"I" = Ātman = Logos = Ānanda-chiṭ-saṭ = Mahat = Ātmā-Buddhi-Manas = OM, It,

THAT.....



.....THIS

NEXUS.

Thus the 'I' is 'IT': "when it awakes then there wakes in it the Eternal free from time and sleep and dreams." When it broods, in *ĵapas*, in meditation, then "in the infinite illusion of the Universe the soul sleeps" while the cosmos is in being. Within which as it were, terms of time and space, though 'that' which limits it to 'this,' dreaming, sports and gloats, in the real-illusory cosmic vehicle of manifested existence, in the macrocosmic body, the play of the Self. In which again there sings the separated music of the spheres, the immortal notes of life, to us the 'purpose' and the meaning of the dream; the scattering of the Self within Itself, the perfect gift of life and light to the myriad microcosmic images that reflect this limited splendor of the Self, the magical creation of the many in the one.

To us an act. To the Self 'as play.' Who knows? It may be nothing but a vision in the everlasting night and non-existent to the Eternal; "free from time and sleep and dreams." Still the 'I' is 'IT.'

HOW IS CONTRAST TRANSCENDED ?

When we come more closely to the consideration of the second part of our question, as to 'how' this contrast is transcended, it is first necessary to deal with the point as to what it is that transcends this contrast—the nexus or relation, *i.e.*, the individual thinking principle, or the interplay between universal illusion and cosmic or manifested reality?

Here at once we might enter a region of thought where controversy is rife, which however it is proposed as far as possible to calmly disregard. 'We,' from the viewpoint here accepted as alone intelligible at this level, are but 'moments' or 'relations;' and as such passing and perishable personalities. 'We' in the egotistic sense cannot transcend this contrast, for we are but aspects of it, and without it 'we' are not. It would indeed be quite futile to speak of a relation or an interplay transcending 'this' illusion and 'that' reality, from which it is inseparable without negation, and of which it is but an aspect. Therefore a negative is proposed to the transcension of the personality. 'We' as personal ego-entities do not transcend our limitations. ["If we are but 'moments' of what value are our theories? *We are greater than we know*: all we want is to

know and the truth shall make us free. A mere aspect is not free and does not appear to have any inherent reason why it should ever evolve at all.”]

In the first place they are not ‘our theories,’ which are mostly valueless outside the domain of utility, but the result of ‘gnosis’ rightly or wrongly interpreted by us ; this is the only point. We are greater than we know, *i.e.*, we are the vehicle of that greater. As aspects we are not free, and so we die that all may live.

But if we persist in enquiring as to what it is that does transcend this *contrast*, it may be answered : that which has always transcended it ; and although this seems perhaps to beg the question paradoxically, the fault lies in our terms that are not evolved to express subtleties without implying dualistic personifications. But it may further be shown upon the strength of the clearest rational testimony, teaching the necessity of individual confirmation, that although the personality, or nexus, constituting the link or relation, is dissolved, the immortal character—type, or karma, persists (‘action’ considered cosmically) and has always in truth transcended this contrast. If common sense remarks that it does not seem clear as to how character can exist in vacuo, and asks at once whose character persists ? It may be answered that it does persist despite the destruction of the vehicle, seemingly in vacuo, and outlasts sun-burnings. Also that the characters, or karmas, must be looked upon as types, or groups, that have their warrant and reason of being in the Universal Reason, when transcending the particular vehicle of manifestation we speak of as the personality. Just in so far as character may be looked upon as an aspect of the power of understanding, it may perhaps be considered individual karma.

Not only therefore do we “meet our fate by the efforts we make to escape it,” but each and all of us are in truth, that character that we have been from all eternity.

Now this being so, this contrast is alone transcended by a destruction of the personality ! “The egg must break before the bird can fly.” It will not do here to say that to know more ‘we’ must be more, for ‘we’ as such must pass.

Moreover if we note the preliminaries of initiation into the mysteries touching life and death, we shall see that they all point in

more or less veiled language towards this desirable consummation, the necessity for the destruction of personality.

The personality, or *kāma-manas*, the lower mind, cannot persist in such an expansion "in becoming all things, in becoming *Æon*," being merely the vehicle or mould of temporary conditions, in and through which it seems to us that the character or true type, the real cosmic-individuality, is unfolded. Indeed the expansion of consciousness, which in every case preludes much advance on the path of return to a true Self-knowledge, implies this breaking up or transcension of the personality, or nexus between 'this' illusion and 'that' reality. So that the personality is viewed as merely a vehicle for the unfolding of Self-consciousness in the dualistic domain of ideality ; it constitutes the link in the triad, or trinity, of concepts by which the mind of man is bound or limited. It is true also that the majority of our cherished illusions go overboard from this standpoint, but this need not dishearten us, being other than we are, and greater than we know. When we come to know ourselves, it is said that we shall then realise that the ' I ' is ' IT ' : that is, the *Ātman* is Brahman ; for the Self of one which is the Self of all is not even then to be distinguished by the highest illumination we have any record or instruction of—from (at the uttermost) "The thrice unknown Darkness" of the Egyptians, or the "vast emptiness and nothing holy" of the Taoists, and other superlative concepts of negation, implying IT !

To me this position appears supremely satisfactory, whatsoever IT is, or whatsoever IT is not, I as a monad of the *Ātman* am part of IT. That is : just in so far as ignorance becomes knowledge, as one's perishable personality seen as a vehicle becomes transcended and expanded into all things, and simultaneously contrasted to that point—which having no parts and no circumference—ceases to resist expansion, just in so far as it the measure of approach to "the occult knowledge of the Self and its powers." (The right use of the personality, the desire nature, is of course too obvious to require insisting on here, in dealing with transcension.)

At a point in our unfolding, negative ideals become a necessity, because without this limitless vista it would seem to be impossible for man, as he passes into his series of initiations in Self-knowledge, to aspire beyond his highest conceptions ; for the deity of to-day is but the dust of to-morrow, and inertia would supervene. Having

reached some relatively exalted eminences he might be tempted to rest before his time, while his work was yet unaccomplished as he now seems to do so often before he has begun to take his unfolding into his own hands ; but here karma acts, and so the wheel of the universe would appear to leave him stranded until the return of the tides of life wash him away into the flux of things, to serve again as the sand of the yet to be. Hence limitless possibilities of expansion are alone sufficient to draw man on to achieve his mighty destiny of Self-realisation, in face of the unimaginable mystery of the uttermost silence !

If we would really live then, let us re-adapt our viewpoints, and unite ourselves with the universal Spirit of life, in which ' we ' not only live and move and have our being but are then dissolved, seeing that these myriad illusions with which we identify ourselves are but the limitations in and through which the unfolding of Self-consciousness expands, and seems to disappear in gnosis or enlightenment.

Let us exchange our illusions for a paradox ! " Without knowledge there is no meditation, without meditation there is no knowledge ; he who has knowledge and meditation is near unto Nirvāṇa." Let us put it to the test. It is difficult. It is supremely difficult, but it has to be ultimately accomplished. ' We ' must ' die ' to live, and thus transcend ourselves. This is what seems so hard to those who have identified themselves with the desire-nature. But that which is " desire below is will above," just as that which is now the vehicle of ignorance will become the channel of wisdom.

Now this indeed is not a pious belief but the sternest of immutable scientific facts, to those who can see it. Testified to, also, by the dispassionate intellectual insight of those who have transcended our limitations ; one of these declares that we must begin by being " a lamp unto ourselves " and " a refuge unto ourselves," and that being anxious to learn we shall reach the very topmost height. ' This supreme self-reliance will prepare us for the leap into the dark, which very soon we all must take—would it not be better to make preparations ? This can be done by means of the cultivation of ' tranquillity ' and intellectual insight, which are aspects of *the supreme power of contemplation* that we all possess in some degree, by the

time we come to the consideration of these vital matters ; and indeed, of which ' we ' are but the transitory vehicles. 1

Science is continually telling us that we must adapt ourselves to our conditions or die—which is undoubtedly a fact as far as it goes. But it does not end here. We can endlessly modify conditions by knowledge. Now with the possibilities of transcension in sight, morality, or correct conduct of life, becomes important as a means of attaining dispassion and hence equilibrium and enlightenment. But morality is a relative matter and depends entirely on our level of evolution. At one point it is so, and in another otherwise and not so. The ethical expression changes with the time, but the idea of ' the Good ' underlies all its imperfect manifestations in terms of time. Thus it is absolutely necessary, if we would be in harmony with the upward trend of spiritual evolution, that we follow firmly our highest ethical ideal. And this even though we can conceive a time when this ideal may be left behind, and another expression of the "super-substantial-good" take its place as the goal of effort and attainment. Lafcadio Hearn observes that: "Early Shinto teaches, no code of ethics is necessary, that the right rule of human conduct can always be known *by consulting the heart*; this is a teaching that will doubtless be accepted by a more perfect humanity than that of the present."

But at the moment this may in nowise enable us to dispense with some rules of conduct in relation to ourselves, in view of expansion. This, however much we may tolerate differences in others, because we have come to perceive that this 'conduct,' these habits or customs, are in the main but another name for a certain line of action, to be followed by re-action, so that a certain routine is set up, which 'Virtues' or 'Vices' it is said to be impossible for even the Gods to avoid without gnosis! Thus conduct turns out to be a concrete psychological aspect of karma, or cosmical interaction, between separated units of consciousness in the domain of limitation or Avidyā. Indeed we are ourselves these very limitations. So truly although always what is reality we are not now, the difficulty is to perceive the truth in these conditions. However this perception when realised passes, it is said, into that clear comprehension which when perfected is enlightenment.

On the practical side : the conduct of our daily life is often a

very difficult matter, and with regard to details of this work, or karma, one is often very uncertain how to stir. Let us then "consult the heart," and in any case by working at that duty which comes nearest and seems most simple, the problem will gradually resolve itself and expand into new aspects.

This expansion and consequent dissipation of the difficulty is the guarantee, or warrant, issued by the discriminative reason, informing us that we are on the right track.

It seems to me that there are in ethical considerations what appear as two sides to the question, as in all else. 1. *Conduct*, in relation to *others*, viz., customs or habits or acts resulting in virtues that have ultimately to be relinquished. 2. *Conquest* in relation to self—viz., self-conquest and aspiration, resulting in the acquisition of *powers* to be renounced.

This cannot be followed out here, but once we have left the shelter of some dogmatic code of inhibition, it is essential that we be centered on the vital facts of existence, inspired by the fact that the 'I' is 'IT' not of course the more illusory and passing Ego of personality, built up of bodily limitations and desires which are merely name and form, but that 'I' the Ātman, that is Brahman.

With regard to others, then, first let us mind our own business ; but if they seem to us to be going anywhere and coming into contact with ourselves, we can assist them to evolve and unfold themselves along their own lines, as they consciously or unconsciously desire it ; then in so far as the course they are steering appears to be safe, push them along it. But seeing these details correctly and adopting means of dealing dispassionately with them in relation to others is very difficult—sometimes, perhaps generally, there is nothing to be done outwardly, although one can always use the will, and it is said "that against stupidity even the Gods fight unvictorious." Still even Avidyā is apparently in progress of evolution, and although one may often have no sort of use for certain men and things, illimitable destiny deals both with us and them. So that all will be well, at some remote and indeterminate time, which is all that seems logically to follow from the premises.

Thus it is said that while 'we' pass, wisdom remains. Again the eternal illumination of transcendental gnosis is actualised ; wisdom as to the innermost meaning of 'necessity' or 'fate,' and all the

arcane mystery of birth and death in the luminous voids of unreality ; and the Self, the not-Self, and the interplay, are once more one.

It is impossible to distinguish any further here, or to ask as to who it is that here knows the triad ? Subject and object are transcended, and it is merely another example of the vanity of our efforts to describe the ultimate facts of gnosis, in terms nearly or remotely drawn from human experiences. It must be known, it must be realised, and we can but approach it with a paradox in words. To know more we must be more. Then the question, as to how comes it there is anything at all ? Why this illusion and that reality and their relation ? All this, as to why the blessed calm of non-existence should have ever been disturbed, will then be answered by enlightenment !

Perhaps, although at a certain point it ever presses on us that the very question is foolish ? Certainly the form of it lacks wisdom ; because from this view-point if one knew now it would be all over, and the enquirer would have answered himself.

However in any case the love of the disciplined man is no longer directed towards the illusory bodily forms, which limit the cosmic life within an evolutionary routine—or at least merely with a view to seeing through them. Philosophically viewed, this routine appears to us sometimes as incomprehensible and futile ; and anon, paradoxically in spiritual conceptions, as essential for purposes of experience and expansion. But from our narrow separated view-point it is obviously impossible to correctly estimate or truly comprehend the significance of our incarnation in ephemeral bodies of flesh, which are merely name and form. Although this be impossible, our oneness with the united Spirit of life is an indisputable fact, that science, philosophy and religion, when seen in combination, serve to demonstrate—and even the illusory cosmic dust is recognised to be the vehicle of Deity. Therefore let us work out our destiny with courage and patience, ' seeing ' all is well.

H. KNIGHT-EATON.

(To be concluded.)



RESURRECTION OF THE GOLDEN AGE.

[*Concluded from p. 460.*]

THERE are capabilities latent in the human organism that transcend the power of comprehension even of the most learned, and of which ordinary science knows nothing, because she habitually and instinctively closes her eyes to facts which she cannot bring into harmony with old and accepted opinions. There are states of matter which cannot be detected with microscopes nor discovered by telescopes, nor explored with any kind of physical instruments, because they are not subject to our physical laws ; and still they form worlds within worlds, peopled with—to us invisible—but nevertheless living and sentient beings, some of great beauty, others in monstrous forms ; some stupid as brutes, others of great intelligence.* There are modes of motion of which we can form no conception and which surpass the power of our imagination, for

* There are millions upon millions of conscious beings living around us and within us and they know as little about our existence as we know about theirs.

not only physical forms have their circulation of blood and nervous fluid, electricity and magnetism, etc., but there are endless correlations and interrelations existing between the forces composing the ethereal astral bodies of men and animals, and there is a never-ceasing activity existing in the elements composing the soul. There is an infinite realm of Spirit, boundless and without any conceivable limits and filled with life ; for life is universal and without the *One Life* nothing exists. That which is known to the majority of men, whose spiritual faculties are still dormant, is only an infinitesimal part of the All. * But vain material science is bound to the sensual plane and has no wings to rise above it, nor will her deliverer come until she becomes more modest and deserves the truth. The mysteries of Nature are too sacred to be revealed to those who do not deserve such knowledge ; nor will those who deserve it be shown the way until they themselves find the beginning.

The sciences of the present day deal with impermanent and therefore illusory forms. Science is based upon a partial and therefore deceptive observation of passing phenomena, but of the original cause that brings forth all phenomena it has nothing to say. Occult science takes the origin from a recognition of the real, absolute and permanent truth. The conclusions at which material science arrives are the results of spiritual perception † taking place within the dark clouds of matter, in the ever-turning kaleidoscope of forms. The knowledge conferred by occult science is a result of the action of Spirit in the light of the Spirit, of a perception of things as they are—not as they merely appear to be. The sensuous observer stands, so to say, in the midst of the shadowy forms he wishes to examine ; the wise stands above or beyond the crowd and sees at a glance what they are. The former gropes in the darkness ; the latter lives in the light. Thus our speculative scientists and philosophers, clinging to error, and reasoning from erroneous supposition, live in darkness and turn away from the light. They are, so to say,

* Material science should be looked upon as being one of the means which may guide man towards an understanding of the truth ; but the attainment of external and therefore superficial knowledge should not be made the sole purpose and object of life. If our speculative scientists could realise how much there is in the world and even *within themselves*, of which they know nothing, they would become more modest in their assumptions.

† It is not the body that perceives, but the Spirit that perceives through the senses.

rotting in the dungeon of their senses looking through artificial telescopes into the darkness without asking for light, and finding nothing, because they seek for it in places where it does not exist.

Thus our popular religions seek for a God who has no existence and deny Him who exists. They look for God in the external world instead of seeking Him within themselves. Our religious teachers forget that God is a spiritual power, becoming manifest and relatively conscious in forms, and that the God to whom they pray must first become alive within themselves before He can listen to their supplications. God knows Himself, and Man can only know that which exists within his own mental organisation. Sensual things are perceived by the senses ; intellectual things must be grasped by the intellect ; spiritual things can only be understood by the purified Spirit. Only God can know God, and the divine principle within Man must become Self-conscious in him, before he can realise the existence of the unmanifested divine principle of the Universe.

Unless the divine principle (the Christ) becomes alive and manifest in man, all the knowledge which the latter possesses is idle and his religion vain. The ordinary scientist is living in the cold moonshine of the material intellect ; the religious fanatic suffers his intellect to be burned up and destroyed by the sun. The former estate leads into materialism and annihilation ; the latter into vile pietismus and deplorable insanity. Only when the *Sun* and the *Moon* come into *conjunction* within the mental sphere will the *Son of Wisdom* be born.

The Rosicrucians, however, do not desire to overthrow the scientific or religious institutions of the world. Such systems are natural growths, resulting from the characteristics of human nature, and each people has that particular system of religion, to which in consequence of climate, temperament and antecedent history it is especially adapted. The world does not progress by starts and jumps, neither does it make any stoppages, but it goes forward in its cyclic evolutions, sometimes faster and at other times slower, passing through its rhythmic dance around the great spiritual *Central Sun*, rising in never-ceasing spiral-lines, eternally higher and higher.

True science and true religion consist in the knowledge of Self, and he who knows his divine Self, knows God ; for the essences that

constitute *Man* have originally emanated from the *Universal Fountain of Life* as an epitome of the Supreme *Power* of the All, and his constitution is therefore an epitome of all the powers and essences, principles and substances, that are contained in that source, and of which everything has been formed.

The knowledge of Self has therefore been recommended by all Sages as being of the utmost importance for the acquisition of wisdom. This Self-knowledge cannot be imparted by a teacher, but each individual must attain it by his own efforts, and to accomplish this the spiritual monad may have to pass through many re-incarnations until it finishes its task.* Only those who have attained the knowledge of Self possess the power to be free of the bonds of matter. Occult science cannot be taught by mere words, but must be gained by experience. Occult learning is therefore not derived from receiving information in regard to the mysteries of Nature, but consists in searching for their solution within one's own Self and independently of the opinions of others. In ordinary science the teacher instructs his pupil, and furnishes him with information, which the latter stores away in his memory, to be forgotten sooner or later, either during life on the planet, or in the state after death. In teaching occult science the pupil informs, so to say, the teacher, the latter only selects the enigmas, which he presents to the mind of the former according to the capacity of the pupil to grasp their truths by the power of his awakening Spirit. Then will the knowledge obtained enter into the book of eternal memory, † which those possess who are *reborn in the Spirit*.

Let therefore those who desire, not merely intellectual amusement but spiritual nutriment, study the forms in which the truth is represented, but let them beware not to mistake the form for the spirit, the means for the end, or the result for the cause, and, above all, live in the spirit of *Truth*; for "to depart from evil is understanding." ‡ Those who cling to illusions will remain in ignorance of the truth, no matter how much they may know of the details of their illusions, for "the wisdom of the world is foolishness with the

* As soon as we begin to recognise the true nature of man, we find that this re-incarnation (not of the *person*, but of the *ray*) is a scientific necessity.

† The attainment of *spiritual* memory must be necessarily preceded by the attainment of *spiritual consciousness*. Intellectual memory perishes with the intellect.

‡ *Job XXVIII. 28.*

Spirit,"* but those who obey the law will know the truth, for they will become one with the law and be free.†

What would it benefit you, if the glories of the great *Spiritual Sun* were described to you, if it could not dissipate the mental darkness around you, nor its warm rays enter the icy crust surrounding your heart? If the Book of Nature were laid open before you, and your mind emitted no light to illuminate its pages, you would only hear words without comprehending their meaning, and its letters would be dead to you, because you could not understand their signification.

But the age of *Saturn* is near, the *Sun* is approaching the *Moon*, the morning is dawning and the eyes of many will be opened to the new light. To them the mysteries of the *True Cross* will become plain; the *Philosopher's Stone*, hardened in the fire of love, the living precious jewel that was laid before *Joshua* and contained the *Seven Powers* of the Deity and the *seven gifts* of the *Universal Spirit*, ‡ will be found again. The *Lost Word* will be re-discovered by the faithful and its power regained, and the knowledge obtained will be used for the glorification of Christ § and the redemption of *Man*.

These mysteries will be as comprehensible to the ignorant as to the learned, for it requires no great erudition to know that which is beautiful, good and true; but those whose minds are full of adopted and erroneous opinions will find it more difficult to comprehend the truth, than those who are without prejudice, child-like and pure; for while the mind of the unsophisticated resembles a book made of virgin-white pages, upon which the finger of wisdom may trace its characters in letters of light, the minds of the opinionated are like soiled pages, written all over with the writings of *Error*, that will have to be obliterated before the truth can appear. ||

There can be no higher science than that of the Spirit. There can be no higher religion than the recognition and practice of the Truth.

* I. *Corinth*, III. 19.

† *Romans*, VIII. 21.

‡ The seven principles, the seven powers of perception, the seven modes of consciousness.

§ The sixth principle; the *divine* element in every human being; each man's own personal God.

|| Therefore the "scribes" and "pharisees" of modern times, like their colleagues of old, will be the last ones to see the truth.

The Truth may be known by all who desire it ; but only few can estimate it at its true value, for although many are called to see it, there are only few who are determined to become the Elect.

LUX.

THE THREE VOLUMES.

[A VISION.]

I

I, coming pen in hand, said reverently :
 " Master, Thou spakest of another Volume
 Yet to write, the first one finished here."
 —" The second is not writ," the answer came,
 " Put up thy useless pen ; we pass to speech."

II

When silence had endured for many days :
 " Master," I said, " I pray Thee speak again,
 For yet a third remains to be achieved."
 —" Let now be still the useless tongue and brain,
 The third one lies in Silence and in Sight ! "

III

Nearing the limit of the soul's young powers,
 Silence and Sight gave Torture ! Wisdom ! Love !
 The burning symbols growing fiercer, till
 The Master rose : " Youth's lessons being done,
 Rouse thyself now for manhood's task ! " He said.

M. CH.

THE UDGĪTHĀ VIDYĀ.

" Om ! From the unreal lead me to the real ;
From darkness lead me to light ;
From death lead me to immortality."

The above is the English of the following manṭra :

" Asaṭomā saḍgamaya ;
Ṭamasomā jyoṭirgamaya ;
Mṛṭyomāmṛṭamgamaya."

found in the Udgīthā Brāhmanam of the *Bṛhadāraṇyakopaniṣhaṭ* (3rd Brāhmanam, Ādhyāya I). This is the Japa—the repetition of a manṭra—to be mentally meditated upon by the practitioner of the Udgīthā Vidyā—science of chanting, or resonance, or sound vibrations. Anything loudly uttered is Udgīthā. In the *Chhāndogyopaniṣhaṭ*, Ādhyāya I and in the *Bṛhadāraṇyakopaniṣhaṭ*, the Praṇava, 'OM' loudly uttered and meditated upon is called Udgīthā Vidyā, or Upāsana—worship.

This Vidyā, as found in the *Bṛhadop*, teaches the law of harmony in music, by which the Devas that became involved or enmeshed in matter (which is called 'death' in this *Upaniṣhaṭ*) and therefore became limited as the various senses (indriyas), become liberated or freed from the grasp of death, *i.e.*, matter. The practitioner of this Vidyā liberates the Devas, as it were, and himself attains liberation, or Mokṣha, by the Udgīthā song. In this connexion the importance of Svāra, *i.e.*, proper pronunciation and intonation, cannot be sufficiently insisted upon. The articles in the recent issues of the *Theosophical Review* on 'Music and Yoga' may be read with profit. (*Vide Theosophical Review*, Vol. 42, Pages 30, 177, 201, 205, 345, 462.)

"Devas and Asuras * are the offspring of Prajāpati, and Prajāpati is the man entitled to action and knowledge." They try to conquer each other. Now Devas, by the aid of Vach, voice, *i.e.*, by the Udgīthā song, conquer the Asuras. By rhythmic intonation and meditation on 'OM,' sufficiently loud, prolonged and sustained, the harmony of the cells and particles of the physical body is attained ; through the reaction of this harmony, the astral and mental bodies also are harmonised ; calmness of mind results ; the agitations of the

* The powers of construction and destruction, hence of good and evil. In man, they become good and evil qualities.—Ed.

mind subsided ; Mukya Prāṇa—the ray of Ishvara, God, in manifestation, *i.e.*, Jīvātmā, the Monad—is realised as separate from its various sheaths, or koshas, *i.e.*, as Pratyagātmā, the inner individualised Self. Devas mean good tendencies or qualities ; Asuras mean bad tendencies or qualities. Devas mean illumination, or wisdom, and represent the life-side of manifestation ; Asuras mean darkness, or ignorance, and represent the form-side (the perishable and changing side) of manifestation. As a result of the conquest of the Asuras by the Devas, speech, being freed from death, became Agni, Fire ; smell freed from death, became Vayu, Air ; sight, freed from death, became Āditya, the sun ; and so on.

In the *Aiṭareyopaniṣat* the evolution of the senses and the descent of the Self into the physical body are pictured and explained. The Devas there become enmeshed, or involved, in matter, and therefore become limited in their powers and thus give rise to the formation of the senses in order that Jīvātmā, the individualised Self may come into contact with the external world, and gain experience.

The evolution of man and his powers is represented in this Upaniṣat, and the liberation of the Jīva and the powers, *i.e.*, the Devas, is symbolised and explained in the Udgīthā Vidyā of the *Bṛhadāraṇyaka* and the *Chhāndogya Upaniṣats*. The manṭra which forms the recitation contains in a nutshell the aim of all aspirants : “Lead me from death.”

For ‘darkness’ and ‘unreal’ are explained in the Upaniṣat itself as ‘death.’

P. NĀRĀYAṆA AIYER.

“What matters it if you and I look like failures ; what matters it if our petty plans crumble to pieces in our hands ; what matters it if our schemes of a moment are found to be useless and thrown aside ? The life we have thrown into them, the devotion with which we planned them, the strength with which we strove to carry them out, the sacrifice with which we offered them to the success of the mighty whole, that enrolled us as sacrificial workers with Deity, and no glory is greater than the glory of personal failure which ensures the universal success.”

ANNIE BESANT,

A PURITAN'S DREAM.

AMONGST the Puritans of England and the Covenanters of Scotland experiences which we should now describe as psychic were remarkably frequent, and it will be necessary, some day, to gather together and to classify many a 'strange' event, which has been regarded too often by the regular historian as the product of disordered imagination.

In both these classes of men there were those who had the gift of 'second sight' and there are notable instances on record in which the shadows of coming events were rendered articulate by those who possessed this gift. Others were able during sleep—"in visions of the night"—to see, and in such a way as to remember that which ordinarily lies beyond our mortal ken.

And while the average historian has lost the insight which finds significance in the accounts of such experiences, there are always a certain number amongst the people who have not lost the inward sensibility which responds to these olden tales.

In proof of this I am about to give some account of a dream which came to a well known Puritan writer and preacher, Dr. Philip Doddridge, which was very popular among the Scottish peasantry, and which was circulated in the form of a leaflet which is not yet out of print. The title of it is *Dr. Doddridge's Dream*.

The dream itself is interesting to those of us who are seeking to gain more certain knowledge of the worlds which lie beyond our normal experience; but it is not only interesting, it is deeply significant, that the devout in Scotland, in spite of a creed which pointed in an altogether different direction, should have found comfort and solace in this dream.

It would seem that the author of *The Rise and Progress of Religion in the Soul* was in the habit of spending happy hours in the company of Dr. Samuel Clarke, and that a favorite topic of conversation was "the intermediate state of the soul."

This fact, set down as it is in the first few lines of the leaflet in question is not a little startling to those who know the horror with which the older race of Protestants regarded the thought of any intermediate state. The re-action from a gross and materialistic doctrine of Purgatory had resulted in another extreme (as re-actions are apt to do), and the all too simple division of the after-world was

a marked characteristic of orthodox Protestant belief. Yet here we have a picture of two pillars of orthodoxy delighting to dwell together on "the probability that at the instant of dissolution the soul was not introduced into the presence of all the heavenly hosts and the splendors around the throne of God." Any one can see behind these words the play of a sober reason, which shrinks instinctively from a conclusion to which the current belief, here indicated, leads, that the mere fact of physical death can lift the soul from earth to the highest heaven.

It is surely a sign of broadening knowledge and of deepening spirituality that amongst the most thoughtful in the Scottish churches to-day, there is not only a dwindling belief in the old teaching that "the souls of believers at their death do immediately pass into glory," but that there is an instinctive shrinking from the claim that these words make.

As men become more conscious of the nature of spiritual growth, it becomes more and more impossible to think that 'the moment of dissolution' can interfere with the process of growth, however much it may modify the conditions.

One evening, after a conversation on this subject, Dr. Doddridge retired to rest, his mind full of the matter. I do not know if he was in the habit of using a beautiful Catholic prayer, or not, in which this phrase occurs: "and grant that whilst my body is asleep my soul may be awake to Thee" (addressed to the Lord Jesus Christ); but there can be little doubt that this was the frame of mind in which the good man went to rest. He dreamed that he was in the house of a friend, that he became suddenly ill and finally expired. "In an instant he was sensible that he exchanged the prison-house and sufferings of mortality for a state of liberty and happiness." He seemed to himself to float in an aerial form and to be looking down upon the earth, although he could discern nothing "save the melancholy group of friends, weeping around his lifeless remains."

Those who are familiar with the accounts which have been given of the states of consciousness which lie immediately beyond the boundaries of time and sense will understand how much truth was contained in this vision, by the surprise which the dreamer felt when he found himself unable to speak to the mourners, or to communicate to them the glad sensations which were thronging upon him. How often have we been warned by those who know, that the greatest kindness

which we can show to friends departed is to maintain a spirit of resignation and calm hopefulness.

Baffled in his attempt to speak to and to console his friends, he found himself "reposing upon golden clouds," "mounting the skies, with a venerable figure at his side, guiding his mysterious movement, and in whose countenance he remarked the lineaments of youth and age blended together with an intimate harmony and majestic sweetness."

These are not the words of a Catholic devotee who has been taught to pray day by day: "O Angel of God, to whose care I am committed by the supreme clemency;" but a puritan preacher in whose public ministry the Angel Guardian could find no place.

This also is a note of that Truth to whose harmony men's hearts instinctively respond. The mortal and his guide travelled through vast spaces, as it seemed, until they reached "a glorious edifice;" upon which the dreamer was informed by his guide that this was to be "for the present his mansion of rest."

On gazing at this building the traveller, though deeply impressed, was not altogether dazzled, and he declared, that while it was "superior to anything he had ever before seen, yet its grandeur had not exceeded the conceptions he had formed."

This naive confession is truly refreshing, and one wonders how this 'mansion' was regarded by those whose confessional belief was that there was no intermediate step between physical death and eternal glory. It may be that there is something within us which, in spite of creeds, tells us that, there as here, "the eye sees what it brings the power of seeing."

But I must hasten, as I have still to relate what, in the light of newer knowledge, is the most remarkable feature of this old-world dream.

The guide introduced his charge into a spacious compartment with a table in the centre, on which were placed a cup and a cluster of grapes. Here he was to wait for "the Lord of the Mansion," and was told that "the apartment would furnish him with sufficient entertainment and instruction."

He began to examine a series of pictures with which the walls were decorated, and "he found, to his astonishment, that they formed a complete biography of his own life."

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“ Most of the occurrences here delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness.”

Illustrations are given in the story of the dream, but the broad fact is sufficient for our present purpose, which is to call attention to the amount of valid information, judged by the results of recent investigation, conveyed to a pure-minded, true-hearted man in a single dream-experience. It is unlikely that he had ever heard of Akāshic Records ; it is certain that multitudes who have read and appreciated the dream had never conceived of such a thing ; yet here it is, something which we now know to be a reality in that wider environment which is becoming more consciously every day a part of our world ; here it is revealed to a dreamer and read lovingly by many to whom it is, meantime, little more than a dream.

Dream as this is, I doubt if any method of sowing the seed of certain great truths could have been so effective. Neither the writer nor the reader is committed to anything which it contains ; nevertheless “ thoughts are things,” and seeds have within them the power to grow.

I conclude this sketch with words which require no comment : “ The Lord of the mansion had arrived. So powerful and so overwhelming and withal of such singular beauty was this appearance, that he sank down at His feet, completely overcome by His majestic presence.” He pressed the grapes over the golden cup and having tasted, He gave to the disciple ; at which, “ perfect love cast out fear.”

Truly, “ He giveth it to His beloved in sleep.”

J. B. GARDINER.

'Tis not in asking, 'tis not in endless striving

Thy quest is found :

Be still and listen ; be still and think the quiet

Of all around.

Not for thy crying, not for thy loud beseeching

Will peace draw near ;

Rest with palms folded, rest with thine eyelids fallen.

Lo ! peace is here.

ED. ROWLAND HILL

IN DJINNISTAN.

I.

To thee, O Caucasus,
Thou stern King of Earth.

IT is the best-beloved abode of the Djinnns, the great Spirits of Storm and the tiny imps of the rocks. On the slopes of the Range flowers blossom forth, big lilies of the wilderness: pink or golden lilies that come up to the saddle of a Cossak. In these fairies live, fairies of the *Thousand Nights, and a Night* with large, dark eyes and turbans of silver mists, and many many of the hidden people. Straight across the line, * from sea to sea, the Caucasus bars the way, and on its threshold sits a grim one, a watcher of stone, from which the Circassian, brave as he is, averts the eye in awe. And on the slopes full of lilies, antique monuments remain from an unknown civilisation: enormous, heavy stone-images of cows, crouching, standing, all staring towards the East, and the rising sun alone reads the mystery of their symbol in their dead eyes.

At the feet of the Range white cities lie, with houses white outside and inside, with wild roses hanging in wreaths from the verandahs, like a veil of sunrise light, with the deadly white blossoms of the datura perfuming the gardens, as white as the eternal snow on the mountain-heads on the intense sapphire of the horizon. And above all this world of earthly beauty, of astral terrors, rises the Lord of the Range, the Djinn-Pađishāh, the Mt. Elbroug, with his 15000 feet of stature, in whose rocks a dark cavern opens which only "he who knows" can find—the very door of Djinnistan, the door to the Astral on Earth.

It is at his feet that this is written.

Here, in one of the small white houses with the great eastern verandahs, were received my first impressions of this life. At first they were more symbols than impressions, living color-effects, 'essences' borne by little Djinnns far into the recesses of memory to become precious gems full of signs to read in later, much later, years. Thus one of the first things—when thought came—was a stone. My foot touched it while I was babbling out my joy over being 'grown up' (it was the eve of my 4th year), and in striking

* The 'line' is the whole area of the Cossak settlements on the Asiatic frontier.

that stone I felt a curious oneness with it, as I did with the fading light of the day, with all the things of nature around, which to me, seemed living—as indeed they were. Even the furniture in the rooms of the old house was alive ; it used to ‘look’ at me in the morning, so that I had to close my eyes again, though these mysterious lives seemed not unfriendly. A babe does not reason out these things, of course, but it seems to receive its impressions much as the first humans did, like a colored sensation, pleasant or ominous, *not* as definite objects or ideas.

Thus the *very* first record of a babyish memory was—in the darkness of the three first years—the round, black hole of a camera, when my first photograph was taken at 18 months of age. It was terrible—not the object, nor the strange man behind, but that hole, opening on the unknown, the unseen.

Then passed—long after that first conscious terror—a sweet vision of Dawn on a field of brilliant snow, and then memory and thought began to work fully, uninterrupted, nothing changed. Pictures of fairy tales, of dragons, of imps, were all one with the ‘living’ furniture against the walls, with the stones responding to the touch of my little heels.

The second symbol was, on a fine June morning, the opening of a red rose, glowing in the penumbra of a shaded window, twice seen : in the Church, in the choir, melting into one harmony with the chants, and in my mother’s room. The sun shone through the petals, and it remained ever my idea of the ‘higher red.’ Then came the grapes, golden or black, that ripen in the intense heat of the the Steppe, and the world of insects round them; the ‘living flowers and gems’ of the south. I was absolutely fearless amidst them, though many were venomous, but the spiders inspired in my whole frame an indescribable horror. It was like a remembrance of some horrible experience, which I do not know to this day.

It was all of the earth earthly, and the sweetest impressions had not the thrill of the divine that the seventh year was to bring in a heavenly flash. But thought had begun to connect color-sensations with abstract facts. The great mountains with the diamond-heads of eternal snow, and the slopes that the spring decked out with violets, white, purple, almost black, with the pale gold of the ‘Kisil’ trees, the dark-blue sky—all this was no longer a picture, it was “a thing set apart,” growing ever dearer : the country, *my* country. And yet

I knew it was not my country, only a colony, a conquered land. And then and there began to dawn on my perplexed mind that problem of modern life of which ancient civilisations knew nothing—the civilisations of the *vae victis* principle—the problem of the ‘Creole.’ How well it has been put by Olive Schreiner, in her plea for the African-Europeans of the Cape, as true children “of its red earth,” with the ever-recurring: “We *are* Africans!” And thus, in the child of European blood and training, yet with parents, grandparents, great-grand-parents, all born under this eastern sky, the feeling grows: “We *are* Asiatics,” and the conflict between the wisest continent and the most progressive one is—to their ‘Creole’—one of sorrow indescribable. Between two ‘motherlands’ a choice would be hard indeed.

Few countries are inhabited by more different nationalities and tribes than the Caucasus, and yet, in the last war, all the Caucasians, when meeting, felt ‘one,’ all rejoiced to see ‘our own people.’ The Range made a bond of granite between all the hearts that had begun to beat on its rocks.

On the spot whence the conquest of the Caucasus began, at the ancient fortress of S. George, now a small city, the walls were pulled down, and with their stones the foundations of the cathedral were laid. On the stones of strife the house of God was erected. Is not this the symbol supreme, how the problem of the ‘Creole’ *vice* the native may be solved? The Russians have adopted here the costume, the arms, and many habits of the Circassians. In return, though unwittingly, they gave to the Caucasus, as its child—H.P.B. It was here, in Djinnistān, she had her first great occult experiences. And now the light she brought—new Prometheus from the Gods in the East—begins to shine on its summits.

Of those who live together through centuries must not the astrals mix so completely that the twain become twins? Is not that the secret reason why the conquests of Europe were allowed all through the world by These who could so easily have stopped them? And who can say which side is the greater debtor in their exchange?

The great influence in art has been here the Persian; the greatest influence in the mental realm, the Arab. And the Caucasian women, whether a Circassian girl, or a Cossak bride, have still the spirit of the women of the desert—of the Queen who built Baalbeck,

of the Princesses who gave their gold and their jewels to melt to make bullets for the troops they conducted themselves into the war-field,* of the saints of Islām, the few women saints it had.

And this brings me, in memory of that sweet Moslem girl, Safia, whose grave—an object of veneration for five centuries—amidst its bowers of mimosa and roses, looks on the blue abyss of Hellespont, to the Hill of the Dead, to the little cemetery on a mountain slope where my mother sleeps.

It was at Easter-tide I saw it, after long years, at the greatest feast of Russia : Resurrection. Below the hill silver crosses and white church cupolas were seen like giant lilies, and an eternal peace lay over the landscape.

And I thought : “ Does not some subtle, divinised part of the Kāma, of the earthly love lit by the eternal ideal, remain near pure tombs, near the cinders of pure bodies—a winged, living thought, a fairy left by the liberated Spirit, to breathe into the heart of those left behind, those who come to cry, or to pray in peace, ever the same spring-thoughts, the vibrations of Life Triumphant, the victorious assertion : we are, we know, we love. ”

On the very spot where, according to legend, the Christ gave out the Lord's Prayer, in the midst of a beautiful gallery on the walls of which the Prayer is engraved in 33 tongues of earth, in view of Sion, stands a marble tomb—the tomb of a French noblewoman, who erected the gallery and the convent to which it belongs, and she sleeps there in her white marble tomb, under the light of the words : “ Thy will be done. ”

Now, in Russian ‘ Will ’ and ‘ Freedom ’ are one ; both are expressed by the same word : ‘ Volia. ’

Is it therefore that the American poet† sings :

When a deed is done for freedom
O'er the Earth...
Runs a thrill of joy *prophetic*.

And thus we set at liberty the Divine Will in the universe, whenever we loose our desires, thus coming nearer Godhead ourselves ?

This the Voice of the Silence whispered to me on the Hill of the Dead in Djinnistān.

NINA DE GERNET.

* See the *Memoirs of Princess Salme of Zanzibar* by Emily Ruete.

† Lowell.

FROM ISLĀM.

[An interesting letter contains the following notes, which I have been hoping for a year and a half that the writer would amplify.—ED.]

ZIKR, this is a devotional practice, or an act of devotion, which is exercised by the various orders of Ḍarvishes ; *zikr* means in Arabic 'to talk of,' hence in Sūfism it comes to mean 'to talk of God'. There are various methods of performing zikrs, and all Schools of Sūfis practise them—that is, one method is not peculiar to any particular school.

Zikrs are of two kinds : (a) Zikri-Jali ; (b) Zikri-Khafi. The first one is recited aloud ; the second one is performed with a low voice or mentally. For Zikri-Jali there are at least five stages, called Zarb, that the Zikreer has to undergo.

(1) To start (after having the usual permission of the spiritual teacher and director), he sits in a comfortable position,* and begins reciting the word AL-LAH (God), drawing his voice from the left, and then from the throat ; of course he has to repeat this word for many hundreds of times or more, the number being fixed according to the instruction of the 'Murshid', instructor.

(2) Sitting on both legs, as Muslims generally do in prayer, he chants the same word AL-LAH, first from his right knee, then from his left side.

(3) He folds his legs ; then repeats the AL-LAH, first from his right knee and then from his left side, but louder in voice.

(4) Keeping the same posture, he chants the word AL-LAH, first from the left knee, then from the right knee, then from the left side and lastly in front, louder still.

(5) Sitting as in prayer, with his face towards Mecca, he closes his eyes, says "La", drawing the sound as from left side to the left shoulder, then uttering "Ilāhā," drawing out the sound as from his brain, and lastly "Il-lal-la-hu," repeated from his left side.

The changes described above are to show the variations of sound and motion of the body.

The following will be sufficient for the Zikri-Khafi performed in a low voice or mentally :

- (1) Closing his eyes and lips he says in his heart
 - i. Al-laho Sami'un ; God the Hearer.

* A position easy and pleasant, as says Paṭāñjali. ED.

ii. Al-laho Basirun ; God the Seer.

iii. Al-laho Ali-mun ; God the Knower.

He repeats them for some time drawing from breast, some time from brain, and some time from lower part ; goes on repeating, stage by stage, backwards and forwards.

(2) He says in a low voice : "AL-LAH," first from the right knee and then from the left.

(3) With exhalation of his breath he pronounces : "La-ilā-hā," and with each inhalation utters " Il-lal-la-hu."

Having performed the Zikr, the Zikeer proceeds to meditate upon some verses of *Al Qurān* as follows :

(1) " He is the first. He is the last. He is the manifest and hidden, and He knows everything."

(2) " He is with you wheresoever ye be."

(3) " We are closer than the neck vein."

(4) " All on earth shall pass away, but the face of thy Lord shall abide, resplendent with majesty and glory."

According to mystic teachers, the heart has two doors ; (1) is fleshy, the Zikr-Jali is intended for this ; (2) is spiritual, for this Zikr-Khafi is practised.

The most common form of Zikr is the recital of the ninety-nine names of God, for which see *Pearls of the Faith*, by Edwin Arnold. These names are recited on a rosary of one hundred beads.

The Zikr, or Orād (another kind of Zikr), are practised by the permission of a teacher ; sometimes the teacher holds a class of Murīds (pupils) ; this class or assembly is called 'Majlisi Zikr,' the assembly of Zikr ; information on this may be found in Lane's *Modern Egyptians*, but Mr. Lane, I am afraid, is not a sympathetic writer.

There is no book in a European language written from a Ḍarvish's point of view. Mr. Whinfield has, however, made a special study of this subject and has translated : *Lawaib*, by Jami ; *Gulshani Raz* ; *Masnavi Manavi*, by Jalāluḍ Ḍīn Rūmi.

The earliest Ḍarvish sect is Alwani, called after the name of its founder Sheikh Alwan, 149 A. H. He died at Jeddah.

The second is Aḍhami, from the founder's name, Ibrahim op Aḍham ; he is a famous Ḍarvish, who, although himself a King and

the son of a King, gave up the crown and preferred the Ḍarvishi ; all writers speak very highly of him. Jalālūḍ Ḍīn Rūmi, Jami, Sāḍī, Nizāmi, and other writers, have recorded some things about him. He died at Damascus.

The third sect is Baṣṭami, founded by Bayazeed of Baṣṭam ; he died in 261 A. H. He was a great man of his time, some anecdotes of him are related by Sāḍī, the poet Ḍarvish, in his books *Gulistan* and *Bosṭan*.

The fourth is Quadiriab, founded by Sheikh Abḍul Qaḍir, of Geelan ; he died at Baghdād ; this sect is well known in India.

X.

THE PEACE OF NIRVĀṆA.

“ When Man is born, he wails,
While all around are glad ;
But when he's dead, he smiles,
Whilst all around are sad ! ”
Oh ! rather weep awhile
With the sob of his first breath ;
And smile with his last smile,
The glad sweet smile of Death !

For what are smiles of Earth
Beside the perfect grace,
That exstasy of Birth,
Which lights the calm dead face,
When we, escaped at last
From Lives and Deaths, attain,
With all our wanderings past,
The Peace of Nirvāṇ's Plane.

MARGARET EAGLES SWAYNE.



ECHOES FROM THE PAST.

LETTER FROM H.P.B. TO COLONEL OLCOTT.

OSTEND,
Sept. 23rd, 1886.

MY DEAR OLD PEZZARO,

I send you the MSS. of the *Secret Doctrine* through..... who will ensure the thing for 3 or 4000 Marks—she took them with her to Elberfeld whither she returned. Now I send only the 1st volume of Introductory Section, and in a fortnight will send the real S. D., Archaic Period, the Seven Stanzas from the book of Dzyān commented upon. There are in the 1st *Introductory* Volume, Seven Sections (or Chapters) and 27 Appendices, several Appendices attached to every Section from 1 to 6, etc. Now all this will make either more or at any rate one volume and it is not the S. D. but a preface to it. It is an absolutely necessary one, otherwise if they began reading the Archaic volume the public would get crazy before reading from pages too *metaphysical*. Now, it is so arranged that the Appendices can either go as attached to the Section or be taken out and placed in a *separate* volume, or at the end of each; but you cannot put the Appendix from the volume of Preliminary Section in Volume II or Book I, the Archaic; I have been careful to mark every page of Appendix with title Number and to what Section or Chapter it belongs. If you take out the Appendix then there will not be 300 pages, printed in Intd. Section, but they will lose in interest. Do, however, as you please, but do not lose pages and do not allow the thing to be mutilated. If you or S. R. find anything too much, cross it out lightly, and if you want to add write the addition on a page and pin it to the page you add to. Remember this is my last *great work*, and I could not rewrite it if lost, to save my life or that of the Society, which is more. And now since we come to the

subject I send you matter to show that it is in danger. I send a letter from poor a desperate one, as you see. A letter from that I cannot lay my hand on, says that he sincerely thinks to resign and leave the place. Now . . . is mild, apparently the same, spoke of his devotion to Theosophy and the Cause and is as . . . truly says drifting away from the *original programme, Masters, and Society*. His attitude is summarised by what (infected by him) told " Provided one does good to the world and preaches morality and ethics, what matters it whether it is within or outside the Theosophical Society." You see the danger? He cares no more for the Society, but only for the abstract Cause inspired by invisible non-existing Masters, who whether Mahātmās, real living men, or ideals, it matters not, if the ideas inspired are good. I have been breaking my head to unriddle Well I have come to the conclusion that you have mortally wounded him. Until that charge by LL . . . he was all devoted and had not altered. Since then a rapid change set in and now (he stopped three weeks ago here with me) when he spoke with me alone upon the subject ; he several times repeated that it was first then who gave him the final blow ; after which he became convinced that the whole Society was *a sham* ; no feeling of solidarity or brotherhood, " only criticism, back-biting jealousy, envy, malice." Even its President " who is supposed to hear from the Masters and know the Truth through Them, wrote to me that he would postpone his judgment of me until he saw all the documents." If he was so willing to believe me guilty, then what is the use of a Society, a President, and all-knowing Masters behind, etc. I see he is hurt ; hence his hostility to you and everything you do. has hurt him by wanting to force him either to resign or sue the Editor of the . . . for libel, and he says : " it is either true or false that one of the Masters sent me here. If it is true then why has . . . the right to order me about or Colonel Olcott . . . to command me to go back to India ? And if it is not true, then all the whole thing is false and I am a free man."

The fact is he and are guilty, under the colors of devotion to *Theosophy* (even outside the Society, remark well) ; the other brutally calling us, you and me, the Russian despots, vain peacocks, selfish tyrants, and proving to everyone that there are no real Masters behind us, and he ought to know since he is the pukkha çhelā of K. H. (! ! !)

—and so on, these two do ruin the Society, daily and hourly, and what between the Hindū and your Board of Control in the U. S. the Society will soon become a lovely corpse. Amen, and *requiescat in peaces!*

Yours, with or without the Society,

H. P. B.

[The following letter, written by H. P. B. to a gentleman who had slandered her, shows some of the difficulties against which she had to struggle.—ED.]

SIMLA,

October 6th, 1880.

Two individuals, moved by philanthropy and a sincere love for the Asiatic people—though matter of fact, cold-hearted men may view theirs as a craze—renouncing all worldly advantages and even comfort, came to this country “to live and die for it.” In their own humble way they toiled for this, *your* country to the best of their ability. Misrepresented from the first, insulted by the ruling powers, and slandered by many of those for whom they had sacrificed all—they never wavered, but, went on with their task. They hoped, not unreasonably, that the day would come when truth would prevail; when the governing class would, at least, realise that they were harmless if not positively useful, and the governed discover that they had been ungrateful. That day came. Through the noble efforts of Mr. Sinnett and his friendship for us, we were enabled to come here—though at a great sacrifice of time and money—and plead our cause with the English. Among the most important officials to whom we had previously been misrepresented, one of the first we met was Major Henderson. We found him a kind-hearted sincere man, a lover of justice and a gentleman, who showed himself quite ready to undo the great wrong that had been unwittingly done us, and help wipe off the black stain from our characters in the eyes of the natives. In all India there is not another man who could do this so effectually. And he promised to do this. More than that: sympathising with the now evident objects of our Society, which he repeatedly admitted to us were noble and must result in benefiting the country, he declared his intention of becoming a member. “You have done that in 18 months,” he said in the presence of Mr. Sinnett,

“ which we English have not been able to achieve in years. You are creating a better understanding between the two races and gradually filling up the gap between them.” Such were substantially his words. Our plan was to go together to Lahore, whither he invited us to the *Durbar* ; thence to Delhi, Jeypore and Ajmere. From thence to proceed through Ahmedabad to Bombay stopping at Baroda, to deliver to the Dewān a letter of introduction kindly promised by him. This meant in effect the complete rehabilitation of our society, and triumph of the cause—that *of the welfare of your Motherland*, —to which Col. Olcott and I had devoted our lives. You seemed to me deeply to love your countrymen, both Hindūs and Musalmans, whose present degradation and—with rare exceptions—moral obliquity weighed upon your heart ; you seemed to deplore the situation and warmly defended them in my presence in your disputes with Mr. Sinnett. Major Henderson, in expressing his desire to join our Society had specifically stated that it was not for the sake of the occult phenomena—real or false—I claimed could be produced, but solely for our chief aims as above described : our efforts had already achieved some success in that direction, and we had shown the natives how, for long years to come, the English rule would be not only useful but indispensable. To the British we had begun to show that there was more wisdom in the ancient Ārvans and more sterling good qualities in the modern Indians of all sects than they had given them credit for. And, on last Saturday evening, by consenting to accept the diploma of a Corresponding Fellow, Major Henderson did virtually join.

But now, everything is blighted and destroyed : our hopes baffled and you—the *warm patriot*—have done it all. Mrs. Reed, Major Henderson and Mr. Sinnett say so, and it is now fully proved to me. At first, I was inclined to think it was due to Mrs. Reed. I sincerely beg her pardon for doing her injustice. Even had she done it, I could have no special right to blame her. She saw me but twice, does not know me, is ignorant of our aims and most ardent aspirations. Seeing what she did—so uncommon a phenomenon—she had a perfect right to allow herself to suspect anyone and everyone rather than believe her own eyes, before I had proved by a series of experiments that whatever it might be, it was not due to *fraud* and *confederacy*, as she understands the terms. She is an intensely emotional

woman of a very acute, reasoning mind, and however painful the implied insult, *I* absolve her, if others do not. With you the case is different. However artificially materialistic your present views, you are a true oriental. Born in the country, with many generations of ancestors who not only believed but *knew* that such things took place—though unable to explain them in imposing scientific terms—you might at least, have suspended judgment. *You* knew me, my intense, fervent love for India, my devotion to the cause we represent ; you were aware that, *monomaniacal* to the uninitiated as might appear our belief in the “Brothers” of our first section, it was yet sincere, that it tended but towards the glorification of *your* country. You knew that I had not only never claimed that such things were produced by me personally, but that I had always indignantly repudiated the assumption of spirits as an agency, let alone the absurd notion of miraculous and *supernatural* intervention. Why then, did you in such a cool, deliberate, skeptical and *cruel* way raze the whole edifice at one blow ? Why should you have so unfeelingly injured myself—and the far more important cause ? I had never done you any harm, but had, from the first shown a sincere sympathy for you individually, for your people and your country. You say you do not understand the possibility of such phenomena, and are unable to account for them. Granted ; but can you any more explain the way they were produced ? And have you the slightest tittle of proof that there was fraud or confederacy ; and could you *swear* to it in a court of justice ? I never asked you or any one to believe on my faith ; but, most certainly I could never have expected that *you*, for the mere pleasure of denying the phenomena, would have thrown the slur of an outrageous suspicion upon me and hence upon all our work for your country, of which the revival of Occultism is the smallest part. Allow me an illustration. Suppose that, having but ten years ago, got possession of Edison’s secret of the phonograph, under a pledge of profound secrecy, I should have hidden the instrument, and with the help of appliances known only to myself, had caused sentences to be uttered in a human voice from a tree, what would the witnesses have thought ? That it was either a *miracle*, the devil or *fraud*, and yet it would have been neither, but a perfectly natural phenomenon—though your hypothetical jury would have rendered verdict against me. Would you, if a witness, have been

justified—having no knowledge of acoustics and neglecting at the time to search the spot for the supposed hidden confederate—in declaring an hour later and after the man, if any, had had time to run away, that probably there was *fraud*, since you are unable to account for it upon any other hypothesis? This is your case and mine.

Had you all, instead of most cruelly and abruptly insulting one, who, disclaiming superhuman powers, and merely for the sake of gratifying—perhaps instructing—a few friends, ventured to show you certain natural phenomena based on a knowledge of psychology, etc., not yet shared by physical science and totally distinct from fraud or sleight of hand—asked me to continue my experiments, keeping watch upon me all the time, you would have been all satisfied in good time; gradually I would have been able to prove to you the existence of subtle forces in nature worth investigating by science! and the fact that the modern materialist, who denies all that he has not yet learned, is an arrogant fool. Not so now. Forgetting that I was not a *fraud*, medium, or *jāduwāllā*, but an experimentalist spending money and strength in propagating that, which for me, at least, is a most solemn truth; and that, even if a *monomaniac*, I was no more of necessity a *fraud* than Father Kerr, the Catholic priest, who believes that at his prayer miracles might be produced by the Virgin and Saints; that I was a woman—in short; a lady friend, the guest of a family you all respected; upon your instigation and cool magisterial advice I am presented with an ‘ultimatum’! I must either—sacrificing my reasonable pride—produce within three days, or a week, a certain other astounding phenomenon (which I had never claimed that I *personally* could ever produce), or be taken by Major Henderson as a lying trickster. And then, since so base a person could not be engaged in any honorable work, on the theory of *falsus in uno falsus in omnibus*, there is the further threat that he would have no more to do with a Society with which I am connected. Thus are the benevolent hopes of some thousands of respectable members frustrated, and the prospects of our Society imperilled in India.

This is *your* work Mr. M. . . . may Heaven forgive you!

Yours respectfully,

H. P. BLAVATSKY.

ṚBHU AND NIDĀGHA.

(From the *Viṣṇu Purāṇa*.)

RBHU, one of the primal sons of Brahmā, had duties other than those assigned by the Great Father to the seven Ṛṣhis, more actively concerned with the administration of our world-system. Pulaṣṭya, one of these seven, placed his son Niḍāgha with the uncle Ṛbhū, for perfection in the final knowledge. Ṛbhū taught his nephew for a thousand years and sent him back, instructed, to his father.

The great city of Vīraṇagara slept on the banks of the sweet river Ḍevikā, and therein lived the Ṛṣhi Pulaṣṭya. Close by, in a beautiful grove, nestling on its banks, abode the son, perfecting himself slowly in the knowledge, ever engaged in sweet and reverential practices of household charity and devotion, unable yet to comprehend the heart of unity, the partless consciousness which holds for ever in suspense within it the unbroken continuum of all this endless play of mind and matter.

Ṛbhū felt this lack in his beloved disciple, even after a thousand years of training in the household life, and went from his far dwelling-place and stood unrecognised in the small doorway of Niḍāgha's cot. Niḍāgha saw the reverend ascetic, though he recognised him not, and hastened with the guest-rites laid as duty on all worthy dwellers in the house by the good Law.

He washed the feet of the guest and led him to the best seat within the cot, and asked his pleasure.

Then Ṛbhū said : " What hast thou got within the house, good Brāhmaṇa, that may be fit for me to eat ? I am not fond of things indifferent. "

Niḍāgha said : " Sir, there are cakes of meal, and rice, and pulse and also barley, in the house. Which shall we place before you ? "

Ṛbhū : " No, none of these will suit my delicate taste. I must have sugared rice and cakes of wheat and milk and curds also well-sugared. "

Niḍāgha hastened off in search of his good wife, and, working diligently, the two succeeded in preparing what was wanted before the venerable but fastidious guest could find excuse for saying that his appetite and patience had both disappeared together.

When Ṛbhū had done justice to the meal, from which sugar had not been stinted, Niḍāgha humbly asked : " Is thy hunger appeased,

O holy Sir ! Have the poor viands been according to thy taste, and doth thy mind rejoice together with thy body ? If so, thou mayest deign to tell me where thy residence is, and whence thou comest, and whither art thou now proceeding. ”

Ṛbhū replied : “ A hungry man must surely have been satisfied when he has finished his meal of his own will. Thou seest I have done without compulsion. Why then enquire whether my hunger be appeased ? Hunger and thirst are functions of the body ; and when the solids and the liquids that in part make up the living frame are parched and dried by the fire and heat of conscious life, then are these felt. And the lack that they indicate has then to be supplied anew with fresh solid and fresh liquids ; even as a house of clay has to be renovated with fresh clay after every rain. That which abates hunger and thirst must also surely bring satisfaction to the mind. It is quite plain. For states of mind do ever go with states of body. But know that the real man is neither mind nor body, and feels not hunger, nor thirst, nor satisfaction. Therefore I was never hungry and am not satisfied. ”

Poor Nidāgha was sorely bewildered, and would have asked more, but his unrecognised old uncle would not give him any chance : “ I see the look of puzzlement upon thy face. But listen to the answers to the other questions. There were three : where I reside, and whence I come, and whither do I go. Know, then, the real man goes everywhere and is all-penetrating, like the ether. Is it then rational to enquire, where, whence, and whither ? I neither go, nor come, nor dwell in any place. Nor art thou, thou. Nor others, others. Nor I, I.

“ I see from thy perplexed appearance that thou wouldst like to ask, why then I made all that distinction between sweetened and unsweetened food. It was to gauge the depth of thy intelligence. Say thou, thyself, how may the sweet be demarcated from what is not sweet. That which was sweet a while ago, is now no longer so, after repletion. What was not sweet at all, is very sweet, now that the man is hungry. What food is there that first, middle and last, is equally grateful ? The mind which makes impassable distinctions, of what is sweet and what is not, is in the bonds of the dire heresy of separateness, and suffers pains and pleasures endlessly. The other mind, which sees the relativity of all things, their utter mutual dependence and therefore the unbroken oneness even of the worst-

opposed opposites has loosed those bonds and qualified for the abode of peace."

Some glimmer, faint and far, came to the mental vision of Niḍāgha, of what the white-haired guest intended to convey through all that mass of quaint and curious verbiage. He bowed at Ṛbhū's feet and said : " Bless me, illustrious guest, and tell me who it is has honored my poor cot for my own good, and by whose words of wisdom the infatuation of my mind is being slowly dissipated."

" Very slowly, my most forgetful and improper nephew," Ṛbhū said, smiling with benignant tenderness. " Next time I come I shall make sure that none of it is left at all."

Before the gladdened and astonished nephew could get well upon his feet, Ṛbhū had disappeared from view.

Another thousand years went by, for people had plenty of time in those good days, and did things leisurely, without nerve-ruining hurry and worry. Ṛbhū, arising from his meditations, repaired again to Viranagara. As he approached the main gateway of the high-walled capital, he saw its whole great width blocked thickly with a huge procession. The King, returning from a tour in his domains to see that all was well, was entering with a splendid retinue and the leading citizens were offering welcome. Niḍāgha too was there, standing aside, avoiding the great press and bearing fuel and sacred grass, and faint with thirst and hunger.

Ṛbhū approached him, again unrecognised, saluted with appearance of respect, and questioned why he stood in that retired spot.

Niḍāgha said : " Do you not see this throng blocking the entrance into the town. What can I do but stand aside till there is room for me to enter. The King is entering now. "

Then Ṛbhū : " Tell me, most worthy sir, for I believe that thou art wise, judging from thy appearance and thy learned talk, which is the King amidst this crowd and which the other people."

Niḍāgha : " Surely, my worthy friend, that lookest old enough to be a sage and oughtest to know such simple things ; he on that stately elephant, huge like some mountain peak, he is the King ; the others round the elephant, on horse and foot, are his attendants. "

Ṛbhū asked again : " Pardon my ignorance, good sir, and be not wrath. With one lift of thy finger, thou hast pointed out to me both King and elephant, at the same time, without instructing me in

the peculiar characteristics whereby I may distinguish them, one from another. Do tell me, I pray thee, good sir, is there any difference between the two? I wish to know, so much, which is the King and which the elephant."

Conflicting questions neutralised themselves in poor Nidāgha's fast enfeebling mind, and he could only muster strength enough to meekly answer: "Worthy sir! the King is up above, the elephant is down below."

But Ṛbhu was not satisfied: "My friend, my want of understanding is but deepened. Tell me what is up above, and what is down below."

Then exasperation struggled through the general wreckage of Nidāgha's wits, and he picked up, albeit gently, his most venerable interlocutor and laid him flat upon his back and sat astride his chest and said: "Good sir! Do you perceive? I am up above and you are down below."

Ṛbhu smiled, satisfied, and bland, and with a lessened flow of breath but not of words, whispered: "Thou art apt pupil, my young friend of but three thousand years of age, and makest fast progress. One question more. Now tell me what is I and what is you; which of us two is I and which is you?"

Try as he would, Nidāgha could not find the mark that would distinguish 'I' from 'you.' The 'feel,' the 'consciousness' of I and you, that was the ultimate basis of all distinctions of one from another, was itself no further definable. The I alone distinguished I and you. The self-same consciousness that made the I did also make the you, and I was you, and you were I, and both were he, and he was both again.

The veil fell from his eyes. Tenderly and reverently and most shamefacedly he lifted up his uncle, and wiped the consecrated dust from off his limbs with his own upper cloth, and treasured it upon his head, and fell upon his knees before the teacher: "I know thee now for my own uncle and beloved master Ṛbhu. I also know the one unbroken consciousness that makes both I and you."

BH. D.



THEOSOPHY IN MANY LANDS.

CEYLON.

As was announced in my last letter, eight delegates from Ceylon representing the Hope Lodge and the Buddhist Theosophical Society, attended the Convention at Adyar. They were all agreed that it was the largest Convention ever held and the most enjoyable one. It reflects the greatest credit on our dear President Mrs. Besant. We are looking forward to many more Convention treats which she is going to provide for us at Adyar.

We have had a very pleasant visit from Mrs. Lauder and her little son. They were *en route* to join Lieut. Colonel Lauder at Hongkong. Lieut. Colonel and Mrs. Lauder are likely to visit India at the latter end of this year. Among the other visitors passing through Colombo were Misses Christie and Browning of New Zealand, on their way to Adyar.

Our activities are in full swing again after the December Holidays. Schools have been re-opened and the New Year promises to be a very busy one. Mrs. Higgins has spoken at three village Centres to large audiences on the importance of Female Education and her addresses were much appreciated. She has been invited to speak at the Young Men's Buddhist Association, attached to the Royal College of Colombo. "Glimpses into the past History of Ceylon" illustrated with lantern slides, will be the subject of her address. The formation of Young Men's Buddhist Association has been a feature of recent activities, and it is watched with much interest by us. We much lack the services of a friend, who could devote his *entire time* to lectures and to the general work of the Society. Much of this work is done by two or three members of the Society, but they are handicapped in this useful propaganda owing to their own immediate duties.

It will be remembered that in one of my letters of last year, I referred to the subject of an Agri-Horticultural and Industrial Exhibition to be held in this current year. Arrangements are now being made to hold this Exhibition in March. The primary object of it is to encourage Industrial Arts in our Buddhist schools, a subject which is much neglected in Ceylon. Every attempt will also be made to revive ancient art, which is fast dying out. Future activities in this Industrial Section of our Educational programme will much depend on the management and success of the forthcoming Exhibition. A Fancy Fair in connexion with it will also be held, and the proceeds of the sale will go in aid of the Educational Movement.

H.

NEW ZEALAND.

Our Annual Convention was held in Wellington on December 30th. There was so little business that the proceedings were brought to a

close in one day. I am glad to report that the Assistant General Secretary Mr. Thomson has consented to devote part of his time to organising; he has his hands already full with the editing of the magazine, and his share of the Secretarial work, but hopes to train some of the band of willing workers in Auckland—otherwise an undue strain will fall on Dr. Sanders. This readjustment of offices is rendered necessary by the departure of the two organising Secretaries, Miss Browning and Miss Christie, for India. They were leaving on December 31st, and on the 30th the Wellington Branch entertained the delegates and the organisers at a social gathering. In the afternoon Miss Browning read a paper on 'Unutilized Power,' and a paper was read written by Mr. Rout, on 'Lodge Work' in which he described the methods of work of the Cambridge Branch. These methods have been very successful. I wish there were more of an interchange of opinions as to good systems of work. On December 31st Mr. Hardie Shaw took a photograph of the assembled members and delegates and on January 1st a picnic was arranged for across the harbor. The most important work done by the Convention was to request Mrs. Besant to reinstate Mr. Leadbeater, and the General Secretary was instructed to write to both the President and Mr. Leadbeater. All the Branches but one wished him to belong to the Society again.

Matters ecclesiastical have been very quiet lately in the Dominion. We often hear that the Churches are becoming more liberal and broadminded, but there is evidently a large section which still believes in "the utter depravity of human nature in consequence of the fall, and the eternal punishment of the wicked." Those of us who are moving rather more quickly find it difficult to realise how very slow is the growth of tolerance and spiritual insight and how hard it is to kill out dogma. But there is no reason to despair. The new members numbered over one hundred and fifty during the year, two dormant Branches were revived and three new Branches formed, and there were evidences of an increasing spirit of unity and Brotherhood and of growth in all departments of work. Much of this is due to Mrs. Besant's visit and the impetus she gave to us all.

K. B.

FRANCE.

Since the General Convention of December 21st the agitation consequent upon the vote concerning the reinstatement of Mr. Leadbeater has subsided. In the Society all our attention is now occupied by work. One branch has dissolved but another has been formed, and others are in process of 'becoming.' I will first say a few words on the Order of Service, of which the two departments I have already mentioned are in full working swing. The Lotus Circle has for its object propaganda among the working classes. One of our members, M^{me}. de Manziarly, who has taken the initiative in this line of work, has formed a centre having its headquarters in the house of a staunch Theosophist, a working man, who, with his wife, is taking an active part in this new departure. It is intended to take a room to hold perhaps about 30 people, to be open every afternoon for working parties for women at which suitable books may be read aloud. At the evening

meetings, though principally intended for working men, both sexes will be admitted. The idea is not to speak on Theosophy at first, but to begin by making friends with the people. Those who wish to become members will pay a nominal fee, and in order to encourage conversation tea and coffee will be provided for a trifling sum. One or two members of the society will attend daily and others have promised to devote several hours a week to this object, so that one or two members may always be present. Later on some concerts and simple lectures may be arranged at the Lotus Circle, so that little by little theosophical ideas will be introduced. This example will doubtless be followed in other parts of Paris and the League will thus spread ever more and more. The other League having for its object the moral education and building of character in children was founded by M^{de}. Waddington. This also has without doubt a great future before it, coming into touch, as it will, with the minds of the coming generation. It will be the agent of a powerful reaction against the materialistic presentation of morality given in schools. A large number of teachers in Paris and the provinces, both men and women who are not Theosophists, have joined this League and have thus come into touch with Theosophy. Several members of the Theosophical Society have also promised their support. Not only will classes for the teaching of theosophical ethics (without the name) be held in many schools, but groups of children outside will be taken in hand for moral teaching by Theosophists. This League will certainly become very widely spread.

A.

AMERICA.

During the past few months a marked development has come in the work of the Society in this country. The happy outcome of the Convention in September, at which, by a vote of four to one, Dr. Van Hook was re-elected secretary, proved the increasing harmony within the organisation, which has made possible since then a steady growth month by month along many lines. Propaganda work has been furthered by the circulation of many pamphlets, but more particularly by the earnest efforts of the various lecturers connected with the Society. Mr. Jinarājadāsa gave nearly two months to public lectures and to the organisation of classes in Minneapolis and S. Paul, and since the first of January he has been in Freeport and Kansas City, visiting other cities later on his way to the Pacific Coast. In the last three months of 1908, Mr. Rogers did most effective work in Chicago, delivering one or more public lectures each week, and organising a class of nearly one hundred beginners, who are now continuing their studies under other guidance. In the West, Mr. Cooper and Mr. Prime have visited various branches, organising here and there new study classes.

One of the best marked signs of progress is the improvement of the *Messenger*, which is now not merely a necessary monthly means of communication between headquarters and the various branches as well as the members at large, but has become itself a most effective instrument in propaganda work. It has been enlarged in number of pages and, more particularly, in the scope and value of its contents. By special arrangement additional copies may be procured by the various branches for circulation among those interested in this line of thought. The better conduct of the paper has been made possible

through the selection of an experienced newspaper man, who gives a large part of his time to this work.

In other ways, the work of the Society points to a more able, forcible, and enthusiastic management than it has enjoyed for some years. In all parts of the country plans are already in the making for the forthcoming visit of the President, in order that this opportunity, which may not soon recur, may be utilised to the utmost advantage, not only of the Society, but of all interested in the philosophy for which it stands. Beyond a doubt, a great spiritual wave is spreading over the civilised countries of the West, tremendous in its power, and destined wonderfully to enrich and vivify current life. A movement of this kind is recognised with difficulty, and is almost impossible of definition. The revelation comes in various detached forms, and only a mind of breadth, sympathy, and insight can discern it. Nevertheless, many signs are forthcoming, and these have not escaped the alert journalist, as is proved by the following editorial, only one of many in our daily, weekly, and monthly newspapers and magazines :

THE TIDAL WAVE OF SPIRITUALITY.

There is a new movement sweeping the world. The tide rushes along every coast, flushes old filth-filled drains with clean water, changes landmarks, wipes out scars and defacements, rises vast and strong and pacific, and rises still.

Professor James, the eminent psychologist, observes it here in America. He says we are living in the midst of a great quickening, that is not religious so much as humanistic and spiritual. But what he perceives is not peculiar to the United States. As a tide it rolls around the earth ; its manifestations occur in the places the least likely of all, according to any shrewd calculation—in Turkey, in India.

And the movement is not only universal in occurrence, it is alike in all countries. That is its singularity and its distinction.

There have been these rare and powerful movements in the history of mankind, whose origin it is difficult to discover, whose development it is vain to attempt wholly to understand. Frequently, to all seeming, they burst upon an unexpected world. But they produce vast effects, they change history, they remake nations. They are apparently of the nature of rebirths for the human spirit into renewed energy and power and hope.

Such a movement was that of the Renaissance, that of the Crusades, that of the Arabian conquests following Muhammad's death, or nearer our own time that set to vibrating by the French Revolution. Is this modern twentieth-century world on the brink of even such a vast and revivifying event ?

There are indications. What's more, the new movement, if indeed it be one, is not confined to Europe, to Christendom, as for the most part were its forerunners. It is world-wide, universal, as apparent in Asia as anywhere, as potential at the antipodes as here amongst us.

It is not a movement of war. It does not unsheathe the sword. It is on the contrary liberal, tolerant and humanistic. It is infused with benevolent spirit, with faith in the practice of brotherly love. It creates a silent revolution in Turkey and compels Muhāmmaḍan and Christian to lie down together, as the Edenic lion and lamb. It broadens liberty over might in the German empire, and abolishes by tacit consent the absurd crime of *lèse majesté*.

Its essential genius is expressed in Turkey, where the party of patriotism is conducting a national government with apparent success. At a meeting in Constantinople of the Salvation Army, a young Turk arises to speak of common humanity. An Armenian remarks : " A man is worth nothing who would not die for his faith. Yet we must be tolerant each of the others, or the ship of the new Ottoman state will not sail far."

There is some force abroad that is new. It may be no more than the Spirit of Christ, which under new names and in many disguises is prompting men, all men, men everywhere, to mutual forbearance, to brotherly co-operation. This spirit, once reserved to religion, may have entered economics and politics to a greater extent than we quite realise as yet.

G. J.

I find the familiar lines

"The old order changeth yielding place to new,
And God fulfils Himself in many ways"

running in my head as I pen this month's letter, for that is indeed the state of affairs in our Society. It is as though the helm of the ship had been turned for a new tack, and every spar and stitch of canvas and every bolt and beam had to adjust itself to the new order of things.

Important changes are showing themselves in the ranks of our workers, as some who have borne the burden and heat of the day during the past years feel themselves obliged to retire from active work for the Society. Mr. Mead will no longer speak for us, and with him a few others of our old workers leave us. We grieve for the temporary loss of their companionship, but in so far as they share with us love for Theosophy, we cling confidently to the hope that in days to come we shall join hands again in the good work. It was said the other day that perhaps their departure from our ranks may mean a springing up of theosophical thought in new places; it may well be so, for these old comrades of ours will carry their Theosophy with them and it must bear fruit.

While we are undoubtedly in troubled waters as yet, it must not be supposed that we are in a hopeless condition; far from it. Signs are not wanting that the large majority of the British Society stands firmly loyal to the President and in harmony with the rest of the Society. The Referendum vote to be taken in February will show how we stand, and, once it is taken, we shall concern ourselves exclusively with the true work of the Society and decline to discuss further the subject of disunion.

It has been felt for some time past that an undue proportion of our income was expended in the rent and upkeep of our Headquarters, and a favorable opportunity is being awaited for the disposal of 28 Albemarle Street. We have in view some capital rooms in one of the most central positions in London, at a greatly reduced rent and with a short lease, so that we can find a new home again easily if we outgrow this one speedily. It is not safe yet to say more as the legal formalities have not been completed.

Owing to these uncertainties the work of the month in London does not call for any extensive comments. The H. P. B. Lodge has again listened to a lecture from Dr. Baraduc, who showed some more of his interesting photographs of things usually unseen. The Executive Committee has begun to take in hand the better organising of the propagandist forces of the Section. The Activities Committee, for some time dormant, and the Bureau of Theosophical Activities, formed by Mrs. Besant, have been merged in one, and representatives from the Northern, South-Western and London Federations have been co-opted as members. It is hoped that the better constitution of this Activities Bureau, combined with the money saved in the change of Headquarters, may result in some useful constructive work. One of the best of our modern workers has said that we ought to have a theosophical centre in every town of importance in the country.

In the north of England lectures and study-meetings are being held regularly in connexion with nearly all the Northern Lodges during this winter, and contrary to the prognostications of some members, the attendance at the public meetings in several towns has been larger than in previous years, showing a growing public interest in Theosophy. The Lodges in Leeds, Harrogate, Manchester and Bradford have found evidences of this quickening of interest in increased attendances at their lectures, and in Harrogate it is observed that more cultured people come than was formerly the case.

The Northern Federation, with its customary energy, has labored successfully to form study-groups in towns within accessible reach of an existing Lodge, and has now in view a descent upon Newcastle, where there are several towns with large populations in that coal-producing region, which ought to have a Theosophical Lodge as a centre of influence within them. The Northern workers find that the attitude towards Theosophy of the cultured public is greatly changing, and in certain public organisations Theosophists are regarded as an acquisition as workers. This places a great responsibility on members, but it is good to see that workers are responding to the appeal of the President and are associating themselves with outer organisations for social service. In this way the practical value of Theosophy in every-day life will be tested and we do not fear the result.

In Harrogate one of the members has been invited to occupy his pulpit by the Primitive Methodist Minister, and will speak on the "Forgiveness of Sins," while another local divine visited the Lodge and spoke on "It is the glory of God to conceal a thing." Besides Theosophists there were also present at this lecture two Christian ministers who each contributed to the discussion. This is a fruitful line of work which may well be taken up widely; it has been tried in London several times with great success.

Dr. Louise Appel is untiring in her labor for Theosophy and for the Order of Service; she has visited many of our provincial Lodges, lecturing on Theosophy generally, or on her own special line of research; in Manchester several Leagues are at work under the Order of Service and benefited by the stimulus of her presence.

A member of our Executive Committee has just visited Birmingham and Cheltenham, speaking at the latter town to an audience of food-reformers, who welcomed very cordially the new light shed by Theosophy upon their ideals. Their point of view is apt to be a somewhat narrow one and, as the Secretary of the Society remarked, the broad conceptions of Theosophy afford new light and a fresh stimulus.

In an article in the *Fortnightly Review*, "How I know that the Dead return," Mr. W. T. Stead, the well-known Editor of the *Review of Reviews* gives the details of some well-attested cases of communication between friends in and out of the body, which have occurred in his own experience, and have convinced him that those who have passed beyond the veil frequently try to get into touch with their friends on earth.

Mr. Stead suggests an analogy to his sceptical readers in the discovery of America made by Columbus. Let us consider, he says, the

Atlantic Ocean as the grave and, to make the parallel complete, imagine that it could only be traversed by vessels going from East to West, and that ocean currents or strong easterly gales rendered it impossible for any voyager from Europe to America to return to the old world. He then goes on to point out how those left behind in the old country would assume that the explorers had died, and how at last if Columbus—or his descendants in America—succeeded in establishing communication with one or another in the old world, by wireless telegraphy or some other means, these messages would be scoffed at and disbelieved, and how difficult it would be to convince the ordinary man in Europe that the travellers whom he believed to have perished in the ocean had really found a new country, fresher and with more possibilities than the old one, and how they had set up a civilisation there, and their descendants were living under better conditions than prevailed in the land of their birth.

Mr. Stead then goes on to give some interesting examples of telepathic messages received by himself by automatic writing from friends both in and out of a physical body; he gives also examples of appearances of deceased persons to friends of his own under circumstances which admit of no doubt, and of the appearance of such persons in photographs. A remarkable instance of this is a photograph of a Boer officer, who upon being asked for his name gave that of Piet Botha—a name quite unknown to those present when the photograph was produced, but identified later by a Free State Delegate, who was a near relative of the deceased man and who recognised the photograph.

Such weighty testimony to the reality of the unseen world and of the life after death is invaluable, and paves the way for the claim of Theosophy that those subtler worlds may be known by man before he passes the portal of death, and that there are those now living who have entered that 'dread beyond' and have returned with glad tidings.

H. W.

REVIEWS.

MAN AND THE UNIVERSE.

This book, the latest publication of Sir Oliver Lodge, consists largely of essays which have appeared in the *Hibbert Journal* and *Contemporary Review*, and is divided into four Sections, each composed of chapters; the Sections being entitled respectively, "Science and Faith;" "Corporate Worship and Service;" "The Immortality of the Soul;" "Science and Christianity." So the book covers a good deal of ground.

Personally, I find Sections I and III the most interesting, they are the more general in subject, and metaphysical and philosophical, as they are likely to be, dealing with such subjects as the "Immortality of the Soul," and "Science and Faith," etc, more than the other Sections, which are more practical and concrete, dealing with such points as "The alleged indifference of Laymen to Religion," (for which indifference Sir Oliver seems to think the orthodox representation of religion is more to blame than the layman) and some suggestions towards

Reform, the dealing with specific Christian doctrines, such as "Atonement" and "Regeneration," and "Sin, Suffering, and Wrath."

This book has a deep value and will prove of great interest to the thousands who are not wholly satisfied with orthodoxy, and who yet know nothing, and wish to know nothing, of Theosophy, Occultism, any ism in fact. It is full of suggestions, hints and ideas bordering on the theosophical explanations of some of the many riddles of the Universe, and may serve some as a primer, a first step to further study; it will sow seed that we may hereafter garner; for its author is a true Theosophist, in the sense of being a lover of truth and a seeker after truth, and one to whom in consequence the divine Goddess has drawn near and opened his eyes that he may see Unity amid Diversity, and recognise that progress is the law of this world's becoming, that men are the agents by and through which the Divine Architect of our universe works, and that sin and suffering and failure are inevitable concomitants of the process, but that optimism and trust should be our keynotes, as our progress is certain, even if we do not know the details of our future. Is he not a brother amongst us who teaches these truths?

Out of the many interesting things he tells us, let us hear what he has to say about prayer, a link, as many of us think, of vital importance between man and his kosmos.

We ourselves can answer some kinds of prayers, so it be articulate. . . . how do we know that in the mental sphere these (helpers, agents like ourselves of the immanent God, see preceding paragraph, p. 215) cannot answer prayer, as we in the physical? It is not a speculation only, it is a question for experience to decide. . . . Religious people seem to be losing some of their faith in prayer; they think it scientific not to pray in the sense of simple petition. They may be right, but so far as ordinary science has anything to say to the contrary, a more childlike attitude might turn out truer, more in accordance with the total scheme. . . . If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct, for there is part of the realm of religion. . . . It may be that prayer is an instrument that can influence higher agencies, and that by its neglect we are losing the aid of an engine of help for our lives and for the lives of others.

I. We must realise that the whole is a single undeviating law-saturated cosmos.

II. But we must also realise that the whole consists not of matter and motion alone, nor yet of spirit and will alone; but of both and all: we must even yet further, and enormously, enlarge our conception of what the whole contains. (p. 63.)

. . . . But to those who are able to combine and accept both the above faiths, prayer is quite consistent with an orderly cosmos, for it may represent a portion of the guiding and controlling will; somewhat as the desire of the inhabitants of a town for a civic improvement may be a part of the agency which ultimately brings it about, no matter whether the city be representatively or autocratically governed (p. 64).

In Section III, "The Immortality of the Soul," Sir Oliver Lodge insists on the importance of the doctrine of flux in connexion with this question of immortality, a point so often forgotten, that 'the body which finally dies is no more fully representative of the individual than any of the other bodies which have gradually been discarded *en route*. . . . The individuality, if there is one, must be deeper than any particular body, and must belong to whatever it is which put the particles together in this shape and not another.' He disposes with contempt apparently of the old fashioned comparison between the persistent

horology of a smashed clock, and what he considers the persistent vitality of a dead body. "A clock has nothing but material identity; it is not a good illustration of a living organism." He sees the body as we see it: "The body is the instrument or organ of the soul." As a scientist should, he provides us always with a clear and careful definition of the terms he employs. The Soul is "that controlling and guiding principle which is responsible for our personal expression, and for the construction of the body, under the restrictions of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience" (p. 163). "It may be said that in so far as soul is responsible for bodily shape, soul seems identical with the principle of *life*, and that all living things must possess some rudiment of soul." Our author has grasped the fact that all organisms are controlled by a similar force, conditioned in its manifestation by its organisation.

Well, for myself, I do not see how to draw a hard and fast distinction between one form of life and another. All are animated by something which does not belong to the realm of physics and chemistry, but lies outside their province, though it interacts with the material entities of their realm. Life is not matter nor is it energy, it is a guiding and directing principle; and when considered as incorporated in a certain organism, it, and all that appertains to it, may well be called the soul or constructive and controlling element in that organism. . . . Moreover in the higher organisms, the soul conspicuously has lofty potentialities; it not only includes what is connoted by the term 'mind,' but begins to acquire some of the character of 'spirit' by which means it become related to the Divine Being. Soul appears to be the link between 'spirit' and 'matter,' and according to its grade it may be chiefly associated with one or with the other of these two great aspects of the universe.

The last paragraph is exceedingly interesting and significant, for it reflects our theosophical conception of the soul, which only "begins to acquire some of the character of 'spirit'" as it becomes able to receive and act under the direct impulses of the individuality, the Higher Self, the Divine Spark in man, by which impulses the personality, the soul, does draw near and become eventually one with its own Logos.

In concluding the Section on the Immortality of the Soul, Sir Oliver vigorously deals with the old argument that this ground is the region of faith alone, and it is presumptuous for science to trespass on it: "Whatever science *can* establish, that it has a right to establish," he writes emphatically, "more than a right, it has a duty. Whatever science can inquire into, that it has a right to examine into. If there be things which we are not intended to know, be assured that we shall never know them; we shall not know enough about them even to ask a question or start an inquiry. The intention of the Universe is not going to be frustrated by the insignificant efforts of its own creatures. If we refrain from examination and inquiry, for no better reason than the fanciful notion that perhaps we may be trespassing on forbidden ground, such hesitation argues a pitiful lack of faith in the goodwill and friendliness and power of the forces that make for righteousness. Let us study all the facts that are open to us with a trusting and an open mind; with care and candour testing all our provisional hypotheses, and with slow and cautious verification making good our steps as we proceed. Thus may we hope to reach out further and ever further into the unknown; sure that as we grope in the darkness we shall encounter no clammy horror, but shall receive an assistance and sympa-

thy, which it is legitimate to symbolise as a clasp from the hand of Christ Himself"—brave and beautiful words.

Sir Oliver is right when he says, in speaking of the Reconciliation between Science and Faith : " It is the saint and prophet rather than the theologian, whom humanity would prefer to trust." To the work of the theologian is, I sometimes think, due much of the aridity, of the wasted energy of modern Christianity ; to it is certainly due its rigidity, its unwillingness to change its formulas and creeds, and fit itself to the existing intellectual and spiritual conditions of the 20th Century, changes necessary if the Church is to do its work in the future, as Sir Oliver sees in the Section on " Science and Christianity." For the saint and the prophet possess first-hand knowledge, direct experience of that they teach, and so have power and authority to teach, the ring of truth is in their words. The theologian works by the scanty light of intellect alone and second-hand experience, and tries to cramp the living, relative, and (what should be) progressive experiences of religion into absolute and formal dogmas, which all men must believe on pain of penalty.

Sir Oliver's book carries common sense written on its every page, and religion needs common sense. He will affect in consequence that very large section of the Christian population who have outgrown orthodoxy, as crudely stated in creeds and dogmas and articles, and yet want something to help them to believe that " not all of me shall die." Poetry and philosophy are, our author says, the principal means by which the scientist, engaged in the hard work of tracing the natural laws which govern physical phenomena, may preserve the religious instinct, and his book illustrates this theory, for we find apt poetical quotations scattered through these essays, and philosophy on nearly every page.

Religion is the knowledge of Divine things, of man's relation to God ; science is the knowledge of phenomena, of their beginnings, conditions, activity and inter-relations, and of man's relation to phenomena. " The business of Science is with foundations ; the business of Religion is with superstructure " (p. 83). The two branches of knowledge are the lower and higher aspects of one Reality, which in manifestation are ever drawn apart, and only in non-manifestation are united ; it is fitting that the poetry, philosophy, science, of the chapter on " The Reconciliation " should end with this statement : " The region of true Religion and the region of a complete Science are one."

The Section dealing with " Science and Christianity " starts with the satisfactory assertion that the necessity for a re-statement of Christian doctrine arises from the fact " that religion is becoming so very real, born again in the spirit of modern criticism and scientific knowledge." Space forbids my making many extracts from this section of his work, but I should like to quote his definition of Christianity ; it is a definition, that from its broadness, seems to me appropriate to any great world of faith. " Looked at cosmically, this (Christianity) aims at being a comprehensive and inclusive scheme, . . . recognising and worshipping God in the Highest, loving and serving man even at his lowest ; accepting the facts of nature and despising nothing that exists ; desiring to utilise the opportunities of this present life to the uttermost, and yet

believing that while possibly not the beginning, it is certainly not the end of our existence ; rejoicing in the objects of sense, but also realising beauty and truth in things perceived only through studious contemplation ; rejecting the idea of any ultimate conflict between matter and spirit, giving supremacy to the spirit." The writer also believes that " the most essential element in Christianity is its conception of a human God, of a God in the first place not apart from the universe, not outside and distinct from it, but immanent in it ; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation." This insistence on the element of the Divine Immanence in Christianity is natural in a scientist, and probably will be the keynote of its future.

The final paragraph of the book resounds, on a higher level, the keynote of its preface, the duty of co-operation between man and the universe, nature and God. For Science, whose votaries were once, if not actively destructive in their attitude towards religion, at least negatively hostile, are now beginning to assume the more beneficent role of construction, is re-fashioning, re-modelling Religion. As the fire of the ancient alchemist destroyed, disintegrated, the base metal to reproduce a finer element, so may knowledge, transmuted by wisdom, seem temporally to destroy, while in reality it is creating a more perfect expression of one aspect of the Eternal " I am." And such an alchemist and worker may our author prove to be !

E. S.

FUTURE LIFE.*

This is a translation of *La vie future devant la sagesse antique et la science moderne*, and is an attempt to gather up into one presentment the testimony to a life after death to be found " in the light of the Ancient Wisdom " and " in the light of modern science." M. Elbé reviews the teachings of ancient peoples, including the Chinese, Egyptians, Hindûs, Chaldæans, Gauls, Jews, Greeks and Romans; he then sketches the Christian theory, remarking, in passing that re-incarnation was widely believed in among the early Christians, and not only pre-existence :

The condemnation of the heresy of Origen likewise fell upon the theory of re-incarnations, of which he had been the most authoritative upholder. We know, however, that this latter idea long claimed numerous partisans among Christians, as is instanced by the letter of S. Jerome to Demetriades in A. D. 415. S. Augustine, although he opposed the doctrines of Origen, appears to accept it when he thus delivers himself in the *Confessions* : " Did I not live in another body before entering my mother's womb ? "

The doctrine of conditional immortality is then considered, and lastly the views put forward by Spiritism and Theosophy.

In Part II the sciences are put under contribution, astronomy leading the way ; basic scientific conceptions are examined ; a study of ether and its functions and the constitution of the atom leads up to biology, and " the vital vortex," the whirlpool of life. Mr. Elbé then advances into " The Borderland of Science " and considers the many phenomena which point to the existence of as yet unknown forces, and especially of " a radiation peculiar to living organisms," the famous

* By Louis Elbé, Chatte and Windus, London.

odic force. The existence of the 'fluidic double' and cognate facts can no longer be denied ; so also telepathy may be regarded as established, and if thought gives rise to a vibration in ether, "an idea can acquire objective existence." The final conclusion of all is : "that the idea of the existence in man of an independent immaterial element forces itself upon us with a probability which equals, if it does not surpass, that of all the theoretical conceptions of positive science."

The book is a decidedly valuable one, and we commend it to our readers.

A. B.

MEDITATIONS.*

We have here a helpful little book of "Thoughts," on Christmas, Lent, Easter, the Trinity, "from the Sea," and the descent of Spirit, followed by a series of musings on many topics of high and deep import. Many will find it useful in starting a train of thought, though it must never be forgotten that meditation, to be fruitful, must be guided from within, not from without.

A. B.

\ THE NEW WORD.†

A strange book with a curious origin. 817 printed pages of science, philosophy, speculation and common sense written to fix the meaning of the word Idealist. The cause of this critical search is the fourth bequest in the testament of the late Alfred Bernhard Nobel, which runs thus :

One share to the person who shall have produced in the field of Literature the most distinguished work of an IDEALIST tendency.

The question I have asked myself is not, what is the meaning of the word Idealist, but, what did the Testator mean by it ?.....I have approached it in the spirit of a child seeking to understand a schoolmaster's word. I have been like a sleeper, waking out of an enchanted sleep, and seeking to understand an enchanter's word.

The writer's marked originality comes out on almost every page of this unusual book, devoted to a critical search carried on in a very healthy spirit. The volume is very interesting and the way in which the writer proceeds from step to step binds the reader to it. Acuteness, peculiar pessimism and as peculiar optimism, philosophic wit and philosophic twaddle mixed in, logical and yet anti-logical, the book provides charming reading. The author recognises that men as a rule do not think, and hence endeavors to make his readers think. He touches the first principles of things and leads them on. For instance, the way in which he arrives at the first principle of various words is at once strange, amusing and yet instructive with a truth

* By Alice C. Ames, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Allan Upward, A. C. Fifield, London.

underlying the same. To make extracts would not do, for we can hardly stop once we have begun doing so. The fertility of thought and illustration provides a real stimulant to the brain and mere extracts will mar its effects.

The first edition appeared without the name of the author but this new one bears it, and the readers of this very short review will benefit if they study Mr. Allen Upward's "Open letter addressed to the Swedish Academy in Stockholm, on the meaning of the word Idealist."

B. P. W.

TWO NEW EDITIONS OF ANNA KINGSFORD.

*The Perfect Way and Dreams and Dream-Stories.**

Our readers must be familiar with these works, especially the former, which contains some exquisite teachings, and the exposition in which is often thoughtful and at times illuminating. Dr. Anna Kingsford was a remarkable person of intellectual attainments with a large amount of firsthand knowledge and experience, which add to the value of her writings.

The second of these provides interesting leisure reading, especially to the Theosophist, who has been given details regarding the inner worlds with which dreams have so much to do.

The new editions are well got up.

B. P. W.

SUBHĀSHITA NĪVĪ.†

The Vani Vilas Press, Srirangam, has been doing a service to the public by printing in clear type and on good paper some of the valuable works from Samskr̥t literature. The world-famed *Bhagavad Gītā* was printed a few months ago. Now another book has been issued under the title *Subhāshita Nīvī* in a handy size. The authorship of this work is assigned to Shriman Veḍaṅṭa Desikar, the well known teacher of Vaiṣṇavism. The book deals with the subject of morality and is presented in 12 chapters—each dealing with one aspect of it. The book is written on the lines of Bharṭṭhari *Subhāshita* and the commentary of the work by Shrinivāsa Sūri. The printing is nice, and it is believed that the book may be useful to many young men studying Samskr̥t literature.

S. S.

THE WORLD I LIVE IN. ‡

In this series of brilliant little essays on sensation as manifested to one both blind and deaf, the gifted American authoress offers, quite unconsciously, a remarkable testimony to the truth of H.P.B.'s

* John M. Watkins, London.

† Edited by M. T. Narasimha Aiyangar, Sri Vani Vilas Press, Srirangam.

‡ By Helen Keller. Hodder and Stoughton, London.

teaching on 'sense-consciousness.' Students of the *Secret Doctrine* will remember the passage where she writes: "Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight though the brain be paralysed. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of those senses." In the two beautiful papers, "The Finer Vibrations" and "Inward Visions"—perhaps the most characteristic of her sense perception—the reader is forced to the conclusion that Helen Keller truly possesses these "psychic counterparts," and has the "inward vision" where others, living in a five-sense world, are often bound and limited by their physical vehicles. By touch—the "seeing hand"—she obtains a keener perception of the beauties of form and proportion than the eye gives. She writes:

Through the sense of touch I know the faces of friends, the illimitable variety of straight and curved lines, all surfaces, the exuberance of the soil, the delicate shapes of flowers, the noble forms of trees, and the range of mighty winds.

Through vibration she feels sound in its subtlest gradations, and with the distinction that only a musician possesses. Smell is to her both perfect memory and also the key to the characters of those with whom she comes into contact.

Deafness and blindness do not exist in the immaterial mind, which is philosophically the real world, but are banished with the perishable, material senses. Reality, of which visible things are the symbol, shines before my mind. While I walk about my chamber with unsteady steps, my spirit sweeps skyward on eagle wings, and looks with unquenchable vision upon the world of eternal beauty.

Again and again she claims her oneness with this beauty of the world, her passionate kinship with the great forces of nature, air and wind, fire and water, while her tender conceptions of children and flowers touch the very inmost of man and nature.

The theosophic doctrine of the permanent atoms receives strange confirmation through Helen Keller's experience. She knows that her perceptions of light, color and song, are transmitted from the past through a sixth or "soul sense," as she terms it:

Each individual has a subconscious memory of the green earth, the murmuring waters, and blindness and deafness cannot rob him of this gift from past generations.

It is almost inevitable that she has been taught that this 'soul sense' is due to mental heredity alone, and not to the experience of the re-incarnating Ego, as Theosophists affirm.

This is indeed a fine, brave book, profoundly human and vital, though the writer walks silent in a dark and soundless world. It is alive with will, soul, and imagination, for in Helen Keller the victory of Spirit over matter is splendidly revealed.

The pure, admirable English in which her beautiful thoughts are clothed makes the volume doubly attractive. It is deserving of a wide circulation, though it will naturally appeal more to the idealist than the realist, in literature.

K. D. F.

OUR CONTEMPORARIES.

THE REVIEW OF REVIEWS (January). *

Mr. Stead makes a radical proposal of the most far-reaching importance, financially and morally. He proposes that the Liquor Trade of Great Britain shall be bought out, and be made a Government monopoly. At present, the Trade rules England, and the sale of drink is pushed by every mode of advertising enterprise; the worst enemies of Temperance Reform are the Temperance Obstructionists who being a small, a very small, minority insist on the prohibition of drink, one million trying to coerce thirty-nine. If the Government bought up the Trade, it could deal with all the evils of the present system, could try experiments, reform the beer-houses, conduct the whole sale in the public interest, and change the most fertile source of social demoralisation into the most potent instrument for social amelioration. The cost would be something between £100,000,000 and £200,000,000, and the profits would pay the interest, for by the payment of six millions a year, the State would secure at least twice that amount. The Nationalisation of the Liquor Traffic would be a financial success and a moral gain.

The Character Sketches are "The Heroes of the New Era in India" and include one by Saint Nihal Singh of "The Men behind the Unrest in India." There is an important article on the "Conquest of the Air," a conquest as to which Mr. Stead remarks, in the "Progress of the World," that it will either put an end to war, or destroy civilisation

THE THEOSOPHICAL REVIEW (January). †

Mr. Mead expounds *The Book of Baruch*, which may, he thinks, be a "cosmic revelation" overworked by an early Christian Gnostic; there was a Baruch who was said to have been a pupil of Jeremiah and a teacher of Ezra, and who was, according to an Arabic tradition, Zoroaster Himself; but the Baruch of the Book was a heavenly Being, the Angel or Spirit of Prophecy and the Man-Tree of Life. He inspires prophets, both Jewish and Gentile, and was sent to Jesus, when He was a boy of twelve feeding sheep, and, after revealing to Him the mysteries of creation, charged Him not to be seduced by the serpent, as other prophets had been. The serpent, failing to seduce Him, caused Him to be crucified, and the psychic and material nature went back to the World-Mother, while the Light-Spark ascended to the Father. The Book was a secret document, belonging to a Mystery tradition, saturated with the Chaldeo-Zoroastrian wisdom.

Other Contents: Some Sufi and Indian parallels, H. M. Howsin; a Wasted Life, Michael Wood: The Svastika, H. S. Green; and four other articles; Editorial Notes, Queries, Reviews, etc.

THE INDIAN REVIEW (January). ‡

The number is almost wholly political and industrial, and is none the worse for that, through less suited to our columns. There is, how-

* 14 Norfolk Street, Strand, London, W. C.

† Edited by G. R. S. Mead, T. P. S., 161, New Bond Street, London, W.

‡ Edited by G. A. Natesan, Esplanade, Madras.

ever, an article, "Hope the Conqueror," by the Rev. C. F. Andrews, which should appeal to every reader, as a review of the hopeful signs visible in India. A manly spirit of independence is appearing with a whole-hearted belief in the destiny of India; active internal reform is beginning, a change of attitude to the outcastes, efforts for girls' education and industrial enterprise. A readiness to suffer and bear disappointments has shown itself; the women of India are awakening and will again rise to the place so oft described in epic and story; the National Movement is becoming more religious, and spirituality is spreading among the younger generation, and bringing with it self-sacrifice and devotion to the higher aspects of the national cause.

Other Contents: Proposed Indian Reforms, Romesh Chandra Dutt, C. I. E.; The Reform Proposals, a Symposium; Impressions of the Madras Congress, Dr. G. B. Clark; and five other articles; Current Events, Reviews, etc.

THE OCCULT WORLD (February). *

Dr. Franz Hartmann answers the question: "Have Animals Occult Faculties?" Animals clearly have intelligence, they can form mental images, and have astral bodies, which may appear after death; they are more clairvoyant than human beings, and can be affected by hypnotism and thought-impression. At the funeral of the assassinated King of Portugal, the horses would not pass the scene of the tragedy. The form of a favorite dog was seen by the writer, wearing a collar not before seen. That animals sometimes foretell a death is a fact, but one difficult to explain.

Other Contents: Notes of the month; Two notable Astrologers, E. Baker; One of these little ones, E. M. Ducat; The Men of Peace, Lady Archibald Campbell; Correspondence; Periodical Literature.

THEOSOPHICAL QUARTERLY (January). †

"Notes and Comments" is a powerful argument against the crime of vivisection; the writer boldly argues that diseases are the results of sins, and that vivisection tortures the sinless animals that we may go on sinning and escape the natural penalties. The higher powers are being atrophied by a low and material standard of life, by the strumming on nature's lowest chords, by the greed for the sensational. There are higher prizes in life than success; there is a worse poverty than scantiness of purse. If a race destined to noble ends perversely seeks base ones, it must either perish, as a rotten tree, or be purified by pain, misery, and failure.

Other Contents: Fragments; Natural, Psychical and Spiritual Bodies, Charles Johnston; Why I joined the T. S.; Theosophy and Socialism; Discipline; the Desires of Hanufin, F. A. Bruce; Theosophy as an Influence in Life, Archibald Keightley; the Religion of the Will, Charles Johnston; The Messenger from the King, Berger Elwing; Swedenborg or the Mystic, H. B. Mitchell; On the Screen of Time;

* Edited by R. Shirley, William Ryder and Son, 164, Aldersgate Street, London, E. C.

† Theosophical Society, New York, U. S. A.

Theosophy and the problem of Crime and Criminals, J. Schofield ;
Reviews ; Questions and Answers ; T. S. Activities.

THE HINDUSTAN REVIEW (January and February).*

The Rev. Prof. C. F. Andrews writes on "Indian Higher Education," and endeavors to inoculate Government educationalists with his own abounding love for things Indian and admiration of Indian ideals. The spread of English education has made for national unity, but there was a danger lest it should denationalise, by divorcing the English-educated class from their countrymen. It has worked for rekindling freedom, equality, nationality, but India has largely been deprived of her own proper food. We have now to lessen the harm done, while preserving the good. Government religious neutrality has strengthened tolerance, but religion itself has been menaced, and neutrality is in danger of becoming apathy. Sir Bamfylde Fuller's attack on Indian students was vindictive, cruel, and ignorant, for the Indian student is not irreligious and atheistic, but the absence of direct religious and moral teaching in Government institutions cannot fail to be increasingly harmful. India must not be anglicised ; she is not a barbarous country, but has achieved a higher civilisation than any country in the world, with the possible exception of Greece. For India to be anglicised would be a disaster to the human race and would leave herself bankrupt. Indian students must not be forbidden to discuss politics, nor shut out from interest in national affairs ; to divorce education from life is the surest road to intellectual and moral bankruptcy. But the educational ideal must be Indian and not purely Hindū, as Mr. Har Dayal demands. The 70 million Muhāmmaḍans, the 50 million outcastes, the 10 million Buḍḍhists, the 3 million Christians, and the Pārsīs, cannot be shut out of any scheme of 'national' education. Teachers must love India and not despise things Indian ; religious and moral teaching should be an integral part of education so far as agreement extends ; political and national aspirations should be encouraged, and the New Spirit should be brought *inside* education, and not left to grow bitter, reactionary and irreconcilable *outside*.

Other Contents : The Indian Struggle in the Transvaal, L. W. Ritch ; A Study of Indian Nationalism, Sasi Bhushan Mukerji ; the proposed Pārsī Academy, J. S. Commissariat ; John Morley in Politics, J. N. Ford ; and five other articles ; Reviews, Discussions, etc.

In the February issue Mr. Andrew continues his essay on Indian Education ; the remaining seven articles are industrial and political. Reviews and the usual notes complete the number.

* Edited by Sachchidananda Sinha, 7, Elgin Road, Allahabad.

MAGAZINES.

Adyar Bulletin, February. The headquarters notes announce an addition to the household in the person of Mr. C. W. Leadbeater; also the publication of the first of the T. S. Order of Service Pamphlets, *On the Education of the Depressed Classes*, priced at half-an-anna each or at Rs. 2-8 per 100 or Rs. 17 per 1,000. The President's speech at the Anniversary meeting is published, followed by "Some Thoughts on the Sex Problem," by B. P. W., "Romance in Education," by H. W. Hunt, "Lopsidedness," by E. Lauder, "A Pair," by Maitra, "Straws," "Hindū or Hindhū?" by D. Van Hinlaopen Labberton, "Priests of Progress," by E. M. M. and "Theosophy in Many Lands."

Theosophic Messenger, December and January. Both numbers are full of readable matter, but the following deserve a special mention: "The Christ's Mass," and "The Cross" by C. Jinarājādāsa. "The Christ's Second Coming" and "Theosophists and Church-going" by W. V. H. "The Master Jesus," "The Work of the Christ," and "The Heaven World," by C. W. Leadbeater. "Art as a factor in the Soul's Evolution," by C. Jinarājādāsa. "Christianity's place among Religions," by Alma Kunz. "Levelling-up Socialism," by Gerald King, and "The Ideal Lodge," by T. W. Thomasson.

Theosophy in India, January, contains "How does the Ideal of life affect our Practice?"—notes of Mrs. Besant's lecture—"Thought Power," etc., and the supplement has the Report of the Section for 1908.

South African Bulletin, January, has "Training of the Astral Body" besides notes, news and correspondence.

The Co-Mason is a new quarterly to which we accord a hearty welcome and hope for its growth and prosperity. The first number contains "Letters of Welcome," "Concerning 'Rites,'" by John Lloyd, "Symbolism," "The Necessity for Understanding," "Astrology and Co-Masonry," by Alan Leo, "A Critical Enquiry," "Symbolic Trees," "S. John's Day in Freemasonry," by E. A. Drummond, "Notes and Queries," "Reports of Lodges," etc. We too hope that this Magazine "may help to consolidate the Co-Masonic Movement, and bind together, by the *expression* of their common interest the brethren in all parts of the world."

The C. H. C. Magazine, February, announces the gain of the College in getting well-trained men like Mr. Dalal M.A., Chemistry Professor of Elphinstone College. Bombay, and Mr. P. K. Telang, who took his M.A. in History, Political Economy and Politics, securing first class honors, and winning the Gold Medal for being first in the University. We congratulate the College on this. Miss Clarke, the daughter of H. E. the Governor of Bombay visited the College and "was very much pleased." The contents are: "The Historical Sense of Hindūism—a dialogue." "The Hon'ble Mr. Gopala Krishna Gokhale," "Mahālaya Amavasya," "Men who fly," "Madura," "Bhakti Illustrated," "India" (poem), "Sukumāra's Repentance" "Science Jottings," Correspondence, etc.

The Lotus Journal, January, contains "The Life of the Theosophist" (Mrs. Besant's lecture), "After-Thoughts on 'the Nativity,'" "The Sun-God," by H. Whyte, "The White Dove" (Story), "Nature Study," etc.

The American Theosophist, January, has "Faith, Intuition, Inspiration, Genius," "Is Life worth Living?" "Theosophical Prison Work," "Psychic Manifestations in Daily Affairs," etc.

The Message of Theosophy, January, contains "The Meditation of Gladness and of Serenity," "Vegetarianism," "Questions and Answers," etc.

Teosofisk Tidskrift, (Scandinavian) January, contains "The Philosophy of Good and Evil" and various translations.

Tieläja (Finnish) January, contains "The Female Disciple of Master Jesus," "A letter from South Africa," and translations.

We acknowledge with thanks : *Urania* (Dutch), *Animals' Friend*, *Phrenological Journal* with the first instalment of a well-illustrated article on "The Brain and Skull," *Notes and Queries*, *The Rosicrucian Brotherhood* containing "Origin and Nature of the Tetragrammaton," *Health Record*, *Mysore Review*, *Prabuddha Bharata*, all for the month of January : also February Numbers of *Modern Review* as usual well-illustrated with a number of articles, *Dawn*, *Cherāg* (Gujrāti) in which the editor writes on "Yoga Viḍyā and the Pārsis," *Light of Reason*, and *Modern Astrology* with an excellent short article on "Threefold Karma," by Arnold S. Banks.

THE THEOSOPHIST.

The *Theosophist* is now, as it was at the beginning, the only international magazine for English-speaking people in the T.S., and it is our duty to try to make it worthy of its unique position. With its April issue it will be enlarged to 120 pages, and certain new features will be added and old ones revived. "Round the Village Tree" will contain legends and stories, such as were told to villagers in days of yore by wandering sādhu, friar, or bard. Mrs. Higgins begins in this a series of Sinhalese tales, half folk-lore, half history; the first of these is entitled, "The Lion's Bride." We shall also print here some legends written for children by the Editor, long since out of print. "In the Twilight"—a much appreciated feature of the *Theosophical Review* will again be taken up. A series of papers, illustrated with portraits, of prominent leaders in the T. S. entitled "Theosophical Worthies" will appear: it will open with a paper on H. P. Blavatsky; among following 'Worthies' will appear Colonel H. S. Olcott, Mr. A. P. Sinnett, Mr. Judge, Mr. Fullerton, Mr. Fricke, Dr. Pascal, Mr. Leadbeater, Mme. Meuleman, etc., etc.

H. P. Blavatsky's famous letters to the *Ruski Vyestnik* (*Russian Messenger*), edited by her friend Katkoff, written under the name of Rādhā Bai, "In the Blue Mountains," on the strange ways of Indian Hill Tribes, will appear for the first time in English during the coming months.

Mr. Leadbeater will write about "A Vision, and the Facts behind it"—a most instructive and interesting study. Dr. Franz Hartmann tells of "A Forgotten Mystic and Occultist."

The Editor contributes a paper on Karma, and will shortly begin a series of papers on "The Science of Peace," founded on the book of that name by Bhagavān Dās. "The Caduceus in America, a Study in the Lesser Mysteries," by Arnold S. Banks, is a profoundly interesting article.

THE EDITOR.

THE THEOSOPHIST.

GONE TO THE PEACE.

The Cuban Section has sustained a great loss in the passing away of our Brother Jose M. Massó, on the 26th July 1908. Heart-disease assailed him, and he was confined to his bed for nearly a month. He remained perfectly conscious to the end, and died just at the time when he was wont to begin his daily meditation. Quarter of an hour before, he called "Olcott, Olcott, Olcott," and it may be that the friend whom he so dearly loved came to give him welcome to his new life. He has left behind him a fragrant memory of good work, and I trust that Cuba may give to the General Council and to me a colleague as faithful and loyal as he.

In India, also, we have lost an old and valued worker by the passing of Brother David Gostling, for long President of the Blavatsky Lodge, Bombay; he left us on September 10th, 1908, and his loss will be heavily felt not only by his own Lodge, but also by the Section and the C. H. C. He was one of our most generous supporters financially.

These men have been faithful unto death to the cause they loved, and through all troubles they have stood firm. May the Masters they loved and served outstretch over both protecting hands. "Rest in the Eternal grant to them, O Lord, and may Light perpetual shine upon them."

ANNIE BESANT, P.T.S.

BLAVATSKY GARDENS.

These gardens come into my hands from the present tenant at the end of October, and will thus be available for use during the coming Convention. The bungalow will be open for the reception of students on February 1st, 1909. I have received towards the purchase money from the Executors of Colonel Olcott, Rs. 1,447-2-8 and there is also a debt of Rs. 4,000, due to his estate (which I advanced to close his account, and shall receive next year), making, ultimately, from him Rs. 5,447-2-8. The following friends have contributed :

					Rs.	A.	P.
P. D. Khan, Esq.	...	...	...	...	2,000	0	0
A. Schwarz, Esq.	...	...	...	...	1,000	0	0
T. H. Martyn, Esq.	...	...	...	...	1,471	3	3
A friend	...	...	...	...	3,000	0	0
Mr. and Mrs. John	...	...	...	...	300	0	0
Mr. and Mrs. Studd	...	...	...	...	75	0	0
Mr. and Mrs. Hunt	...	...	...	...	75	0	0
Mr. and Mrs. Kitto	...	...	...	...	75	0	0
Mr. and Mrs. Ray	...	...	...	...	75	0	0

			Rs.	A.	P.
Mr. and Mrs. Mc Conkey and Mrs. Gill	...	...	105	0	0
Santa Rosa Branch, California	...	...	268	2	8
M. Mme. and Mlle. Blech	...	...	600	0	0
Ranga Reddy, Esq.	...	...	3,988	9	0
Miss Bowring	...	...	875	0	0
In grateful memory of the Founders of the T. S.	...	...	4,000	0	0
Total ...			17,407	14	11

Making, with the Colonel's Rs. 1,447-2-8, a total of Rs. 18,855-1-7 towards the purchase money. The total cost of house, land and expenses of conveyance amounts to Rs. 41,006-14-6. Rs. 15,000 remain unpaid of money lent to me without interest by two generous Theosophists.

ANNIE BESANT, P.T.S.

INFORMATION FOR STUDENTS.

1. Men and women desiring to study at Adyar must be between 20 and 40 years of age; they must be well educated, and must be members of the Theosophical Society of at least three years' standing; they must have a definite object in view, literary, propagandist, or other philanthropic work.

2. If not personally known to the President of the Theosophical Society, they must send with their application for admission a note of recommendation from the General Secretary of their Section.

3. When they have received notice that their application is granted, students who are westerns, or who live in the western way, must send the following note to the President, Theosophical Society :

I agree to pay weekly Rs. 15 (£1, or \$5) to the Headquarters' Superintendent, making payment of Rs. 60 at the commencement of every four weeks' term, this payment to include the use of a private furnished room, household linen, food, lighting, general service, and the use of the Library and common rooms at Blavatsky Gardens and the Central Headquarters building.

I agree to accept the Regulations in force at the Headquarters, to give one month's notice in writing to the Superintendent of my intended departure, and to leave within a fortnight if requested to do so by the President.

Signed _____

Eastern students, who make their own food arrangements and bring their own bedding, utensils, etc., can have the use of a small room with chauki and writing table at Re. 1-4-0 to Rs. 2 per week without lighting, or Re. 1-12-0 to Rs. 2-8-0 with lighting.

The President retains the power of varying the rules in exceptional cases.

38RD ANNIVERSARY AND CONVENTION.

As usual, I have to ask all delegates and intending visitors to the Anniversary of the Theosophical Society and the Convention of the Indian Section—to be holden at Adyar, on December 27th, 28th, 29th and 30th, 1908—to notify their coming to me before December 1st, in order that suitable arrangements may be made for their housing and for the supply of food.

It must be understood that *only members of the Theosophical Society* can be provided for, as our accommodation is limited, and members are reminded that their own comfort depends on their sending notice of their coming. With the utmost good will, it is impossible to supply a thousand with food and lodging provided for three hundred, and so on in proportion. Carriages of various kinds are on hire at the stations for arriving guests.

All travellers in India know that they are expected to bring with them such bedding as they are accustomed to use.

The Convention Lectures, to which, as usual, admission will be by ticket only, will be delivered at 8 A.M. in the Headquarters' Hall, on December 27th, 28th, 29th and 30th by Miss Lilian Edger, M.A.; the subject chosen by her is: "Gleanings from *Light on the Path*." This will be the second occasion on which Miss Edger has delivered the Convention Lectures, and her ungrudging and unwearied services to India should ensure for her the warmest of welcomes. The full agenda will be published next month.

I shall deliver a public lecture in the grounds of the Blavatsky Gardens at 8 A.M. on December 26th, on "The Work and Hopes of the Theosophical Society," and, in addition to delivering the closing speech at the Public Meeting in Madras, shall give a lecture in the Headquarters' Hall, *admission by ticket only*, on the evening of December 30th, to close the gatherings.

ANNIE BESANT, P. T. S.

FINANCIAL STATEMENT.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES.		Rs.	A.	P.	
Mr. H. Dijkman, Pretoria (£ 10-0-0)	150	0	0
South America (£ 10-16-7)	162	6	0
PRESIDENT'S TRAVELLING FUND.					
Miss Adelia Taffinder, San Francisco (\$ 5)	15	5	0
Mr. Oskar F. Hintze, Frankfort (19s. 6d.)	14	10	0
British Section (£ 50-0-0)	749	15	0
Total ...		1,092	4	0	

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th August to 18th September 1908, are acknowledged with thanks :

DONATIONS,	Rs. A. P.
Mr. H. D., Havaldar, Bombay	15 0 0
Assistant Secretary, Theosophical Society, Karachi ...	20 0 0
A. E. England (2s. 6d.)	1 14 0
Mr. H. K. Batlivala, Bombay	10 0 0
Miss Adelia H. Taffinder, San Francisco (\$ 5)	15 5 0
Mr. T. Ramanujam Pillay, Retired Sub-Engineer, Pithapuram	20 0 0
Mr. N. H. Cama, Jubalpure	5 0 0
Theosophical Society, Adyar	4 8 0
Bangalore City Branch Theosophical Society	25 0 0
Mr. N. M. Desai, Distillery Inspector, Akola	5 0 0
Mr. Chiman Lal Nathabhai Doshi Ratan Pole, Ahmedabad	20 0 0
Rajkot Branch Theosophical Society	25 0 0
Mr. C. Balakrishna, Madura	1 11 0
Mr. C. Elyuski, San Francisco (£ 20-9-0)	306 11 0
Melbourne Theosophical Society	30 0 0
Mr. V. Gopalayya, Engineer, Tanjore	50 0 0
Mr. R. Seshagiri Rao, Madanapalli	5 0 0
Miss Ellen Rice, Honolulu (£ 1-0-0)	14 14 0
A friend	5,000 0 0
Total ...	5,574 15 0

A. SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S., Adyar.

SUPPLEMENT TO THE THEOSOPHIST.

BIRTHDAY GREETINGS.

It is not possible for me to acknowledge separately the many letters and telegrams of good wishes received for my birthday. So I here thank each one, and most of all those who fed thousands of the poor in my name. Generous love could do me no kindlier service. Dear friends, accept my loving thanks, and may the blessings of the helpless strew your paths with flowers.

ANNIE BESANT.

THE T. S. IN AMERICA.

The good news of the re-election of our valued colleague Dr. Weller van Hook comes from America. He was elected on roll-call of delegates by 198 votes against 57, thrown for his opponent, Mr. Knothe. America has done well in again choosing as her General Secretary this man of noble character and flawless courage. I am happy to welcome him again as colleague on the General Council.

A dignified answer to the attack on Dr. van Hook, in the British Convention, was made by the carrying of the following resolution, presented by Mr. C. Jinarājadāsa :

Resolved: That this Convention of the American Section of the Theosophical Society.

(1) Re-affirms the principle of freedom of opinion within the Society.

(2) Hereby further puts on record that the opinions, theories and declarations of any member, either of a private member, or of one holding any office in the Society, are not to be considered entitled to the description 'Theosophical,' and are not binding on the Theosophical Society in any way whatsoever.

This is well done; for, as H.P.B. warned us, the one deadly danger for the Theosophical Society is that it should become a sect, and if people—however good, earnest and well-intentioned—succeeded

in forcing on the T. S. a moral, or immoral, dogma, it would become a sect. Sects have always been founded by good people, on conscientious motives, for the love of God and man, but people who thought that their own Shibbolethe was the only password. The danger of religious dogmatism can scarcely avail us, so the old fanaticism now veils itself in the demand for moral dogmatism.

The Convention also requested me to invite Mr. Leadbeater to return to T. S. membership—the first of many similar requests, probably.

AENIE BESANT, P. T. S.

BLAVATSKY GARDENS.

I have received the following further contributions towards the deficit of Rs. 22,151-12-11.

						Rs.	A.	P.
C.	...	...	...	...	...	750	0	0
S. J.	...	...	...	...	...	600	0	0
A. H.	...	...	...	...	...	100	0	0
C. Jenkin	...	...	...	...	...	15	0	0
With loving birthday greetings				...	...	545	0	0
						2,010	0	0
Already acknowledged	...		...		...	18,855	1	7
						20,065	1	7

Very many thanks.

ANNIE BESANT, P.T.S.

NEW BRANCHES.

INDIAN SECTION.

Location.		Branch Name.		Date of issue of Diploma.
Karrikal, French India	...	Sri Punitha Lodge	...	81-8-'08.
Chintamani, Mysore	...	Chintamani T.S.	...	1-9-'08.

GERMAN SECTION.

Stuttgart	...	Schiller Lodge	...	12-12-'07.
Bern	...	Johannes do	...	15-12-'07.
Wiesbaden	...	Wiesbaden do	...	2-2-'08.
Mannheim	...	Mannheim do	...	3-2-'08.
Strassburg	...	Göthe-Schiller Lodge...	...	22-3-'08.
Eisenach	...	Eisenach do	...	23-5-'08.
Pforzheim	...	Pforzheim do	...	18-8-'08.

NON-SECTIONALISED—SOUTH AFRICA.

Germiston, Transvaal	...	Germiston Lodge	...	27-8-'08.
Pretoria, do	...	Arcadia do	...	10-10-'08.

NON-SECTIONALISED—SOUTH AMERICA.

Valparaiso, chile	...	Atlante T. S.	...	'08.
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W. B. FRICKE,
Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.			Rs.	A.	P.
Mr. H. Dijkman, Pretoria (£ 9-5-0)	...	...	138	12	0
Scandinavian Section for 1908 (£ 18-2-7)	...	...	271	14	0
German Section for 1908 (Mg. 900)	652	2	9
Indian Section for 1908	1,206	0	0

DONATION.

A. Theosophist, Adyar	6	0	0
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GARDEN INCOME.

Garden Contractor, 2nd instalment	188	0	0
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Total ... 2,468 4 9

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 19th September to 15th October 1908, are acknowledged with thanks :

DONATIONS.				Rs.	A.	P.
A friend of Education, Mylapore	...	...	...	6	0	0
Mr. Robert Davidson, Sydney, N. S. Wales (£ 1-10-0)	...	...	...	22	8	0
Mrs. Mary E. MacAdam, Washington, D. C. (£ 2-1-1)	...	...	...	30	10	0
Pathare Prabhu Knowledge Improving Society Service						
Circle, Bombay	...	...	...	25	0	0
Mrs. Lübke, Adyar	...	...	...	5	0	0
Mr. M. H. Master, T. V. Railway, Nundurbar	...	...	...	5	0	0
Secretary, Mysore Theosophical Society	...	...	...	4	0	0
				<hr/>		
			Total	98	2	0
				<hr/>		

A. SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S., Adyar.

SUPPLEMENT TO THE THEOSOPHIST.

PROGRAMME OF THE THIRTY-THIRD ANNIVERSARY
OF THE THEOSOPHICAL SOCIETY AND OF THE
18TH INDIAN SECTION CONVENTION, TO BE
HELD AT ADYAR, INDIA,

DECEMBER 27TH, 28TH, 29TH AND 30TH.

A Lecture entitled, "The Work and Hopes of the Theosophical Society" will be delivered by the President, at 8 A.M. December 26th, in the Blavatsky Gardens. *Open to the Public.*

December 27th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" I. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Annual Address by the President. } (*Members only.*)
Reading of Reports from Sections. }
- 3-30 to 4-30 P.M. Open Question Meeting with the President.
- 6 P.M. General Meeting, E.S.

December 28th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" II. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Indian Section Convention. (*Members only.*)
- 3-30 to 4-30 P.M. Open Question Meeting with the President.
- 7 P.M. Degree I Meeting, E.S.

December 29th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" III. (*Open to the Public by ticket only.*)
- 10 A.M. to 12. Indian Section Convention. (*Members only.*)
- 4-30 P.M. Public Meeting at Victoria Hall
- 7 P.M. Higher Degrees, E.S.

December 30th.

- 8 A.M. Miss Edger, M.A. "Gleanings from *Light on the Path.*" IV. (*Open to the Public by ticket only.*)
- 10 A.M. Any remaining Business.
- 6 P.M. Lecture by the President. "The Opening Cycle." (*Open to the Public by ticket only.*)

Any further arrangements will be duly notified by hand-bills.

ANNIE BESANT, P. T. S.

BLAVATSKY GARDENS.

These Gardens are being made ready for occupancy.

I have received the following further contributions towards their purchase :

					Rs.	A.	P.
Australian Section	...	...	...	...	1395	0	0
From a friend	...	...	...	...	225	0	0
R. Seshagiri Row	...	...	...	...	5	0	0
Madura T.S.	...	...	...	...	50	0	0
Already acknowledged	...	...	...	...	20,865	1	7
Total Rs-...					22,540	1	7

Cordial thanks.

ANNIE BESANT, P.T.S.

THE T. S. ORDER OF SERVICE.

The growth of the Order now demands the formation of a small Central Council at Adyar. The members have been chosen for the work already done by them in various fields of service.

CENTRAL COUNCIL.

Annie Besant, P. T. S.

Sir S. Subramania Iyer, V.-P. T. S.

V. C. Seshāchārri, Director, Ganḍharva Institute.

Carolina Kofel, Superintendent of Pañchama Schools.

A. K. Sitārāma-Shāstri, Superintendent of Vasanta Press.

A. Schwarz, Treasurer.

Helen Lübke, Secretary.

Provincial Councils will be formed as Local Leagues multiply sufficiently to need their aid ; National Councils, similarly, when Provincial Councils need a centre to unify them. The Central Council keeps a Register in which the names of all Leagues are inscribed.

ANNIE BESANT.

NEW BRANCH.

BRITISH SECTION.

The General Secretary of the British Section has issued a charter on September 22nd, to form a Branch of the Theosophical Society at Hale, Cheshire, to be known as the Hale Branch of the T.S. ; the following are the charter members, *viz.*, D. N. Dunlop, Sidney Ransom, William Owen, Alice Owen, Josephine Ransom, Elinor Dunlop, and Annie Larmuth.

W. B. FRICKE,

Recording Secretary.

FINANCIAL STATEMENT.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.	Rs.	A.	P.
Presidential Agent, South America, Buenos Ayres (£9-10-0)	142	11	5
Presidential Agent, South Africa, (£4-0-0)	60	0	0

PRESIDENT'S TRAVELLING FUND.

Honorary Treasurer, New Zealand Section, Theosophical Society, (£3-0-0)	44	15	0
Mr. Framjee J. Bilia, 57, Hornby Road, Bombay	15	0	0

DONATIONS.

Mr. Anantrai Nathji Bhaw Devani Shed, Bhavnagar, Kathiawar	84	0	0
A friend from Adyar	5	8	0

E. S. T. HALL.

Donations through Mrs. Annie Besant	2,479	11	7
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STABLE.

Donation by Mrs. Annie Besant	825	0	0
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ADYAR LIBRARY.

Donation by Mrs. Annie Besant	500	0	0
CONSTRUCTION AND REPAIRS AND GARDEN ACCOUNT.						
Donation by Mrs. Annie Besant	...	...	...	6,626	10	2
				Total ...		
				10,788	8	2

A. SCHWARZ,
Honorary Treasurer, T.S., Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 16th October to 15th November 1908, are acknowledged with thanks :

DONATIONS.						Rs. A. P.	
Honorary Treasurer, New Zealand Section, Auckland							
(£1-10-0)	...	...	...	...	...	22	8 0
Mr. K. M. Bhatje, Head Clerk, Customs Office, Jodhpur ..						5	0 0
Mr. M. N. Ramaswamy Ayer, Anantapur	...	...	...	...	...	15	0 0
A Sympathiser	...	...	...	...	...	20	11 9
R. (£ 5-0-0)	...	...	...	...	...	74	1 4
						Total ...	
						188	5 1

A. SCHWARZ,
Honorary Secretary and Treasurer, O. P. F. S., Adyar.

SUPPLEMENT TO THE THEOSOPHIST.

FINANCIAL STATEMENT.

The following receipts from 16th January to 15th February 1909, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES.

		Rs.	A.	P.
Mr. Gyula Agoston, Budapest, £6-17-6 for 1908 (Hungarian T. S.) ... ..	...	103	2	0
Presidential Agent, South America, £6-0-0 ... ..	...	89	11	1
Do South Africa £2-5-0 ... ..	...	38	12	0
Indian Section, part payment for 1909 ... ..	...	1,200	0	0
Dutch Section, Amsterdam, for 1908 (£83-4-7)... ..	...	1,248	7	0
Presidential Agent, South America, (£4-19-1) ... ..	...	74	1	8
Mr. R. T. Tebbitt, Newchwang	15	0	0

WHITE LOTUS FUND.

Dutch Section, Amsterdam (£0-14-2)	10	9	0
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DONATION.

A friend from Adyar	8	0	0
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OLCOTT STATUE FUND.)

C. P. and Berar	50	0	0
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Total... 2,882 10 9

A. SCHWARZ,

Treasurer Theosophical Society, Adyar.

OLCOTT PAÑCHAMA FREE SCHOOLS.

Financial Statement.

The following receipts from 16th January to 15th February 1909, are acknowledged with thanks :

DONATIONS.

		Rs.	A.	P.
A friend, Colombo ... ..	...	15	0	0
Mr. Sitaram Ayer, Observatory, Kodaikanal ... ..	...	2	0	0
„ M. H. Master, Nandurbar ... ..	...	5	0	0
A Parsee lady from Bombay... ..	...	25	0	0
Mr. P. K. Telang, Malhas Road, Bombay ... ..	...	103	0	0

Total ... 150 0 0

A SCHWARZ,

Honorary Secretary and Treasurer, O. P. F. S. Adyar.

NEW LODGES.

Location.	Branch Name.	Date of Issue of Charter.
T. S. IN INDIA.		
Bowringpet, Mysore	... Universal Success Lodge	... 31-12-1908
Benares, U. P.	... Central Hindu College Lodge.	... 30-1-1909
Gwalior, C. I.	... Gwalior Lodge	... 30-1-1909
Washermanpet, Madras	... Washermanpet Lodge	... 9-2-1909
Kadavasal, Tanjore	... District Pranava Lodge,	... 13-2-1909

T. S. IN FRANCE.

Paris	... Paix Lodge	... 21-12-1908
Rouen	... La Fraternelle Lodge	... 17-1-1909
Paris	... Kosmopolis Lodge	... 18-1-1909
Do	... Lanou Lodge	... 24-1-1909
Nice (dormant Branch)	... L'Union Lodge now in activity.	

T. S. IN NEW ZEALAND.

Hamilton, N. Z.	... Hamilton Lodge	... 1-12-190
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LODGE DISSOLVED.

The Le Sentier Lodge of Paris, France, dissolved on the 15th January 1909, and has returned its charter to the General Secretary.

J. R. ARIA.

Recording Secretary.

Members and Lodges who have not yet paid their promised subscriptions towards the Convention Fund are kindly requested to remit the amounts at their earliest convenience,

A. SCHWARZ,

Treasurer, T.S.

BLAVATSKY GARDENS.

I acknowledge with thanks :

					Rs. A. P.
Incognito	...	...	...	...	525 0 0
A Theosophist	...	...	...	...	500 0 0
S	...	...	...	...	100 0 0

1,125 0 0

Already acknowledged ... 25,510 1 7

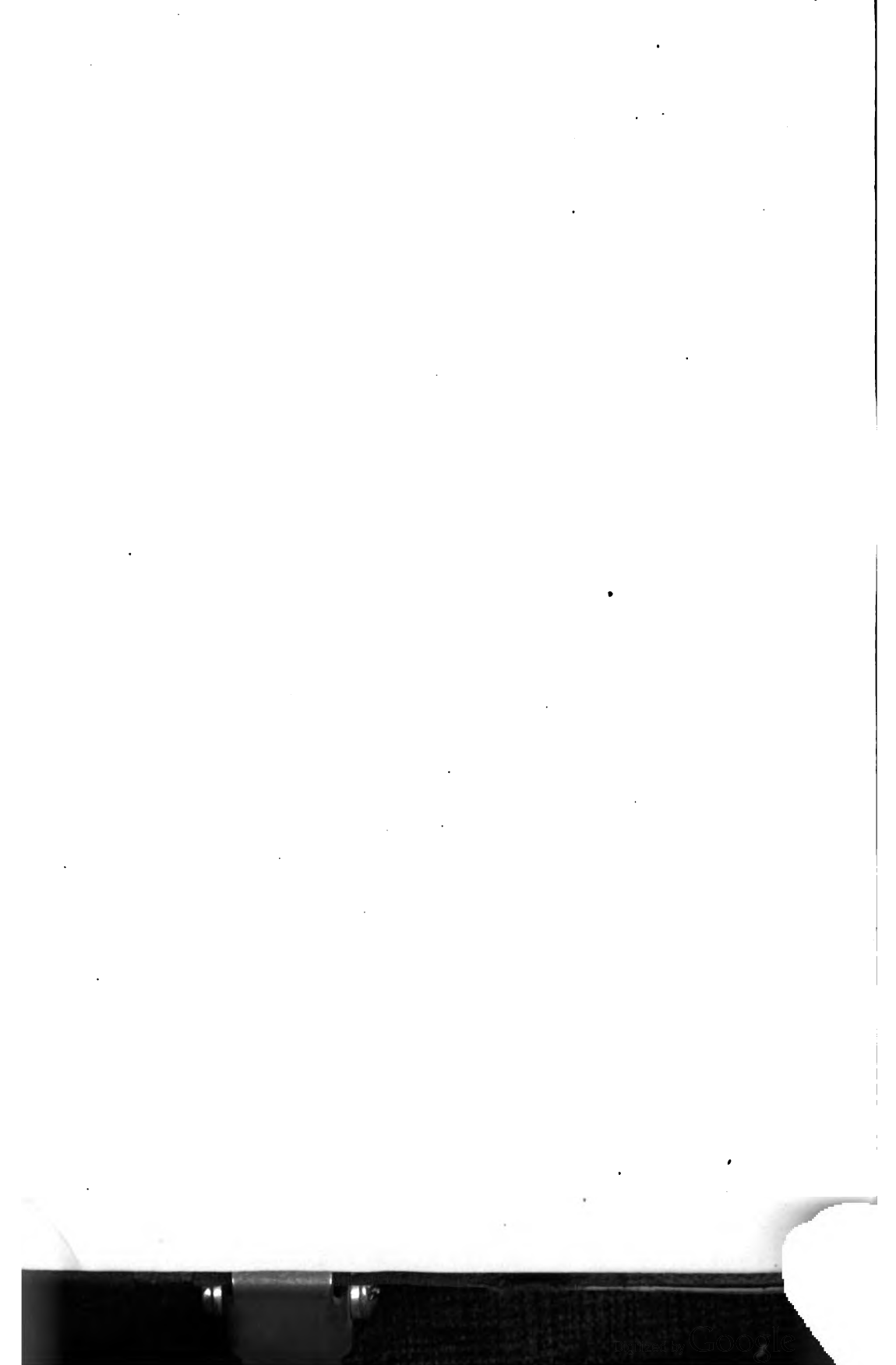
Rs. ... 26,635 1 7

TELEGRAPH CODE.

Mr. Warrington writes me that *The Century Standard Telegraphic Code*, by J. S. Kornicker, published in 1907, is the best. I shall therefore adopt this from May next, I have also the *Adams Cable Code*, with additions made by Mrs. Russak, that can be used by those who have it as prepared by her.

ANNIE BESANT.





14 DAY USE
RETURN TO DESK FROM WHICH BORROWED
LOAN DEPT.

This book is due on the last date stamped below, or
on the date to which renewed.
Renewed books are subject to immediate recall.

ICLF (N)

OCT 31 1967 81

IN STACKS

OCT 17 1967

~~DEPT.~~

JAN 5 '68 -10 AM

LOAN DEPT.

DEC 14 1977

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