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THE THEOSOPHIST

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM
[*Founded October, 1879*].

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 2. NOVEMBER 1904.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XXIX.

(Year 1896.)

THE matter of the purchase of the house at Gya for visiting priests connected with the Maha-bodhi Society was the subject of frequent discussions among us, and it was decided that the title should be taken in my name. The Treasurer of that Society, my dear old friend, Neel Comul Mukerji, gave me a cheque for rupees three thousand, and on the 19th of the month (February), I took the mail train at Howrah for Gya. On reaching there the next morning I was met by Babus Nanda Kissore Lall and Indrasekara, with whom I spent the day in viewing the house and also a plot of land which Dharmapala had bought. I decided not to buy the house but to recommend the building of one on Dharmapala's ground. The evening was agreeably spent in the company of the abovenamed two gentlemen and another theosophist, Babu Priyanath Mukerji, Overseer of the District Board. I left Gya for the return journey on Friday morning at 10-30, spent the day and night in the train and reached Calcutta at 5-45 A.M., on Saturday. An important meeting was held that day between myself and Messrs. Manmohan Ghose and Cotton, the Counsel of the adversary to our Maha-bodhi project, the Hindu Mahant of Buddha Gya, whose remote predecessor had squatted on the Buddhist land, got a grant for it from the then ruling Mussalman Sovereign and had erected a monastery with

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stones taken from the ruined Maha-bodhi Stupa. We agreed upon a draft of heads for discussion with our respective principals. But nothing conclusive was arrived at and the thing dragged on through the Courts, involving very heavy expenses for both parties.

I forgot to mention that during this visit to Calcutta I successfully arbitrated in a dispute between the Bengal Theosophical Society and one of its members, Dr. Rakhal Chandra Sen, about the title to the building occupied by the Branch. The basis of the dispute was really the conflict of opinion as to the propriety and legality of teaching the Vedas to Sudras. While it lasted the dispute was acrimonious, but it ultimately subsided.

Among other visits paid by me in Calcutta was one to a famous astrologer named Pandit Tarini Prasad Jyotishi, whose visiting card is a bit of a curiosity. He describes himself as what one might call the possessor of universal occult knowledge. For example, he is "Exhibitor of Great Universal Horoscope of the Queen, Late Master of Yoga and Astrological Exhibition in Calcutta, Professor of the Yoga-Darsan, Astrology, Tantra Vidya, Physical and Occult Sciences, Palmist, Thought-reader, Natural Clairvoyant, Present Antiquarian, Prophet and Zadkiel of India." One wonders how he could sleep sound with such a burden of titles weighing upon his mind.

A Western person can form no idea whatever of the universality of recourse to astrologers in India. I suppose that not a child is born but that its horoscope is cast at the time, and this document is kept as a family treasure throughout life and consulted on all occasions. I have mentioned above that sometimes the prophecies of the astrologers have been surprisingly correct. Their fulfilment is sometimes due to an entirely unexpected circumstance as, for instance, an accident occurring at the very time foretold. It is not for me to undertake the defence of Astrology when it has such clever champions as Alan Leo, Walter Old, George Wyld and others whose fame has been heralded in Western papers.

On the 23rd, at 7 A.M., I left by train from Sealdah for Diamond Harbour, where I boarded the "Eridan" and sailed for Madras; Dr. Hübbe-Schleiden seeing me off.

This being the fair weather season of the year, the Bay of Bengal, breeding-place of cyclones and other terrific tempests at other times, was now as tranquil as a river, and the sun shone brightly, to the great comfort of us, voyagers. Among the passengers I had the pleasure of meeting Mr. and Mrs. Allen Forman, of New York, and Mrs. Alexander Forman, his mother. Reaching Madras on the third day I took these friends to Adyar to spend the day and sent them back in the afternoon to the ship quite delighted. During my absence Dr. Scrogin had left for America, but Mr. Clark and the Englishes were left to keep me company. Office work filled up my time during the next few days and the editorial

work of the *Theosophist* occupied a good deal of my attention, naturally enough.

Something which had occurred about that time caused me to search the Library for matter for an article on "Jugglers and Sorcerers," which will be found in Vol. XVII., p. 419, and is worth reading. For the benefit, however, of those who have not access to a complete file of our magazine, I will make citations from the article in question, upon this always interesting and instructive subject. I took advantage of the presence of Mr. Tokuzawa in the house, to get him to write me some notes on his personal experience with jugglers in his native land—Japan. They possess the special value of coming from a gentleman of undoubted veracity and great intelligence, one selected by the High Priest of his sect to form one of the group of young theological students (*Samanerav*) who were to come to Ceylon to study the Pali language and then return to assist in the comparison of the sacred books of Northern and Southern Buddhism. Mr. Tokuzawa says :

"When I was a boy of fourteen I was taken to the house of a famous juggler, and after we had paid an admission fee, we were introduced into an apartment where Japanese cushions were spread on the floor for the use of visitors. The juggler threw upon a brazier of lighted charcoal some drug or other which, presently, caused a strange odour to spread throughout the room. He called his own boy, and, making him stand near him, placed a small pitcher on the floor, within reach, and began an incantation, which I now know to have been a monotonous repetition of what the Hindus call Mantras. After awhile I saw, through the perfumed vapours, the boy becoming smaller. I could not believe my senses, but as I looked the phenomenon proceeded. The child visibly decreased in bulk and height: every moment a year's growth seemed to have disappeared. I have heard stories of a thing something like this happening at American mediumistic seances, where the figure of a child "spirit" will gradually descend through the floor of a room until it disappears, in full sight of the spectators, again re-appear by a reverse process, and finally vanish. Of course, I do not know if the stories are true or not. This is very clever, but, as above appears, not identical with what I saw in Japan: in the latter case the juggler's boy does not sink through the floor, but only grows smaller and smaller while standing in the same spot. He finally reduced himself to the dimensions of a child's doll. He was then picked up by the juggler, put by him—like another Hop-o'-my-thumb—into the jug, and covered over with his hand. The next minute we were amazed to see him coming, at the call of his father, from another part of the room and giving us a salutation with a smiling face.

On a certain occasion, a renowned juggler came to my father's house and exhibited his skill. Among the things which he did, one struck me with extreme wonder. The cross-beams of the roofing of our buildings come down quite low, as everybody knows. This juggler put a drop of water—whether plain or medicated, I do not know—on the under surface of one of these beams; then lighting a candle of the vegetable wax commonly used in my country, he held it in mid-air under the drop

of moisture, muttering spells, and moving it up and down and to right and left, as though he were seeking a point where some force of attraction would affect it. Having at length apparently found what he desired, he carefully removed his hand and the candle remained, as it seemed, self-supported in the air. The flame burnt on steadily and the candle was motionless. The juggler kept his eyes fixed upon the spot of moisture and the candle until the last vestige of the former evaporated, and the candle then dropped to the ground. How it was done, unless by an invisible thread, I cannot imagine. At the same time it seems to me that if a thread had been used it would have been burnt by the flame, and it could not have been stuck to the beam without a pinch of wax, which must have been large enough to have been seen by us all.

One of the most famous juggling tricks is to make a flood of water inside a house. This is often seen and can be attested by thousands of witnesses. The juggler sprinkles water all over the floor, pronounces his charms, and fans all over the place. Then water begins to pour into the house, as though a river were in flood. Of course, there is nothing of the kind, but it has all the appearance of reality.

The water rises and rises until all the furniture in the room seems soaked and ready to float away. This continues about twenty minutes, when the water subsides and the closest examination shows no sign of anything having been wet.*

The following trick is often seen in Western countries in a modified form. The juggler brings a pan of charcoal, ignites it, and after fanning it briskly until all the coals are alight, swallows the pieces one by one. Before beginning, he, of course, shows his mouth to the audience and asks them to satisfy themselves that no chemical or other trickery is used. When the last glowing coal has been swallowed, he again opens his mouth for examination. After the lapse of ten minutes or so, he begins to throw up the coals, one by one, until the pan is full as before. The peculiarity of this trick is that the coals are as red-hot when ejected as they were when he swallowed them.

We have in Japan a certain class of religious ascetics called Yamabushi, whose lives are devoted to religious austerities, and they are said to have power to do what the vulgar call miracles. They are, in fact, the Yogis or white magicians of Japan; and, so universal is the belief in them, that if a person is suffering from any trouble brought about by supposed non-human agency, he is sure to consult them. Numberless

* Hypnotism of course. Rain-making is a well-known art among the African tribes, both when in their own country and in slavery. A number of instances are cited by the author of the pamphlet on "Obeah Wanga." Among other rain-making stories Mr. H. J. Bell, in his work on Obeah, tells us about a little girl (race not mentioned) in St. Lucia (W. I.) "who possessed the undesirable power of making rain fall wherever she might be. The first shower came on quite suddenly, and one day the mother of the child was astounded on being told that rain was falling in the bed room at that moment occupied by the little girl. Rushing upstairs, at once, the lady actually did find a smart shower of water falling from the ceiling and soaking into the floor. . . although perfectly fine and dry outside, rain was undoubtedly falling in broad daylight in the room. The child was taken into another room with the immediate effect of producing another equally smart shower, whereas the room she had just vacated became quite dry again." They took the child into the garden where the vegetables badly needed watering, but no shower fell; the phenomenon occurred only indoors,

stories are connected with them.* But the following will be sufficient for giving an idea of this singular sect.

Once upon a time—say, about five years ago—there lived a certain well-to-do man in a village situated a few miles from Tokyo. One night some villagers under the disguise of Negroes, with blackened faces, entered his house and robbed him of a large sum of money. The police and detectives tried very hard to find the culprits, but in vain. As a last resource he applied to a Yamabushi. It was a strange sight when the holy man began his work. He caused the whole village to assemble and, glancing around, said he should most assuredly find the robbers; a cauldron which he had brought was placed upon the ground, a lot of pebbles were poured into it, and he ordered that a strong fire should be built and fed until the pot and the pebbles were red-hot. When this had been done, he addressed the audience to the effect that he would throw handfuls of the hot pebbles at the crowd indiscriminately, and that, while they would not in the least harm the innocent, they would stick to the faces of the robbers. Then, plunging his hands into the pot, he threw double handfuls of the hot pebbles into the crowd until the quantity was exhausted. It was then seen that, out of those present, some persons had their faces stuck full of pebbles and were writhing in agony. The Yamabushi thereupon charged them with the robbery, and, to the astonishment of the whole village, they confessed their guilt."

It would appear that there has been in Japan from remote antiquity a great centre of magical science. Whether the knowledge travelled, as some suppose, from India Eastward through Tibet, China, and Korea, or was developed primarily in Japan itself, is not known. I think it quite likely, however, that the magic which Sir Marco Polo saw practised at the Court of Kublai Khan was of Japanese derivation, for—and this I only learnt the other day from Mr. Tokuzawa—Ghengis Khan, the great conqueror, was a Japanese Prince of whose exploits record is made in Japanese history. Readers of Marco Polo's invaluable narrative—see Bohn's Edition, page 156—will remember him as saying:—

"When the Grand Khan sits at meals, in his hall of state, the table which is placed in the centre is elevated to the height of about eight cubits, and at a distance from it stands a large buffet, where all the drinking vessels are arranged. Now, by means of their supernatural art, they cause the flagons of wine, milk, or any other beverage, to fill the cups spontaneously, without being touched by the attendants, and the cups to move through the air the distance of ten paces, until they reach the hand of the Grand Khan. As he empties them, they return to the place from whence they came; and this is done in the presence of such persons as are invited by his Majesty to witness the performance."

From the same book we learn that the Tibetans "are necro-

* For an admirable example see Madame Blavatsky's stirring narrative of "A Bewitched Life," in her "Nightmare Tales." A Yamabushi gave me, in Japan, a scroll picture of En-no-gio-ja, the founder of their sect, in which he has two elements crouching at his feet. I gave it to H. P. B.

mancers, and by their infernal art perform the most extraordinary and delusive enchantments that were ever seen or heard of. They cause tempests to arise, accompanied with flashes of lightning and thunderbolts, and produce many other miraculous effects." What will Colonel Younghusband say to this.

In the Island of Socotra, says Marco Polo, the inhabitants are great sorcerers "and if any vessel belonging to a pirate should injure one of theirs, they do not fail to lay him under a spell, so that he cannot proceed on his cruise until he has made satisfaction for the damage"—an exhibition of practical hypnotic skill remarkable enough to make Professor Bernheim jealous!

All ancient histories teem with accounts of magical wonders. We find them among the Greeks, Romans, Hebrews, Norsemen, Bohemians, Etruscans, Chinese, Egyptians, and Saxons, and, in fact, among all European nations. When the Troubadour degenerated to a vagabond he became a *jongleur*, whence the word juggler. The names of the most remarkable jugglers of modern times among us, Westerns, are familiar to all. Among them, the most eminent was Robert Houdin who—as the "American Cyclopaedia" justly observes—"applied to his art not only true genius but the resources of science."

Herrmann, a very noted expert, has astonished the Americans by allowing six sharpshooters to fire at him marked bullets from army rifles without his having touched the bullets, and then showing the latter—still hot to the touch, and perfectly identified by the private marks—on a plate. This is no new trick, for Madame Blavatsky tells us, in "Isis Unveiled," that she saw it done in Africa by a socerer; and Laing, the first European to visit the Soulimas, "saw a native chief perform the same trick on a grand scale and in a curious manner, the muskets always flashing in the pan when aimed at him, but shooting well when turned, however unexpectedly, to other objects." This is far better than Herrmann has done.

The real plant-growing phenomenon of India, an imitation of which is shown to every globe-trotter, is well-known among the North American Red Indians, especially among the Arapahoes and Cheyennes. Their "mystery-men" will go out on the bare, sun-burnt sandy plain, in full daylight; huddle together in a close circle around a certain spot; *chant some peculiar verses*, move away from the spot; and lo! a crop of fresh, green grass is seen to be growing there. The late General Cass, of Michigan, described what he had seen done by a Chippewa squaw who, like himself, was looking on at a great "medicine dance." She was holding in her hand a curious bag made of a dried snake-skin which, on being asked by him, she said contained certain charms and articles of magical value. He laughed at her assertion, whereupon, growing very angry, she threw the bag on the ground; the next minute it was changed into

a living snake and chased the General out of the tent. This was at Mackinaw, where he was in an official capacity at the time.

A recent writer in the *S. F. Examiner* says :—

“ The late Garrick Mallery of the Bureau of Ethnology once told me of something quite unaccountable which he witnessed at White Earth, in 1860. There was present a famous mystery—man, who made a bet with the local Government agent that the latter could not tie him with ropes in such a manner that he would not be able to disengage himself off-hand. The agent, assisted by Mallery and other white men, tied the Indian up in the most elaborate fashion and put him inside a conical wigwam in the middle of an open space. Nobody else was permitted to come near him. As quickly as they had withdrawn, tremendous thumping sounds were heard from the hut, which swayed from side to side as if it would be torn to pieces. Two or three minutes later the Indian called out, telling them to go to a certain house several hundred yards away, where they would find their ropes. One of the white men was sent to the house, and he found the ropes, with all of the complicated knots untied. The tying committee opened the wigwam then, and found the wizard smoking a pipe, with his black magic stone in his lap. Neither pipe nor stone had been there previously. The head priest of the wizard's society, having heard of this exhibition, sent word that he would be killed if he repeated such a performance for gain. Evidently it was deemed improper that religious business of that sort should be thus prostituted.

“ The Wabeno tribe has a great reputation for certain kinds of juggling. These Indians are called by others the Players with Fire. They perform many horrible ceremonies at night, in which fire is concerned. They handle fire and walk through it. It is said that they can cause flames to issue from their ears, mouths and nostrils. It is a common belief that they are able to transform themselves into animals with fiery eyes. One trick which they really perform seems fairly unaccountable. A Wabeno mystery-man seats himself in his lodge, while the young men surround it entirely with a ring of brightly blazing fire. At the same time an empty lodge at a distance of fifty paces will be encircled with fire in like manner. Both lodges are closed tightly, all the people of the village looking on intently, and yet, after the space of a few moments, the magician, the faggots having been kicked away, is discovered calmly sitting in what was before the empty lodge, while the one which he previously occupied is left vacant.

“ Belonging to a tribe with which I had acquaintance was a no-account Indian, generally despised by his fellow redskins, who always carried about with him a medicine bag made of an old duck skin. On one occasion—so the story was told to me—he joined a fishing party. While they were off on the expedition, several boat-loads of hostile savages appeared. They tried to escape, but their

foes could paddle faster, and apparently they had no chance to get away. The pursuers came on so swiftly that the pursued were demoralized. One of the latter remarked to the no-account Indian: 'If your duck-skin is any good, make medicine with it now; and make it quick.' In response the owner of the duck-skin bag held it in the water, and at once the speed of the boat increased so much that the hunting party escaped. Seemingly, the spirit of the duck operated after the manner of a paddle-wheel and pushed the craft along."

The officer above quoted, Lieut.-Colonel Garrick Mallery, U. S. A., was an old army friend of mine, and at the time of his death occupied a position of influence in the scientific world, in connection with the Bureau of Ethnology.

Egypt has always been a home of magic and sorcery, the Copts having, perhaps, derived it from their forbears, the Atlanteans. Mr. E. W. Lane narrates—see his "Modern Egyptians," Vol. II., 106—some very wonderful things. They are all worth reading, but I mention only one:

The juggler, stripping himself to his pyjamas, "tells two persons to bind him, hands and feet, and put him in a sack. This done, he asks for a piastre, and some one tells him that he shall have it if he will put out his hand and take it. He puts out his hand free; draws it back; and is then taken out of the sack bound as at first. He is put in again; and comes out unbound; handing to the spectators a small tray upon which are four or five little plates filled with various eatables, and if the performance be at night, several small lighted candles placed round. The spectators eat the food."

I saw a few things of the kind, myself, in Japan, but not nearly so much as I wished. They were mostly feats of balancing and legerdemain. Whether to include among the latter the following, I can hardly say. It was in a temple at Nagoya, where I was put up. The juggler gave me several examples of his marvellous skill in top-spinning, and finally called for a bowl of water, over which he passed his hand two or three times, and then, re-winding his top, drew the string and made the *topspin on the surface of the water*. If any one can explain that, by any mechanical theory, I should like to know it. Perhaps it was hypnotism.

H. S. OLCOTT.

THE ANCIENT MYSTERIES.

EVERY nation, every race, every religion has always had its mysteries. But the sense in which we use that word to-day hardly conveys a fair idea of what it meant in that older time, to which we wish to turn our thoughts this evening. Its true signification is simply that which is hidden; but when we hear of it in connection with religious matters, it seems to suggest to us a good deal more than that. We have been brought up along a certain line of religious belief, one of the professions of which is that all of its teachings lie perfectly open to the comprehension of the dullest mind. If this claim were really true, it would be a confession of failure on the part of that religion, for it would mean that it had no teaching to give to the thinking man; but it is not in the least true of primitive Christianity, as I showed in my lecture upon that subject. That had its inner teaching, as is true of every great doctrine, so that it may be useful to all classes of humanity, and not only to one. But the mistaken idea which has been so sedulously impressed upon us leads us to feel a certain distrust for the wiser faiths which meet all needs, and to think of them as unnecessarily hiding part of the truth, or grudging it to the world. In the old days there was no such thought as this; it was recognized that only those who came up to a certain standard of life were fit to receive the higher instruction, and those who wished for it set to work to qualify themselves for it. Now there is a tendency to demand all knowledge without making any effort towards this necessary preparation, and to grumble that it is churlishly held back, because the Great Ones in their wisdom foresee the dangers of placing certain truths before the minds of those who are not ready to grasp them. Knowledge is power, and people *must* prove their fitness before they will be entrusted with power, for the object of the whole scheme is human evolution, and the interests of evolution would not be served by promiscuous publication of occult truth.

It is generally recognized that it would be foolish to put dynamite in the hands of a child at play, and we have ample evidence around us that such fragments of occult truth as have been allowed to become public have been terribly misused. The fact of the power of thought and will and the possibility of mesmeric influence is now finding wider acceptance, and the immediate result is that we see shoals of advertisements offering, always of course for a consideration, to teach us how to succeed in business by exercising undue pressure of this sort upon our fellow-men, in order that we may gain at their expense. The undeveloped man always misunderstands and misuses the least fragment of higher knowledge. To

one who comprehends, there is the greatest solace and the most powerful incentive to right living in the profound truth of our unity with the Divine; yet that very truth has been offered as an excuse for the grossest sensuality by the unevolved among the Vedântins. The history of the great empire of Atlantis is the most impressive of warnings as to the awful consequences of the misapplication of occult knowledge.

So the existence of the secret teaching is more than justified and its presence in all the world-religions is explained. But though it may be traced in all, when we speak of the Mysteries our thoughts turn to one or two only—chiefly to the Mysteries of Bacchus and Eleusis in connection with the religion of ancient Greece, and in a lesser degree to those of still more ancient Egypt and Chaldæa. The literature of the subject is scanty, and but little information is to be derived from it. Thomas Taylor's account is perhaps the best, though even in it there is much inaccuracy. Still, there is also a great deal of intuition displayed in his book—so much that it is difficult not to suppose that he may himself have been directly associated with the schools of the Mysteries in some past incarnation. Iamblichus, himself an initiate, has written upon the subject, but he gives even less information than Taylor—probably because he was more closely bound by promises of secrecy. A French author of the name of Foucart has also recently written on the subject, but I have not yet been able to read his work. A chapter in Mr. Mead's book "Orpheus" epitomizes all that is known to scholars—a chapter which should be read by every one who is interested in this side of the ancient life.

Such information as I have to put before you is obtained in a very different manner—not by studying the literary fragments which remain unto us, but rather by investigation and by memory. I have before had occasion to mention that certain members of our Society have been engaged in patient examination into the record of past incarnations, in order to study the laws under which rebirth takes place, and the way in which the actions of one life produce their inevitable results in the next. In the course of this research it was found that several of these members had been concerned in these Mysteries, and had been regularly initiated into their studies. Of course such initiations must in no way be confounded with those which separate the Steps of the Path of Holiness, for these latter lie at a much higher level, and all the Mysteries were only a preparation for them. Nevertheless, there were definite degrees in the Mysteries, and the man who entered pledged himself to remain silent as to what he saw. Now such a promise remains binding, even though it may have been made two thousand years ago; but those to whom it was given may release the disciple from his vow, and with regard to certain parts of the teaching this has been done. The reason is that the world has now evolved somewhat, and so a

further experiment is being made ; and much that used to be taught only under pledges of initiation is now published to the world in the Theosophical literature. Much of this information used to be regarded as secret and sacred ; and to-day, though it is no longer secret, it is as truly sacred as ever. So that though I may not tell you all that the ancient Mysteries of Eleusis offered to the student, I may yet give an outline of a great deal of it.

The first point which I wish to emphasize is that the charge of indecency so frequently brought against these Mysteries by their enemies had no foundation in fact—at least so far as the flourishing period of the race is concerned. It should never be forgotten that much of our so-called information about the Mysteries comes to us through the unscrupulous and bitterly hostile early Christian writers ; and though these writers indignantly deny the suggestion that in their church they have no Mysteries worthy of the name and claim that theirs are in every way as good and deep and far-reaching as those of their "pagan" opponents, they nevertheless bring the wildest and most abominable accusations against the morality of those who participate in other rites than theirs.

Perhaps we hardly realize how entirely we have only one side of all those early controversies, and how absolutely we are in the hands of bitter, unscrupulous sectarians. We had in Europe a dark period, lasting for many centuries, when the savagery of Christianity had stamped out all knowledge, all learning, and almost all art ; a period during which no one could even read or write except the priests and monks, so that whatever we have of records of earlier times, whatever we have of classical literature, comes to us of necessity through their hands, since they alone were able to make the manuscript copies. In these days of universal printing, and of the wide diffusion of knowledge, we have very little idea of what that meant—of what a power it placed in the hands of these mediæval monks. A few older manuscripts may here and there be discovered, but the vast majority of all that literature of the older times passed through the censorship of the Church at its most bigoted stage.

Another thing that we must realize is that these monks had no conception of what we now mean by literary morality. They were always ready to quote without acknowledgment ; they did not see any reason why they should not use good material wherever they found it, and they mentioned whence it was obtained only if they thought that the name of the writer would add to the force of the argument. Often also when they had what they thought a good thing to say, they fathered it on some well-known name in order to secure for it greater attention. In quoting controversially from opponents, they made no attempt whatever to treat the enemy fairly, or to state his case impartially ; we know from their own confessions that they cited only what suited their argument of the moment, utilized that

of which they thought something edifying could be made, and utterly ignored the rest. Thus we have only most partial accounts of the real opinions of their opponents, and we get about as fair an idea of what they really held or taught, as we should have of Roman Catholic theology if we took the word of the most rabid Protestant as our only guide to its comprehension.

With regard to this matter of the Mysteries we know that here was specially bitter controversy, and the Christian writers never hesitated to take up any weapon which they thought would gain them a point. If there was a popular slander, they eagerly seized upon it and magnified it—perhaps even in their prejudice they really believed it, and in that way they accept and repeat these unfounded charges of indecency against the celebration of the Mysteries. Sometimes in their replies we incidentally gather what popular opinion said of *them*, and then we begin to see about how much reliance is to be placed on such stories. Rumour held the Christian Church as guilty of the most abominable outrages—the commonest accusation being that at their secret meetings they offered human sacrifices and indulged in cannibalism. The statement that they murdered and devoured children recurs again and again; and it is not difficult to see how it might have arisen. They celebrated their eucharist with closed doors, and spoke of it as meeting together to partake of the body and blood of the Son of Man; and one can easily see how that statement might be misconstrued by the ignorant, and how unworthy of the attention of the historian are the mere rumours on either side in a theological quarrel!

There is no doubt whatever that in the long period during which the Mysteries flourished, the most strenuous discipline was exacted from all candidates, and the utmost purity preserved; but it is probable that in the days of the decadence both of Greece and Rome even the Mysteries shared to some extent in the general degradation, just as, it will be remembered, did the Christian agapæ also, which degenerated into the wildest and most reprehensible orgies. The Bacchic Mysteries came to be mere festivities, towards the last, when Bacchus or Dionysos was regarded as the god of wine, instead of being recognized as the manifestation of the Logos, from whom came forth all life and strength. This life and strength was indeed sometimes symbolized as wine, or rather as the juice of the grape, and in this way the popular misconception arose. But this was only towards the end of the Empire, when all the true Mysteries had already been withdrawn into the background, and little but the outer shell remained. We must not judge of them from their relics at that period, any more than we should judge the great Roman nation by its condition when it had fallen hopelessly into decay. Let us rather see what they were at the zenith of their glory and usefulness.

As is generally known, there were two divisions, the Greater

and the Lesser Mysteries. What is not generally known is that there was always, behind and above these, the true Mystery of the Path, towards which these others led. Occult teaching has always been the same, and the gateway of the Path has always been open for those who were ready to enter; the qualifications exacted have never varied, for they are not arbitrarily imposed, but are essentially necessary to advancement. At the present time the Path and some of its stages, and the qualifications required, are openly described in books and lectures, just as they were long ago in Indian literature; but in Greece and Rome no definite information seems to have been given on these points, and the very existence of the possibilities of that advancement was not certainly known even to the initiate of the Greater Mysteries until they were actually fit to receive the mystic summons from within. But to the Mysteries of which we are speaking large numbers were admitted; indeed, one classical author mentions a gathering of thirty thousand initiates, which, when we consider how small relatively was the population of Greece, shows us clearly that the organization of the Mysteries was by no means so exclusive as we usually suppose. Indeed, our investigations show us that all seriously-disposed and thinking people naturally gravitated towards them as the centre of religious knowledge. Men sometimes wonder how it was possible for great nations like Rome or Greece to remain satisfied with what we commonly call their religion—a chaos of unseemly myths, many of them not even decent, describing so-called gods and goddesses who were very human in their actions and passions, and constantly quarrelling amongst themselves. The truth is that nobody *was* satisfied with it, and that it never was at all what we mean by a religion, though it was no doubt taken literally by many ignorant people. But all the cultured and thinking men took up the study of one or other of the systems of philosophy, and in very many cases they were also initiates of the School of the Mysteries; and it was this higher teaching that really moulded their lives, and took for them the place of what we call religion now—unless, indeed, they were frankly agnostic, as are so many cultured men now.

Moreover, it was through the teaching of the Mysteries that men learnt for the first time what the strange myths of the exoteric religion really meant—for originally they had a meaning, and for the Theosophical student it often lies very near the surface. In my book on "The Other Side of Death" I have explained the significance given in the Mysteries to the stories of Tantalus and Sisyphus; the myth of Tityus also is obviously symbolical of the result of certain passions in the astral world; while the legend of Persephone or Proserpine is very clearly an occult parable of the descent of the soul into matter. Remember how the story tells us that Proserpine was carried away while she was plucking the flower of the narcissus, and at once you have a suggestion of a connection with that other

myth. Narcissus is represented to have been a young man of extraordinary beauty, who fell in love with his own reflection in a pool of water, and was so much attracted by it that he fell in and was drowned, and was afterwards changed by the gods into a beautiful flower. One sees instantly that such a story as this could have no meaning but a symbolical one, and by the light of the philosophical doctrine of the æons it is one not difficult to interpret. All the cognate systems of thought teach that the soul was not originally immersed in matter, and need not have been so, but for the fact that she was attracted by the image of herself in the lower conditions of matter, so often symbolized by water. Beguiled by this reflection, she identifies herself with the lower personality, and is for the time sunk altogether in matter; yet nevertheless the divine seed remains, and presently she springs up again as a flower. Now realize that it was while Proserpine was stooping to Narcissus that she was seized and carried off by Desire, who is the king of this lower world; and that although she was rescued from complete captivity by the efforts of her mother, yet after that she had to spend her life half in the lower world and half in that above—that is to say, partly in incarnation and partly out of it.

This is an example of the way in which these odd and apparently pointless fables were taken up in the Mystery instructions, and made luminous and beautiful. The explanations in connection with the astral life were given chiefly in the Lesser Mysteries, which were especially concerned with this side of the subject. The centre of their worship and work was at Agræ, and those who were initiated into them wore as their mystical dress a dappled fawn skin, symbolizing the astral body. The appropriateness of this emblem will be immediately recognized by any clairvoyant, or by a theosophical student who has examined the plates of my book "Man Visible and Invisible;" they will remember the bands and mottlings which indicate the various passions and emotions, and the rapid flashing changes which are so conspicuous in it. The same idea is expressed by the leopard skin worn by the Egyptian initiated priest while offering his sacrifice, and the tiger or antelope skin so often used by Eastern Yogis.

Broadly speaking, the Lesser Mysteries were principally concerned with the astral world, and the Greater Mysteries with the heaven world. They taught very much more than this, of course, but the first and most prominent fact of their instruction was that certain results flowed inevitably from certain actions, and so that the life which a man lived on the physical plane was chiefly important as a preparation for that which it brought in its train. The Lesser Mysteries taught vividly the astral part of these results, illustrating it by showing the most striking object-lessons from real life. In the earlier days, when the hierophant directing the studies described the effect of some particular vice or crime, he used his occult power

to materialize some good example of the fate which his words portrayed—in some cases, it is stated, enabling the sufferer to speak and explain the condition in which he found himself as the outcome of a neglect while on earth of the eternal laws under which the worlds are governed. Sometimes, instead of this, a vivid image of the state of some victim of his own folly would be materialized for the instruction of the neophytes.

In the days of the decadence, there remained no hierophant who possessed the power to produce these occult illustrations, and consequently their place was taken by actors dressed to represent the sufferers, or in some cases by ghostly images projected by means of concave mirrors—or even by cleverly executed statuary or mechanical figures. Of course it was perfectly understood by all concerned that these were only representations, and no one was ever deceived into supposing that they were original cases. Some of our ecclesiastical writers, however, failed to realize this, and some of them have spent much time and ingenuity in “exposing” deceptions which never had deceived any one, least of all those who were specially concerned with them! A gentleman named Hippolytus, who seems to have been the Maskelyne and Cook of the period, is especially zealous along these lines, and his accounts of apparatus whereby lights might be mysteriously produced, and his suggestions as to the use of invisible ink, are really quite amusing reading.

C. W. LEADBEATER.

[*To be concluded.*]

INFIDELITY.*

“INFIDELITY,” as we well know, comes from two Latin words “in,” not, and “fidelis,” faithful, and means simply “without faith.” But faith in what? Evidently in that which to the user of the word is true. Hence to any one who holds to any tenet, all who disbelieve it are “infidels.” And so, in fact, the word is applied. The Mahomedan calls the Christian “a dog of an infidel,” and the Christian speaks with horrified pity of all who do not accept his specific doctrine of Christ or the Bible as “infidels.” In the word itself there is no intimation that the thing disbelieved is obligatory, or that the disbeliever is morally culpable: the thing may be a scientific hypothesis, or an intellectual proposition, or a theory in morals or religious creeds: in any case it is a matter of mental conviction, as to which all who are convinced have faith, and all who are unconvinced are infidels. He who does not believe in universal suffrage or compulsory vaccination or the undulatory theory of light or the Darwinian idea of evolution or the conventional doctrine of morals is as truly unbelieving, “infidel,” to its friends

* A lecture first delivered by Alexander Fullerton in 1894.

as is the contemner of any religious system to those who uphold it. Nor is there anything in such disbelief which is of necessity shameful. All intellectual propositions appealing for acceptance do so on the ground of their truth; but truth is to be shown by evidence, and the weight of evidence is to be determined by the mind appealed to: if that is judged sufficient, conviction comes; if insufficient, conviction cannot be forced by any effort of the will or the use of any faculty other than the mind itself. Should the proof be adequate and the mind too feeble to apprehend it, the resulting incredulity would demonstrate weakness of intellect but would not justify any moral imputation, since the arbiter was not conscience but mind. To appeal to the proper judge and then attack his decision because not rendered by the judge of a different tribunal would be confusion, not right sentiment. Infidelity as to any intellectual proposition cannot therefore, be open to moral censure, any more than denial of artistic merit to a picture can be considered proof of impiety.

And yet, as we very well know, it has long been the practice for those who believe a religious doctrine, which is a mental allegation in the field of religion, to describe dissentients as "infidels," meaning thereby not merely that they hold an opposite opinion but that they are impious in so doing. The word is intended to affix a stigma, to brand as heterodox and irreligious and God-defying. Back of it is the notion that the Supreme Being has disclosed certain dogmas as truths, that His having done so is incontrovertible, that all right-minded men must perceive this and conform, that any persons who dissent are contumacious, blasphemous, and sure of Divine punishment. It is very natural for those who are confident that they rightly interpret the Divine mind and purpose to feel complacent as to their position, and have a mixture of contempt and indignation toward such as put themselves with defiant gesture across the very beams of celestial light. Opprobrious terms could hardly be withheld. And so, whenever we see absolute assurance of religious verities, doctrine held not as a probable expression of spiritual fact but as a literally Divine disclosure of it, we see also an attitude and a language which mean both scorn and wrath at dissidents.

As "infidelity" is really nothing more than disbelief of what some one else believes, it evidently cannot be a term with definite signification. Each one of us is an infidel to those who believe differently. The most rigid of so-called "Orthodox" is an infidel to his free-thinking neighbor; nay, even to the less stern of his own co-religionists. The Christian is an infidel to the Mussulman, the Presbyterian to the Romainst, the quaker to the Churchman. It is a word of relation, not of definition. It does not mean that the person characterized by it does not hold to certain specified views, but merely that the views he holds are not those his opponent holds. To use it, as is so often done, as designating one who rejects Christianity or declines Jesus as a Saviour is to give it a narrow and pre-

cise significance which it does not have ; nor is even that use consistently maintained, for the Jew is not called an infidel, though he denies both Christianity and Christ. So, too, do the Brahmin, the Buddhist, the Parsee ; yet to them, though as truly unbelievers, a different word is applied. They are " heathen." Now this is a word of Saxon origin, and is virtually the same as " pagan " which is Latin. In the earlier centuries of Christianity, as the new faith conquered the cities and displaced the classic deities, the old faith retired first into the villages and then into the sparsely settled country or heath. Gradually the dwellers in a village or " pagus " came in religious parlance to be known as " pagans," adherents to the beliefs which had died out of the centres of population and were maintained but among the outskirts ; and then, as these still further receded into the farms and heaths, their conservators were known as " heathen." Of course there was a flavor of contempt in the intimation that the old faith was no longer held by the educated dwellers in towns and was fitting only for backward shepherds and agriculturists, and this flavor naturally endeared it to the complacent upholders of a doctrine which considered its friends as the elect of Heaven and all others as outside truth or toleration. To-day the same feeling displays itself in the same term. All without the Christian pale are " heathen," " missions to the heathen " are an important part of orthodox duty, and the devout Christian sings with self-satisfied anticipation of the Millennium, " I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So, then, to the so-called Evangelical believer, while all who do not hold with him are truly " infidels," a distinction is made between those who are avowedly members of a foreign religion and those who on the spot reject his estimate of the Bible and of Christ. The former are " heathen," the latter are " infidels." The Prayer Book of the Anglican and American Churches analyzes the whole mass of humanity outside its range into " Jews, Turks, Infidels, and Heretics," and asks that in due time all may be brought into such unanimity of belief that "there may be but one fold and one shepherd." There are certainly no present signs of such a centering, and perhaps it can hardly be adjudged a mark of contumacious disposition if one doubts that the future of the world is to be mapped out on lines drawn by a single cult which has not for centuries greatly changed the borders of competing faiths, and which has not prevented very grave modifications among its own adherents. If there is ever to be any one universal religion, it can hardly be by one of the present family absorbing all the rest, nor by the appearance of one with utterly new features and with no relations to the past. Rather, it may be thought, must such a hope root itself in the belief that all religions are but variants of a common conviction ; that we have to go back to that central stock for the principle of unity, and that to cure divergence we must not

introduce new causes of divergence, but remove those which have hitherto worked.

All of us alike, Christians, non-Christians, believers, and unbelievers of every school, are interested in knowing just what infidelity is, what it really means, of what it is a manifestation, how it is related to truth, the part it actually plays in advancing knowledge, whether it is a disease or a function, how long it may be expected to operate, the way in which it may be superseded by belief. It is so widespread at the present day that any treatment of it as a perversity or a moral disorder can secure no intelligent acceptance: the educated world is not going to denounce a phenomenon which has its chief manifestation within that world's own borders. Unless one holds that the moral sense declines as mentality advances—a strange and ominous theory for any believer in progress, he cannot suppose that mere repudiation of local dogmas is any proof of deficient conscience or religious unconcern. If the repudiation was of right or duty or devotion, then, indeed, would the case be different.

The doctrine of cycles, a doctrine which is now coming to the front as verified by numerous historical facts and as explanatory of many phenomena in the intellectual and religious spheres, throws light on the matter of infidelity. It has analogy to the doctrine of the "Rhythm of Force," namely, that movement is never on a straight line but undulatory, advancing to a certain height, then receding to proportionate depth, then mounting again, retiring, and so being propagated by alternate progress and recession. The unity of Nature suggests, almost demands, that what is true in the region of physics shall hold in the region of metaphysics. Of late years, since analogy has been surmised the key to all problems, attention has been given to search for parallels, likenesses in different fields, identities in character or operation which indicate some common fact or law beneath, and then, tracing these back with all the appliances which acute modern thought supplies, the inquirer discerns the ultimate unity accounting for the visible resemblance. This is peculiarly fruitful in the department of history, especially the history of mind, and the last fifty years have changed the whole conception of what history is, it no longer being considered a dry catalogue of consecutive events, but an illustrated diagram of how various subtle laws in nature and man, periodically and under perpetual influence from the "rhythm of force," work themselves out in national tendencies and governmental crises and popular beliefs. A certain condition of things social arouses a force; this perhaps manifests itself in widely separated lands and under very different rulers; it so augments that the barriers of conservatism are swept away and a new order establishes itself for a long time; then it in turn hardens itself into rigidity and the old evils in fresh shapes reappear; gradually comes about a state of affairs analogous to the original, when reforms will not germinate and ripen from within but must be coerced

by a revolt without ; a better system is imposed, it also to lapse in time into evil and sterility. So advance is made ; not continually or regularly, but by alternate progress and retrogression, a step forward and then a shrinking backward as new-born energies exhaust themselves and the old enemies to improvement rally and combine. And the doctrine of cycles is illustrated ; for the story of advance repeats itself, the round of established wrong, awakened conscience, louder-voiced protest, successful revolution, improved institutions, lapsing excellence, recrudescent evil, being traversed again and again even in the short historic record we possess. Civil or ecclesiastical governments become intolerable ; they are overthrown and purer ones enthroned ; defective human nature gradually turns these into oppression and hindrance ; slowly forming revolt at last ensures another outbreak. The same process is rehearsed because the same causes are at work and must produce the same effects.

If you probe to the bottom in each case, you will see that infidelity is the secret source of all these upheavals. Take the case of civil governments. Until very lately any other form than monarchy was virtually unthought-of. Its antiquity and traditional reverence were buttressed by the ecclesiastical dictum of " Divine right," so that resistance to the sovereign was really rebellion against God. Much will be endured if it is believed that a system is heaven-ordained, its occasional evils being incidental to any institution existing among and administered by men. Let a subject believe that a monarch, however incapable, corrupt, or tyrannous, bears an actual commission from Deity, and he will submit to any amount of injustice or suffering rather than add the anger of heaven to his other woes. One had better undergo temporal ill than temporal and eternal both. And so long as the conviction of " Divine right " is unshaken, so long will revolution be repudiated.

But successive outrages do more than produce increased suffering and discontent, they at length arouse a suspicion that the outrager cannot be an agent of God. There certainly can be no Divine commission to trample on personal rights and sacrifice everybody and everything to kingly caprice. If there is Divine commission at all, it must be to nourish, cherish, protect the happiness of the governed. Selfishness vitiates the title. And so, as the moral sense is stung into action by ill-treatment, it begins to question whether the old doctrine is really rooted in fact, if it has any other source than the complacency of monarchs and the subserviency of priests. An ideal vicegerency of heaven is contrasted with that which claims to be the actual, and suspicion ripens into distrust and that into disdain. Then the whole theory is overthrown, and with it goes the fear that resistance will ensure damnation. As a sense of individual right strengthens, revolt becomes even a duty, and the only question is of probable success.

When the infidelity as to kingly prerogative becomes sufficiently wide-spread and the means to resistance are adequate, the throne is toppled over and the Lord's anointed dismissed or slain. If a new throne is erected, its foundation is not a Divine ordinance but a mere conviction as to the most feasible social order, and guarantees are exacted that there is to be no more tyranny or recklessness, but compliance with the needs of those who have established the institution for their own good. Thus it has been in England, France, and elsewhere, and thus it will doubtless be in lands still despotic and still unaffected by the infidelity born of wish for liberty.

In some cases, as in our own country, a different social condition and a more enlarged demand for individual share in government have led to dispensing altogether with a throne and substituting popular rule. Of course its merits and demerits are not discussable here, nor have politics any place in our conferences as Theosophists, but as an illustration of the Law of Cycles and of the working of infidelity in pushing forward the evolution of government, one may notice the fact that not a few of the intelligent classes are doubting whether the limit of evolution along right lines has yet been reached. Sometimes there is heard question as to the highest principles of legislation being deducible from the lowest levels of mental quality; as to the outcome in fact of a system which exacts no qualification of those who are to take part in the most delicate of all functions—government of communities; as to the real measure of civil liberty enjoyed under institutions which have their broadest foundation in ignorance and incapacity. It may be that to substitute "Vox populi, vox Dei" for "Vox regis, vox Dei" is only to substitute one phrase for another. If the king is neither infallible nor impeccable, in no way manifesting traits which express a Divine source, or conduct expressing a Divine commission, is it certain that the populace does either any better? Are the grounds upon which public measures are advocated and public men elected so impregnable in reason, experience, and morals that the system is yearly being vindicated more and more to honest citizens? At all events, does not every effort after reform either in government or its administration mean that old evils in human nature are reappearing in new shapes, and that there is growing scepticism over the notion that purity and wisdom and justice and right are sure to come about if you allow everybody to do as he likes in civil affairs, any exaction as to his fitness or knowledge or experience being considered an impertinence? If there is any such scepticism—and every measure to secure a higher standard in voters and officials means this or it means nothing—it is a manifestation of that infidelity as to conventional beliefs which, I have said, precedes every general and organized effort to displace a corrupt institution by a purer one.

Take the case of religious beliefs. All history shows the

tenacity with which these, when once clearly formulated, are adhered to. In the changes which occur in advancing civilization, they are the last to be reached. Laws and customs and institutions are modified long before doctrines begin to waver. The reason is that they are supposed to have Divine sanction, and are therefore not open to improvement or alteration. To impugn their excellence or to express doubt of their origin is sacrilege. Social changes, even, would not be tolerated if shown contrary to prescript; in order to effect such, there must be some proof that they are not really included in the scope of Scripture, or that the Scripture hitherto has been misinterpreted. So long as the divine decree is believed to be explicit, unflinching conservatism is a loyal duty. Inconvenience, loss, disaster, all are endurable if the alternative is defiance of the will of heaven. And so we see in lands like Russia and most of those in the East, a petrification of institutions, a changeless shape to every social and personal habit, because any other would be a contravening of the pattern celestially revealed. Much more is this the case with Church dogma. Doubt means not only perversity but perdition. In the long course of centuries doctrine has so elaborated itself into detail and so permeated all sections of connected life and practice that little scope is left for individual conviction. A novel thought would be instantly confronted with an ecclesiastical dictum, a liberal sentiment with an imputation of heresy. Partly internal fear of error, partly external fear of damage, quells a disposition to venture forth after new light; and so personal force is fettered, national activity paralyzed, the people and each man of them weighted with intellectual fetters which it would be sinful to dislike and damnable to break.

There comes a time of revolt. It may be that some peculiarly gross case of ecclesiastical folly or despotism excites overwhelming repugnance, but more usually a long course of tyranny over opinion prepares the public mind by slowly evolving discontent, and then, all being ready for a crisis, the moral sense is shocked by a grievous outrage and the avalanche is started. Thus it was that the Reformation in Europe had for preliminary a repression for centuries of intelligent thought and a public spectacle of clerical abuses and debauchery, mind and soul becoming steadily alienated from the dominant Church, though the actual outbreak was precipitated by the sale of indulgences under Tetzal. But in every case of rebellion against an established creed there is at its root a doubt as to the reality of Church truthfulness. The traversed reason or moral sense questions whether certain doctrines can possibly express fact, and, if the proof rests only on ecclesiastical authority, then that authority is subjected to suspicion. As actual teaching is compared with what instinct avers to be probable in heavenly things, it is seen to contravene that at almost every point; and as the spirit and lives

of official interpreters are tested by their own avowed standards, the incongruity of claim and fact becomes patent. Once begun, such a process of alienation from conventional beliefs is not apt to stop. It finds new stimulus from every examination, conclusion following conclusion with results fatal to old ideas. Distrust ripens into repudiation rapidly. It is a spirit of infidelity, born of an inner movement of mind and heart, nourished on successive acquisitions of truth, strengthened with each new discovery of the real in religion, and finally asserting itself in an indignant overthrow of error and abuse. Until there was doubt there was acquiescence; doubt undermined the acquiescence, demolished it, and cleared the ground for a purer faith.

ALEXANDER FULLERTON.

[*To be concluded.*]

SOME THOUGHTS ON GENIUS.

WITH SPECIAL REFERENCE TO MUSICAL GENIUS.*

IN dwelling upon the individuals we call Mozart and Beethoven certain matters have recurred so insistently to my mind that I have determined to present them to other minds in a spirit sometimes suggestive, but sometimes affirmative, for doubtless the note of individual conviction will be evident. And if it appear to some that I am making of the names of Mozart and Beethoven a peg upon which to hang ideas of a very general nature, my defence is that we can pay no subtler, no more profound tribute to a particular genius than to refer through him to Universal Genius. In fact, it is the very crown and glory of a genius that he should point us ever to the Universal, as he, more obviously than the rest of us, though never more certainly, is, "not for an age but for all time." The mystery of genius, its most potent charm and service, lies in the fact that it provides a point of contact between the finite and the Infinite, by which the finite may make studies in the Infinite. In the case of Mozart, for instance, as of Shakespeare, Goethe and other geniuses of their order, his power is convincing as being of super-physical origin (not supernatural). At the same time his normal and customary activities upon the ordinary plane of human life clearly relate him to the human race in its less exalted phases. Now, a being who can express the almost limitless gamut of consciousness through the senses, the intellect and the soul which Mozart expresses, from the witticisms, devices and imageries of Figaro to the inspired religiosos of the Chamber Music, such a being, I say must necessarily raise the tone of inquiry into philosophical and even metaphysical regions. I will therefore outline the subject under

* Read before the Wednesday Club of St Louis Mo., U. S. A.

three headings frankly reflective in character, and a few observations of somewhat easier drift. As our three philosophical headings we have :

1st—Discrimination between Personality and Individuality.

2nd—The nature of a work of Art—its scope.

3rd—Genius a relative not an absolute superiority.

1st, Discrimination between Personality and Individuality. All philosophies agree that while the human organism is an integer, is one, that for purposes of study we may analyse it into certain divisions based upon certain different functions which actually exist as differences but which intermingle with each other in such a way that no clear line of separation can be drawn between them. The statement of these divisions which is simplest and at the same time most comprehensive is this :

BODY, EMOTION, MIND, SPIRIT.

The interplay, the interpenetration of the different functions must never be forgotten. The emotions—though they have no local habitation in the body, otherwise they would still be present in it after death—still find much expression in and by means of the body, which is of course the lowest phase of the constitution of man. On the other hand, we sometimes experience emotions so uplifted and uplifting that we do not hesitate to call them “emotions of the soul.” (Soul is understood as specialized spirit, spirit being a general or universal under which soul is a particular).

Now, as the emotional lends itself downward, so to speak, to the uses and needs of the body, and upwards, so to speak, to the more exalted moods of the mind and soul, so also the mind has its lower and higher impulses which engage it, now in the service of the passions, and again in carrying out the will of the spirit in a loftier service. You will easily gather that, from the action and reaction between these two tendencies of the emotional and mental toward the lower and the higher, arise most of the dissonances of life ; and from the combat between them, with victory now for one and now for the other, the Ego who dwells within the organism, who *is* the organism, experiences his deepest suffering and his profoundest joy. It is conceded that the indulgence of the senses and the body, *in its totality*, always results in suffering. And it is conceded, though not so generally, that aspiration toward the higher regions of our own being is, *in its totality*, blessedness, or pure happiness. Now, what is the essential point of difference between these two tendencies of our nature ? There are many, and almost every point of difference, but my proposition is that the essential difference lies in the *transitoriness* of everything connected with the one, and the *permanence* of everything connected with the other. Death every day teaches us the decay of the body, disease checks the headlong pace of appetite, desire fails ; science proves the cheating of the senses,

even the brain function is dethroned; all that belongs to the inferior regions of our nature hastens to its end. Contrast with this the testimony of aspiring souls in all ages, that there is accession of life to be found in our own best "balm in Gilead" and safety in the "secret places of the Most High". And where are the "secret places of the Most High?" Surely in those heights of human nature which it is our destiny to scale—heights of certainty and permanence as distinguished from the low-lying fields of uncertainty and impermanence. From the antithesis of the lower and higher orders of the human constitution arises the antithesis of personality and Individuality. To the personality pertain our faulty and unreliable brain functions, our deceitful, illusory sense life, our bodies, many inherited traits, mental, emotional and physical, our eccentricities, whimsicalities, blunders, mistakes and many other things which are tolerable as phenomena, but which, in our most enthusiastic moments, we should scarcely refer to eternity. To the Individuality belong all our aspirations, our instinct for freedom, our race love, our search for the ideal, &c. To the individuality are referred those phases of mind in which intellect rejoices in being servant to the spirit; to it belong also those phases of consciousness which we call the intuition, the upper levels where genius, artistic, religious and philosophic, dwells. Compare the force and magnitude of the two words. Personality has a significant derivation from *persona*, which among other things means "mask". Individuality though distorted by popular use from its original intent, really means something indivisible, one with that to which it belongs so that it cannot be separated from it. Epitomizing the idea, we have Personality—a mask—a transient, incomplete manifestation related to the finite: the ephemeral human principle. Individuality—the reality behind the mask, one with and indivisible from the Infinite—the permanent human principle. The normal relation between these two exists where the personality is the servant and agent of the individuality.

Now, we have found that to the Individuality belongs the Intuition. Intuition is the organ of genius—it is first hand knowledge—knowledge *apparently* not the result of a process, but, to speak paradoxically, achievement without going through a process to achieve. This is the loftiest region of human nature to which we can raise our timid and undeveloped eyes—it is the region of vision, of Seership—that region in which we experience what Plotinus calls "the announcements of the Soul." And geniuses differ from the rest of mortals in the mighty fact that the Infinite Voice has broken silence in the inner and upper halls of the temple, awaking the higher consciousness of Man. Geniuses then function upon this uplifted plane and enjoy the consciousness peculiar to it, though, because they have not always the power of translating this consciousness into the consciousness of their lower orders, they generally give the result to

the world, not knowing whence it cometh or whither it goeth. We are now led to a point where it is evident that the sources of knowledge are to be found away from the personal, in the higher mental and spiritual parts of our being to which the individual is so closely related. Leaping into the abstract from our present footing on the very edge of the concrete world, we find ourselves surrounded by Force, pure Force, boundless in quantity but without quality. Except in *potentia*, that is, while it is that in which all possible qualities inhere germinally, it is not characterized by any particular quality of its own. To phrase it differently, God pours out his spirit upon all men, but it is the part of each man to determine the mode of action into which he will translate it. This force, literally that in which we "live and move and have our being," makes entry into some highly evolved human being, prepared by evolution to be a special receptacle for it, plays upon all of his functional capacities, plays through his soul, his mind, his senses, his body, working in each division exactly the result conditioned by the character of that division. For instance, suppose this universal, Infinite Force, without quality in itself, to play upon an organism like Mozart. In the intuitional, spiritual region, a great, noble, masterful idea would be born, some wonderful content whose wonderful form and forms should later delight the generations. But, an organism which by its supreme development invites the marked incursion of such a force into any part of it, invites it into all its parts, invites it into his intellectual nature, fettered by preconceptions clouding judgment; invites it into his emotional nature, stimulating, yes over-stimulating the senses, stirring the animal instincts. In other words, this Force without quality in itself takes on the quality of those parts of the organism through which it manifests—it is an ideal force in the region of the intuition, an intellectual force in the mental region, a sensuous force in the emotional region, and a physical force in the physical region. This is the reason why so many of our great souls have given us the divinest art and, at the same time, have led such dissolute lives. They have not so much possessed the force, as been possessed by it, whereby it operated not merely through the medium of their choice, but used their whole nature as a medium for itself. If it were not for the interplay between our functions and the modifications of each by the others, every genius would be wrecked by this primal force. For instance, the modification of the senses by the judgment is a mighty safeguard to genius. Such modifications are more apparent in some geniuses than in others. In Shakespeare, Goethe, Mozart, Beethoven, Wagner, etc., the primal force rent and tore its way through mind, senses and body, with perhaps little opposition. With Dante, Savonarola, Da Vinci, Angelo, Bach and perhaps Immanuel Kant, it was more restraint, modified and balanced by the intermingling and mutual services of the functions. In

Jesus, the Christ, this balance was, I suppose, perfect. To keep the individuality in ascendancy and the personality in subservience, dispensing with neither but maintaining their relative positions safe from inversion, would then give us a human organism in perfect working order. And I am confident that the discrimination between these two is helpful in the understanding of all the phenomena of genius and of many other phenomena. As a suggestion for the immediate use of musical interpreters we may infer that in the rendering of a work of art, the closer we associate ourselves with the individuality of the composer through adherence to those fundamental laws under which the work was produced, the better we interpret him, the individual. If in the rendering we give rein to our own personalities, putting in eccentricities, mannerisms, so-called poetic licenses, taking liberties with rhythm, etc., the further we withdraw from the place where the art work was born—the region of the individual—The Infinite.

THE NATURE OF A WORK OF ART, ITS SCOPE.

Our second heading, leads us to a further study of the Primal Force under the name of Law. We hear in these days a great deal of talk for and against purpose in Art. Careless thinkers understand by this the purpose of the artist in Art. Now, the artist may or may not have a purpose. Whether he does or does not, makes no difference in the fact that there is purpose in Art. In every work of Art inheres a Law, a tremendous, universal Law, which is struggling with ceaseless, intensest energy to reveal itself, to objectify itself, to get from the inside to the outside. Now, this Law is the purpose in Art, whether the artist shares that purpose or not, and whether the observer perceives it or not. It is there just the same, so assuredly that it seems to me we may venture upon a definition of purpose in Art as "The progress of Law to its revelation." It is the steady, irresistible march of the idea, down through the different levels of the organism, out into manifestation. This conception relates every work of art quite clearly to the Infinite from which it is generated, and traces its progress thence to the form and forms under which it seeks reception in human understanding. Now, among the myriad attempts at making a definition of Art is this which at a first glance seems a little less inadequate than others—"Art is an effort of the creature to become a Creator." When I first heard this I felt a lack in it, and thought that lack was supplied when after some meditation I modified it in this wise:—"Art is an effort of the creature to become one with the Creator." After dwelling quite contentedly for some time with this amendment it suddenly dawned upon me that, on the contrary, "Art is an effort of the Creator to become one with the creature." Having gotten thus far it was a matter of a very few moments before the whole magnificent circle of truth stood revealed.—"Art is a mutual effort of the creature and the Creator to become one." In different phrase it is

the Omniscient God seeking to become transcendent—it is the transcendent God seeking to become Omniscient. Now, the process seems to be after this manner: as in the material world Nature abhors a vacuum, rushing to fill it up, so in the spiritual world, the world of sources, spirit abhors a vacuum and rushes in to “make the low places high.” But in neither case can the inrushing take place unless the vacuum first present itself. When that glorious moment arrives in which the human being can receive more than he has yet had, when the vessel expands so that it can contain more than it has yet received, at once the Life, the Energy, the Force, the Spirit rushes in. It is standing, waiting at the door and knocking, waiting to pour itself into any receptacle by which it may travel its destined way out into the world of actuality. After admitting to our minds such a piece of imagery, I do not see how we can avoid the conclusion, not alone that art is universal, but that works of art are universal, and further that no work is a representative, comprehensive work of art which does not upon analysis yield—art. It may be the work of an artist, but it is not a work of art. The old illustration of the drop of sea water which has all the qualities of the ocean may be expanded in this way. The drop is not only the same as the ocean, but take away the limits of the drop and it is the ocean. So a work of art, freed from its limits must be—art, which we have found to be universal.

Now, all the great geniuses have given us, besides their masterpieces, many minor productions full of wondrous power and beauty. Sometimes these slighter works are the out-spoken word of a single idea, sometimes of a group of ideas imaging forth various phases of life; sometimes they make complaint of storm and stress, but offer no solution of life's problems. It is only when a work gives us a whole, then breaks that whole into fragments, and then welds those fragments together again into a whole, that it represents Art—the universal. It takes then three notes to make the full Universal Chord. Therefore I say that no work is a work of art in the full, complete meaning of the term, unless there inhere in it either expressed or suggested, the trinity of universal fundamentals.

This trinity of fundamentals is:

Conception, Destruction, Reconstruction, or
Unity, Multiplicity, Re-Unity.

In evolving a Universe the Great Mind first forms a concept of an external Cosmos, which concept is a unit, a solidarity, as yet unmanifested. This is the fundamental called conception. It then destroys this unity by breaking it up into myriads and myriads of forms which play their part in the external or manifested world. This is the fundamental called Destruction (or Disintegration). Finally the Great Mind recalls these forms which have been separated in manifestation and re-unites them in the original concept—draws them back from the external into the un-manifested. This is the

fundamental called Re-construction. In miniature a work of art shows the same process. First, the idea or concept is born in the soul of the artist as a unit, a solidarity. Second, he cannot express it nor can we receive it until he destroys this unity, breaks it up into forms and symbols, makes it of finer grain, so to speak, so that it may more easily penetrate to its destination, which is of course human receptivity. Now comes the third part of the process, the reconstructive part. In this phase most artists have seldom done more than suggest, indicate and outline, for the reason that even geniuses have scarcely glimpsed, certainly not fully reached, the constructive stage of human evolution. Yet even the feeblest suggestion of the constructive is welcome as redeeming the work from a completely analytical and destructive character; and that all great works do attempt the re-constructive is a magnificent prophecy of the future of Art. Let us take just one illustration of these thoughts, the Pathetique Sonata. This sonata consists of four movements. An Introduction or Grave, an Allegro, an Andante and a Finale. In the Grave or introduction we have a concept, a whole statement of things in their entirety which is most noble, complete and simple, and in which we could rest satisfied had no further note been written. But with the sublime unrest of genius, Beethoven breaks up this unity of concept, disintegrates and destroys it by analysing the peace, repose and completeness of the Grave—its simplicity—into the turmoil, unrest and detail of the Allegro—into complexity. For simplicity always yields complexity upon analysis. The superb success of the movement is due to the artist's perfect appreciation of life as the mass of men know it in the world of action, of life in its destructive aspect, its sorrows, its despair, the whole bitter array of human sufferings,—all that which lies within the swing of the "*Sword* of the Spirit". Dread indeed is the Angel of Destruction whose wings brood over that masterly picture of human woe! In the Andante, where the light dawns, revealing a harbor where the driven soul may anchor for a brief stillness, the artist secures this vision of light and peace, this glimpse into the ideal world, by withdrawing from the world of action, from scenes of striving and disaster, and by becoming passive under the sweet influences of the Infinite. This, however cannot last. It is vouchsafed only as a foretaste, a harbinger of the eternal peace. In a world of action we must construct our repose, our soul's consolation and the triumph of the Spirit in spite of action even by means of action. So in the Finale this brave, undaunted soul, returning from ideality to actuality, enters upon reconstruction, not by turning his back upon the rigors of human life, not by "getting him to a nunnery," but by striking the note of triumphal assurance amid the din of things and acts; by discerning with steady soul, amid the seething mass of ignorance and blunder, those fundamental verities upon which he could reconstruct the

great concept of the introduction. But—just here, in the Finale when the idea is noblest, the attempt colossal, is found the actual weakness of the work. For as before noted, even genius has not yet fully reached that stage of creative work in which order is brought out of chaos. But beyond a doubt the full universal chord of three has been sounded in this sonata, and if the highest note has been struck but feebly, that it has been struck at all is guarantee of another age, another art era when it shall ring out the fullest and freest of them all. These reflections and aspirations lead us directly into our third topic.

GENIUS, A RELATIVE, NOT AN ABSOLUTE SUPERIORITY.

Although we are overwhelmed with the power and splendor of the greatest art works, we have now found that the exacting soul requires still more; that there is still a little more receptivity to be filled. At this point in our thought I wish to suggest rather than to affirm. Now, we have heard that the characteristic of genius is the exercise of consciousness in the higher parts of the human constitution. The exercise of this consciousness is not fully known to the man in his lower phases. In other words, art is more or less unconscious. One reason of this is that the race is young. Averages of all kinds suggest this youthfulness of the race. We are not developed enough, not strong enough to endure the full consciousness of all that takes place in our minds and souls. Such a knowledge at present would break the organism, shatter it to atoms. But, as the race passes from youth into maturity, may it not be that the containing vessels will strengthen and expand, so that they may endure the strain of a higher, rarer, fuller consciousness? From this thought arises a hope that under the expansion of consciousness, in obedience to the ancient dictum, "Man, know thyself", we shall develop a more conscious art, child indeed of the less conscious art of our day, but a glorious advance upon it. That is—there will be *more consciousness*, but not *less unconsciousness*—there will always be the pressure of the Infinite unconscious back of the finite conscious. This is my reading of the Book of the Generations of Art. Nor need we fear the solution of all problems, the decay of mystery, the loss of beings mightier than ourselves to whom we may lift the soul's gaze. For the higher consciousness itself is ever marching on, in its own line of evolution, steadily preserving its priority. And in this glorious belief are involved the following articles of faith:

First :—Genius is a growth ; there is no royal road to it.

Second :—Genius is the normal product of human evolution.

Every genius is such not because he was made one, but because he became one.

Third :—Every human being may become a genius in the long ages of race evolution.

Therefore I leave with you the thought that genius is a degree open to every member of the race. There are no leaps, no sudden happenings, no cataclysms, no isolated cases in universal Nature. In the material world where events seem to be sudden and cataclysmal, it is because the long processes which have led to them have been hidden, silent processes; it is simply that they are the final effects of a long series of concealed causes. The geniuses of history are not arbitrary or sporadic results of either chance or intention. They are simply the advanced members of our race who have attained, yet not fully attained, what we, though later than they in time sequence, shall attain. These things are not provable? Well, the very best things I have met in my life have not been provable, because the best things rise higher than human logic and are bigger than the human brain. My hope is that I shall always be conscious of something too big for proof. A child once made a statement to his parents, which raised doubt and inquiry. No amount of prodding and questioning could make him vary the statement in the smallest particular. When asked to prove it he said, "I know it, but I can't prove it." "Well, but *how* do you know it?" was the final question. The child hesitated a moment, then his face grew radiant, his little body fairly swelled with the force of his conviction, and he replied triumphantly, "I know it with my know!" In appealing to the reader's intuitional capacity somewhat more than to his intellectual powers, I have paid him the highest possible tribute.

It is perhaps a new thought to some that a work of art is not complete until it has been heard or seen or, better, perhaps, experienced, by some human being with eyes to see and ears to hear. No gift is fully and really a gift until it has been received. No matter what the Infinite desires to bestow upon the finite, it is not bestowed until the finite receives it. This truth includes ordinary folk in a soothing and consolatory way. We do not feel ourselves shut out from the charmed circuit which art traverses in its journey from the Infinite, through the artist, out into visibility and audibility, and back again through the receptivity of the art lover, into his subjective being and from thence into the Infinite. The work of the moment for us is to enlarge that receptivity. Of Mozart a good friend once said to me, "To listen to him one must do just what he would to enter the kingdom of heaven; he must become as a little child." How simple the charge, yet how nearly impossible. Again I remind you of the complexity of simplicity. Simplicity is the product of many complexities. We are to *become* as a little child; we are not that to start with; it is a process of becoming—a complex process—with a simple result. This sublime child-likeness will secure us the apprehension of all that is sweetest, purest, truest, greatest in all musical content, perhaps Mozart's content specially, while with our intellects we may

marvel at the perfection of form and forms. The D Major rondo of Mozart which has played its part in the young musical life of most students, is a fine illustration of that perfect balance between content and form which ranks the artist as such. The slight and fragile rondo form could not carry the fullest weight of meaning, the Universal. The fine instinct of the composer left that to be done by the more comprehensive symphonic form and other great forms. This rondo is but an exquisite expression of the single idea of joy, which thrills from the Universal heart through the whole universe of things and creatures, and which we human creatures feel in those delicious moments when, forgetting the gloom, the responsibility, the solemnity of Life, we sing :

“The morning breaks, the breeze is fair.”

A barque is dancing on the stream.”

The little piece tells us of gaiety, cheerfulness, goodwill, confidence ; pure, natural, irresponsible joy. It is a genuine lyric of spring. When we hear it, we feel why it is that flowers bloom, that birds sing, streams flow and breezes blow, that the little hills skip for joy, that young animals leap and frolic, and why it is that youth loves youth.

Applying the test developed in this writing we find in the rondo the single idea, Joy, as concept ; the constructive suggestion is found in the feeling of vigorous, phenomenal happiness which it raises in us ; but the destructive is lacking, the middle note of the chord absent, the harmony incomplete. Therefore, though it is born of genius and betrays its parentage in every bar, we call it, not a work of art, but simply the work of an artist. Beethoven's Sonate Pathetique is complete in attempt, limited in realization. Mozart's rondo is limited in attempt, complete in realization. Contrasted thus they figure forth those alternating phases of effort by which humanity mainly evolves. I say mainly, for once in a while in life as in Art, a great, complete ideal finds great, complete expression.

FLORENCE WYMAN RICHARDSON.

THE SVASTIKA AND OTHER SYMBOLS.

IN these pages no pretense at originality is made, therefore I shall follow Madame Blavatsky's example in quoting the words of Montaigne :

“Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them.” The flowers have been culled from trees of both exoteric and esoteric growth. To the former belong Count Goblet D'Alviella's “Migration of Symbols”, Mrs. H. Murray-Aynsley's “Symbolism of the East and West,” Inman's “Ancient Pagan and Modern Christian Symbols” and Thomas Wilson's “Svastika” while the “Theosophical

Glossary" and the "Secret Doctrine" may be placed in the latter class. Recourse has been had to all these different works, without however exhausting any one topic of the subject; but rather simply pointing out certain lines and facts, which might lead others to search further and deeper.

Now what is a symbol? When we turn to the dictionary for the meaning of the word, we find there the following explanation: "Symbol—The sign or representation of something moral or intellectual by the images or properties of natural things."

S. T. Coleridge says: "A symbol is a sign included in the idea which it represents, *e.g.*, an actual part chosen to represent the whole, or a lower form or species used as the representative of a higher in the same kind."

The "Theosophical Glossary" calls the symbol a recorded parable and a parable a spoken symbol.

We have different kinds of symbols, the spoken, the written and the acted ones. In our everyday life we dwell in the midst of symbolism without being aware of the fact, for what else but an acted symbol is the shake of the hand when we meet a friend or the applause which we accord to the actor or the singer.



Some symbols we find all over the world, while there are others not as widely diffused. Count Goblet D'Alviella says (p. 11, "Migration of Symbols."): "The variety of symbols seems at first to be as boundless as the combinations of the human imagination. It is not uncommon, however, to discover the same symbolical figures amongst races the furthest apart. These coincidences can hardly be explained by chance like the combinations of the kaleidoscope: Except in the case of symbols found amongst peoples who belong to the same race, and who consequently, may have carried away from their common cradle certain elements of their respective symbolism, there are only two possible solutions: either these analogous images have been conceived independently, in virtue of a law of the human mind, or else they have passed from one country to another by a process of borrowing."

When we look into the origin of symbolism, we find that it is largely due to sentiment, religious sentiment especially, and we find it common to many forms of religion. In Inman's "Ancient Pagan and Modern Christian Symbols," p. VIII., we read the following statement: "When we see the same ideas promulgated as divine truth on the ancient banks of the Ganges and the modern shores of the Mediterranean, we are constrained to admit that they have something common in their source. They may be the result of celestial revelation or they may all alike emanate from human ingenuity. As men invent new forms of religion now, there is a presumption that others have done so formerly." In order to come into closer communion with the Divine Being men everywhere chose either natural or artificial objects to represent or remind them


of the Great Unknown One. Carlyle says: "Is not a symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like? Through all there glimmers something of a Divine Idea. Nay, the highest ensign that men ever met and embraced under, the cross itself, had no meaning, save an accidental extrinsic one."

Probably the most widely diffused symbols and most intimately connected with each other are the different representations of the sun, moon and fire. Many people in the West associate sun and fire worship always with the East and Eastern religions, and would be very much surprised if they were told that their own ancestors bowed down before the luminous orb of heaven. However, numerous scientific researches have disclosed to us the fact that sun worship existed at various times in all regions of the globe and amongst races that seemed to have nothing in common in their origin.

Taking it all in all, it may be broadly stated that in Europe, sun, moon and fire symbols are more numerous in northern lands than in southern ones. In the inclement regions of the north, light and warmth would be considered the greatest of blessings.

Sun and moon symbols first appear in Scandinavia on objects which have been classed as belonging to the later stone age. At this period (as far as is hitherto known) they are of two kinds only, *viz.*: the ring cross  for the sun, and the cup-shaped hollow or circle  for the moon; both generally recognized as emblems of warmth and fertilizing power. The former have been found in extraordinary numbers in the so-called bog and grave finds in Norway and Denmark.

The late Kammerherr Dr. Worsaae, Head of the Archæological Department of Denmark, came to the conclusion that the single ring cross was the Sun-god himself and the Svastika and its outcome, the three-armed cross (the triquetra or triskele), another of the principal gods of the Northern Triad, and finally that the stars became emblems of the sun itself or of the large heavenly bodies.

On ornaments belonging to the later Bronze Age we find the wheel cross  considered to be an emblem of the chariot which the sun was supposed to drive through the sky. Now, in many countries of Europe it is no uncommon circumstance to see a wagon wheel on the top of many churches and other buildings, placed there with the object of inducing a stork to build its nest upon it. No doubt the red legs of the bird caused it to be regarded as a fire fowl. It is a welcome guest; it comes with spring and departs before the winter; it is the bringer of warmth and of fine weather; it is supposed to preserve from fire and to bring good luck.

In Asia the wheel is associated with Buddha. He is often

spoken of in Buddhist writings as turning the wheel of the law, or preaching. Some Buddhist wheels are in the form of a stone disc about 10 inches in diameter by one in thickness. Tibetan characters occupy the spaces between the spokes of the wheel, but they are rather worn off; it is clear, however, that the inscription is the well-known formula, "Aum mani padmâ hûm." Sun and moon emblems, as well as the Svastika in the various forms which it assumed, continued to be used abundantly in Denmark and Norway on ornaments and objects in common use during the later Bronze Age and the earlier and middle Iron Ages. A small cruciform tube of terracotta, which was found in the cemetery belonging to the ancient salt mine at Hallstadt in Austria, had the sun symbol engraved on it, a combination of the wheel-cross and the ring-cross with dots between the arms, which figures came from Denmark. On a silver brooch in the Historical Museum at Stockholm, and which is classed as belonging to the later Iron Age, there are marks generally recognised as sun and moon symbols, encircling a Svastika, or emblem of fire. The same kind of ornaments are found in Switzerland and Scandinavia—on toys marked with sun symbols in the Museum at Bergen.

There is a most striking resemblance in form and type between some of the ancient rock sculptures in the North-West of India and those of Ireland and Scotland, as the sun and moon symbols are unmistakably present in them. (Prehistoric cup symbols in Switzerland.)

To the student of esoteric philosophy, however, the circle is more than only a moon symbol, for him it has a deeper meaning, it "represents Kosmos in Eternity, before the re-awakening of still slumbering Energy, the Emanation of the World in later systems. . . . The one circle is divine Unity, from which all proceeds, whither all returns: its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable PRESENCE, and its plane, the Universal Soul, although the two are one. . . . It is on this plane that the manvantaric manifestations begin; for it is in this (SOUL) that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future cosmogony and theogony. The point in the disk denotes the dawn of differentiation." ("S. D.," Vol. I., p. 31.)

Before entering on the study of the Svastika, we will, by way of introduction, consider the different forms of the cross.

Thomas Wilson in his work on the Svastika says (p. 765); "The simple cross made with two sticks or marks belongs to prehistoric times. Its first appearance among men is lost in antiquity."

This statement might cause a shock to those Christians who are under the impression that the cross originated with their religion. The adoption of such symbols as Sun, Stars, Tree, Serpent, Cross,

and many others, is, however, simply a continuation by the early Christians of the old worship of Pagan nations.

"One may theorize as to the origin of the cross, but there is no historical identification of it either in epoch or by country or people. The sign is in itself so simple that it might have originated among any people, however primitive, and in any age, however remote. The meaning given to the earliest cross is equally unknown. Mr. Beal has shown ("Th. Wilson, Swastika," p. 773) that the simple cross occurs as a sign for earth in certain ideographic groups. It was probably intended to indicate the four quarters, North, South, East and West, or it may be, more generally, extension in length and breadth."

"That the cross is used as a sign for 'four' in the Bactro Pali inscriptions is well known (Max Müller's "Chips from a German Workshop," "Vol. II, p. 298)."

Mrs. H. Murray-Aynsley in "Symbolism of the East and West" (p. 69) writes: "It is only within the last few years that the cross has been known to have existed among the prehistoric peoples of North America as well as among some of its present Indian tribes, who use it both as a sun and a weather symbol. The so-called Mound builders of St. Louis, U. S. A., were also familiar with the cross. In a narrow valley near the little town of Tarlton, in Ohio, there is a remarkable earth work in the form of a Greek cross."

"The Blackfoot Indians are in the habit of arranging boulders in the form of a cross. According to them, stones thus arranged symbolise the "Old man in the Sun, who rules the Winds" they mark his resting-places, and the limbs of the cross represent his body and arms. Among the Delawares the rain-makers draw upon the ground a figure of the cross, and cry aloud to the Spirit of the rains. It is, and probably will remain, a mystery to us how and whence the cross reached America. From its presence on the objects found within the mounds of St. Louis, the presumption is that this symbol was used by prehistoric races, of whom we have absolutely no knowledge, except from their primitive monuments and relics."

"The Spaniards, when they went to South America, found the cross in some of the heathen temples there. In Mexico they are said to have been much struck by the stone crosses, which they found on the coast and in the interior of the country, and which were considered objects of veneration and of worship. To the Mexicans the cross was a symbol of rain and of the fertilizing elements or rather of the four winds, the bearer of rain. It would appear that the cross had also another signification for them, since near the spot where the city of Vera Cruz was afterwards built, there was a marble cross, surmounted by a golden crown. In reply to the enquiries of the Spanish ecclesiastics the natives said that, "one more glorious than the sun had died upon the Cross."

"The cross was considered a rain symbol by the Mexicans, and

their name for it, Tomaquahuitl, or the tree of life, would seem to combine the two ideas of fertility conferred by the possession of the tau or cross, and salvation through the cross or tree of life." These are pre-Christian ideas.

Everything concerning the origin of the cross is in the realm of speculation. But a differentiation grew up in early times among nations by which certain forms of the cross have been known under certain names and with specific significations. Some of these, such as the Maltese Cross, are historic and can be well identified. The principal forms of the cross, known as symbols or ornaments, can be reduced to a few classes, though when combined with heraldry its use extends to 385 varieties.

The Latin Cross is found on coins, medals and ornaments anterior to the Christian era. It was on this cross that Christ is said to have been crucified, and thus it became accepted as the Christian cross.

The Greek Cross with arms of equal length crossing at right angles, is found on Assyrian and Persian monuments and tablets, on Greek coins and statues.

The St. Andrew's Cross is the same as the Greek Cross, but turned to stand on two legs.

The Crux ansata, Egyptian Cross or Key of Life, according to Egyptian mythology, was Ankh, the emblem of Ka, the spiritual double of man. It was also said to indicate a union of Osiris and Isis, and was regarded as a symbol of the generative principle of nature.

The Tau, so called from its resemblance to the Greek letter of that name, is of uncertain, though ancient, origin. In Scandinavian mythology it passed under the name of Thor's Hammer, being therein confounded with the Svastika. It was also called St. Anthony's Cross, from the Egyptian hermit of that name, and was always coloured blue.

According to Mrs. Murray-Aynsley ("Symbolism of the East and West," p. 63) the Tau is a very wide-spread symbol. Medicine-men of Queen Charlotte Isles wear it on their foreheads. The ancients of these islands used to mark the captives who were to be saved with the tau or cross. It was numerous in the ancient city of Palenque in Central America. It also figured on the board head-dresses of the snake-dancers among the Moquis of Arizona.

The Tau was considered as the symbol of life. It was presented by the gods to the Egyptian king at his coronation and may have been intended to signify the bestowal on him by the gods of a typical key of the waters of the Nile, *i.e.*, that it was a token of supreme power; thus it would, not unnaturally, be regarded as a sign of life, for without it the land could not yield its increase. In like manner the tau or cross may have come to be worshipped as

the symbol of light and generation, or feared as an image of decay and death.

The Latin, Greek and Tau crosses are represented in Egyptian hieroglyphics by a hammer or mallet, giving the idea of crushing, pounding or striking, and so an instrument of justice, an avenger of wrong, hence standing for Horus and other gods. Similar symbolic meanings have been given to these crosses in ancient classic countries of the Orient.

Thor's Hammer is regarded as a symbol or instrument of possession, therefore when a bride in Scandinavia entered her new home one of Thor's Hammers was thrown into her lap, and it is still the custom there when a man buys a piece of land, he takes possession of it by throwing a hammer upon it. By the tap of his hammer the auctioneer confers possession to the highest bidder. The hammer is the symbol of authority in the Masonic ritual.

Another variety of the cross appeared about the second century, composed of the union of St. Andrew's Cross and the letter P, being the first two letters of the Greek word for CHRISTOS. This passed as the monogram of Christ.

The Maltese Cross is of mediæval origin.

Higgins in his "Anacalypsis" says, concerning the origin of the cross, that the official name of the Government of Tibet, Lama, comes from the ancient Tibetan word for the cross.

In occultism the cross within the circle "becomes the Mundane Cross. Humanity has reached its Third Root-Race;" it is the sign for the origin of human Life. When the circumference disappears and leaves only the cross, it is a sign that the fall of man into matter is accomplished, and the Fourth Race begins. The cross within a circle symbolizes pure Pantheism; when the cross is left unincircled, it becomes phallic. The Tau was also the glyph of the Third Root-Race to the day of its symbolical Fall—*i.e.*, when the separation of sexes by natural evolution took place.






Of the many forms derived from the cross the Svastika is considered as the most ancient. Despite the theories and speculations of students, its origin is unknown. It began before history and is properly classed as prehistoric.



The Svastika is also called the Jaina cross or gammadion because it has the shape of a cross whose extremities are bent at right angles, as if to form four gammas joined together at the base. The arms may be bent to the right or to the left.



Prof. Max Müller calls the symbol bent to the right the true Svastika, that bent to the left he denominates Suavastika. Wilson has been unable to find except in Burnouf, any justification for a difference of names. Max Müller however writes (Ilios p. 348): "A remark of

yours (Schliemann, "Troy" p. 38) that the Svastika resembles a wheel in motion, the direction of the motion being indicated by the crampons, contains a useful hint, which has been confirmed by some important observations of Mr. Thomas, the distinguished Oriental numismatist, who has called attention to the fact that in the long list of the 24 Jaina Tirthankaras the sun is absent; but that while the 8th Tirthankara has the sign of the half-moon, the 7th Tirthankara is marked with the Svastika, *i.e.*, the sun. Here then we have clear indications that the Svastika, with the hands pointing in the right direction, was originally a symbol of the sun; perhaps of the vernal sun as opposed to the autumnal Sun, the Suavastika, and, therefore, a natural symbol of light, life, health and wealth."

The Svastika is called a cross "pattee" when the bent parts end in a point so as to form a sort of foot , and a cross with hooks when the arms after having been bent a first time are again twisted either inwards or outwards thus  . Prof. Goodyear gives the title of "Meander" to that form which bends two or more times inwards . Lastly it takes the name of Triskelion when the arms are rounded off whilst curving backwards .

The Svastika is sometimes represented with dots or points in the corners of the intersections  and occasionally the bent arms are left off  To this form Fmigradzki gives the name of "Croix Swasticale." Some Svastikas have three dots placed equidistant around each of the four ends.

With the exception of the solar disk and the Greek cross few symbolical marks seem so widely distributed as the Svastika, as it spread itself practically over the world, largely if not entirely, in prehistoric times, though its use in some countries has continued until now.

Some have held it to be an emblem of the sun, as said before, yet there are also indications to show that in other parts of the world the same or a similar emblem was used to indicate the earth, while others, again, held that the arms of the cross represent two pieces of wood and are typical of fire, which, as first produced by primitive peoples, resulted from two crooked sticks being laid across each other, and a hole drilled through both. In this a pointed stick was then inserted and rapidly twirled by the hands till all were ignited at the point of contact. At the present day the sacred fire in the Hindu temples is said to be kindled in this manner. Tyler in his "Early History of Mankind" mentions that the Eskimo kindle

a new fire by a similar process, they, however, most probably, see nothing sacred in the performance.

The Svastika has been found in nearly every country of Europe. It has been supposed by some that the Trinacria or three-legged man in the coat of arms in Sicily, and the Manx-Man, are but forms of the Svastika as a sun and fire symbol which in process of time has lost one of its arms. This same type became in Scandinavia what is there styled the Triskele. A warrior with four Svastikas was taken from a fragment of pottery found in what is believed to be a pre-Etruscan cemetery at Bologna in Italy. In fig. 12 the Svastika is surmounted by half moons in various positions; it is a copy of a Mosaic fragment found at Gubbio in Italy.

On comparing the results of the bog and grave finds in Norway, Sweden and Denmark, it would seem that the Svastika is most rare in Sweden and most common in Norway and that the sun and fire symbols became disused in Denmark and Sweden about the twelfth century, that is to say, not long after the introduction of Christianity there; whereas in Norway they still continue in use down to our own times, though their signification is probably unknown to the present generation.

There are several figures possibly related to the Svastika which have been found in almost every part of the globe and though the relation may seem slight and at first sight difficult to trace, yet it will appear more and more intimate as the examination is pursued through its ramifications.

The Svastika has been called by many different names in different countries, though all countries have in later years accepted the ancient Sanskrit name of Svastika and this name is recommended as the most definite and certain, being now the most general and, indeed, almost universal.

The definition and etymology of the word is thus given in Littré's French Dictionary: "Svastika, a mystic figure used by several East Indian sects." It was equally well known to the Brahmans as to the Buddhists. Most of the rock inscriptions in the Buddhist caverns in the West of India are preceded or followed by the holy sign of the Svastika. It was seen on the vases and pottery of Rhodes and Etruria. The word signifies happiness, pleasure, good luck. It is composed of "Sri," good, and "asti," being, good being; with the suffix "ka."

The *sign* of the Svastika must have existed long before the *name* was given to it. It must have been in existence long before the Buddhist religion or the Sanskrit language.

In Great Britain the common name given to the Svastika from Anglo-Saxon times by those who apparently had no knowledge whence it came, or that it came from any other than their own country, was Tylfot, said to have been derived from the Anglo-Saxon, *fower fot*, meaning four-footed, or many footed,

A number of theories have been presented concerning the symbolism of the Svastika, its relation to ancient deities and its representation of certain qualities. In the estimation of certain writers it has been respectively the emblem of Fens, of Baal, of the sun, of the sun-god, of the sun-chariot of Agni the fire-god, of Indra the rain-god, of the sky, the sky-god, and, finally the deity of all deities, the great God, the Maker and Ruler of the Universe. It has also been said to symbolize light or the god of light, of the forked lightning and of water. It is believed by some to have been the oldest Aryan symbol. In the estimation of others it represents Brahmâ, Vishnu and S'iva ; Creator, Preserver and Destroyer. It appears in the footprints of Buddha, engraved upon the solid rock on the mountains of India. It stood for the Jupiter Tonans and Pluvius of the Latins and the Thor of the Scandinavians. In the latter case it has been considered, erroneously however, as a variety of the "Thor hammer."

The claims of these theorists are somewhat clouded in obscurity and lost in the antiquity of the subject. What seems to have been at all times an attribute of the Svastika is its character as a charm or amulet, as a sign of benediction, blessing, long life, good fortune, good luck. This character has continued into modern times and while the Svastika is recognized as a holy and sacred symbol by at least one Buddhistic religious sect, it is still used by the common people of India, China and Japan as a sign of long life, good wishes and good fortune.

Fmigrodzki, commenting on the frequency of the Svastika on the objects found by Dr. Schliemann at Hissarlik, gives it as his opinion that these representations of the Svastika have relation to a human cult indicating a Supreme Being filled with goodness toward man. The sun, stars, etc., indicate him as a god of light. This, in connection with the idol of Venus, with its triangular shield engraved with a Svastika and the growing trees and palms, with their increasing and multiplying branches and leaves, represent to him the idea of fecundity, multiplication, increase, and hence the God of life as well as of light. The Svastika sign on funeral vases indicates to him a belief in a divine spirit in man which lives after death, and hence he concludes that the peoples of Hissarlik, in the "Burnt City" (the 3rd of Schliemann), adored a Supreme Being, the God of light and of life and believed in the immortality of the soul.

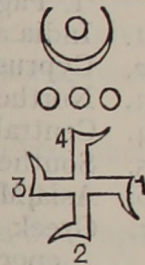
R. P. Greg says:—* "Originally it (the Savastika) would appear to have been an early Aryan atmospheric device or symbol indicative of both rain and lightning, phenomena appertaining to the Indra subsequently or collaterally developing, possibly, into the Svastika, or sacred fire churn in India, and at a still later period

* ("Archæologia" XLVII., pt., 1., p. 159).

in Greece, adopted rather as a solar symbol, or converted about B.C. 650 into the meander or key pattern."

Mr. Virchand R. Gandhi, a delegate to the World's Parliament of Religions at Chicago in 1893, gave Mr. Thomas Wilson the following information relative to the Svastika in India, and especially among the Jains (Tho. Wilson "The Svastika," p. 803): "The Svastika is misinterpreted by so-called western expounders of our ancient Jain philosophy. The original idea was very high, but later on some persons thought the cross represented only the combination of the male and female principles. While we are on the physical plane, and our propensities on the material plane, we think it necessary to unite these (sexual) principles for our spiritual growth. On the higher planes the soul is sexless, and those who wish to rise higher than the physical plane must eliminate the idea of sex."

"I explain the Jain Svastika as follows:—The horizontal and vertical lines crossing each other at right angles form the Greek cross. They represent spirit and matter. We add four other lines by bending to the right each arm of the cross, then three circles above this cross and a crescent, and a circle within the crescent above the three circles. The idea thus symbolised is that there are four grades of existence of souls in the material universe. The first is the lowest state, archaic or protoplasmic life. The soul evolves from that state to the next—the earth with its plant and animal life. Then follows the third stage—the human; then the fourth stage—the celestial. The word 'celestial' is here held to mean life in other worlds than our own. All these gradations are combinations of matter and soul on different scales. The spiritual plane is that in which the soul is entirely freed from the bonds of matter. In order to reach that plane, we must strive to possess the three jewels (represented by these circles) right belief, right knowledge, right conduct. When a person has these, he will certainly go higher until he reaches the state of liberation, which is represented by the crescent. The crescent has the form of the rising moon and is always growing larger. The circle in the crescent represents the omniscient state of the soul when it has attained full consciousness, is liberated, and lives apart from matter."



"We, Jains, make the Svastika sign when we enter our temple of worship. This sign reminds us of the great principles represented by the three jewels and by which we are to reach the ultimate good. Those symbols intensify our thoughts and make them more permanent."

According to Mr. Gandhi the Jains make the sign of the Svastika as frequently and as deftly as the Roman Catholics make the sign of the cross. It is not confined to the temple, nor to the priest or monks. Whenever or wherever a benediction or blessing is given, the Svastika is used.

The solar significance of this symbol is proven by the Hindu coins of the Jains. It is an equivalent of the lotus, of the solar diagram, of the rosette, of the spiral scroll and of the triangle. It appears with the solar deer, with the solar antelope, with the symbolic fish, with the ibex, the solar sphinx, the solar lion, the solar ram and the solar horse. Its most emphatic and constant association is with the solar bird.

Max Müller, Count Goblet d'Alviella, S. Beal, Percy Gardner, Ludwig Müller and Edward Thomas are all agreed in their theory that the Svastika was the symbol of the sun or of some sun god.

To demonstrate the wide spread of the Svastika both in time and in space, the Polish scholar, Michael Fmigrodzki, had prepared a chart which was exhibited in the Women's Building at the Chicago World's Fair. It was divided into two chief groups: Prehistoric or Pagan, and Christian; which were subdivided into 13 smaller groups.

- | | |
|---|--|
| <p>I. Pagan or Prehistoric.</p> <ol style="list-style-type: none"> 1. India and Bactria. 2. Cyprus, Rhodes. 3. Northern Europe. 4. Central Europe. 5. Southern Europe. 6. Asia]Minor. 7. Greek and Roman epoch, Numismatics. | <p>II. Christian.</p> <ol style="list-style-type: none"> 8. Gaul, Numismatics. 9. Byzantine. 10. Merovingian and Carlovin- [gian, 11. Germany. 12. Poland and Sweden. 13. Great Britain. |
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(To be concluded.)

CAROLINE KOFEL.

"TELEPATHY? BETWEEN A HUMAN BEING AND A DOG."

IF any proof were needed of the wide-spread interest at present felt in the West regarding things psychic, it is at once found in the readiness on the part of the press to accept "copy" dealing with this subject. Instances of telepathy, apparitions, clairvoyance and hauntings are constantly to be found in magazines and newspapers. Moreover, they are often even unaccompanied by an editorial witticism at the expense of the people who take an interest in such extravagances. The psychic novel also has come to stay. It no longer deals only with impossible adepts gifted with unheard-of powers and living lives of luxury in the bowels of the earth. The man in the street now demands something more reasonable and—shall we say it?—more probable. The demand creates the supply and, in consequence, we have recently had the pleasure of welcoming in England two or three novels giving a more or less satisfactory presentment of reincarnation and its necessary complement, the law of karma.

A recent instance of this curiosity concerning the lower psychism takes the form of a correspondence in the *Times* under the above sensational heading. The correspondence is worthy of notice not only as an illustration of the wide-spread interest already alluded

to, but also as an example of the way in which the western mind approaches such phenomena.

It must be remembered that, generally speaking, belief in the so-called "supernatural" has been lost in the West and that the very possibility of telepathy—that is, communication from one mind to another by other than physical methods— is by no means generally accepted. In the present instance we have a mind, evidently hitherto unacquainted with psychic phenomena, brought face to face with a startling example. It cannot accept the time-worn explanation of coincidence and seeks to know the experience of others through the medium of the daily press. Receiving assurances that other persons have also met with similar occurrences this mind proceeds to assimilate the new experience and to compare it with its present stock of knowledge, and it is this latter process which we may find it of interest to follow.

The correspondence was started by a letter from Mr. Rider Haggard, the well-known and successful novelist, in which he gives the following account of the curious occurrence that had just happened to him. His letter is dated the 16th of July.*

"On the night of Saturday, July the 9th, I went to bed about 12-30, and suffered from what I took to be a nightmare. I was awaked by my wife's voice calling to me from her own bed upon the other side of the room. As I awoke, the nightmare itself, which had been long and vivid, faded from my brain. All I could remember of it was a sense of awful oppression and of desperate and terrified struggling for life, such as the act of drowning would probably involve. But between the time that I heard my wife's voice and the time that my consciousness answered to it, or so it seemed to me, I had another dream. I dreamed that a black retriever dog, a most amiable and intelligent beast named Bob, which was the property of my eldest daughter, was lying on its side among brushwood, or rough growth of some sort, by water. My own personality in some mysterious way seemed to me to be arising from the body of the dog, which I knew quite surely to be Bob and no other, so much so that my head was against its head, which was lifted up at an unnatural angle. In my vision the dog was trying to speak to me in words, and, failing, transmitted to my mind in an undefined fashion the knowledge that it was dying. Then everything vanished, and I awoke to hear my wife asking me why on earth I was making those horrible and weird noises. I replied that I had had a nightmare about a fearful struggle and that I had dreamed that old Bob was in a dreadful way and was trying to talk to me and to tell me about it. Finally, seeing that it was still quite dark, I asked what the time was. She said she did not know, and shortly afterwards I went to sleep again and was disturbed no more.

* As Mr. Haggard's story is destined to be presented in future works on psychical phenomena, it is given place here despite its having had great newspaper publicity. [Ed., "Theosophist."]

"On the Sunday morning Mrs. Rider Haggard told the tale at breakfast, and I repeated my story in a few words. This I need not do here, as the annexed statements set out what occurred quite clearly.

"Thinking that the whole was nothing more than a disagreeable dream, I made no enquiries about the dog and never learned even that it was missing until that Sunday night, when my little girl, who is in the habit of feeding it, told me so. At breakfast time, I may add, nobody knew that it was gone, as it had been seen late on the previous evening. Then I remembered my dream, and the following day enquiries were set on foot.

"To be brief, on the morning of Thursday the 14th my servant, Charles Bedingfield, and I, discovered the body of the dog floating in the Waveney against a weir about a mile and a quarter away. The two certificates of the veterinary surgeon, Mr. Mullane, are enclosed herewith. They sufficiently describe the condition."

Appended to this letter are certificates from Mrs. Rider Haggard and others corroborating the statements regarding the dream and the fact of its being related at the family breakfast table next morning. There are also two certificates from Mr. Mullane, M. R. C. V. S., giving a description of the injuries found on the unfortunate dog and of the probable manner in which they had been received. These certificates together with the statements of the two platelayers, Arterton and Algar, form the usual "evidence" required by the Society for psychical research in their investigations into similar phenomena.

It should be particularly noticed that the dream took place before either Mr. Rider Haggard or any member of his family knew the dog was missing, still less that it was dead. Consequently the frequent objection to a dream of this nature, *viz.*, that it would be caused simply by the percipient's speculations as to the fate of the dog, appears to be quite untenable in this instance.

We must now turn to the fate of the dog Bob—the cause of and perhaps the prime mover in Mr. Rider Haggard's uncanny experience.

"On Friday, the 15th, I was going in to Bungay to offer a reward for the discovery of the persons who were supposed to have destroyed the dog in the fashion suggested in Mr. Mullane's first certificate, when at the level crossing on the Bungay road I was hailed by two platelayers, who are named respectively George Arterton and Harry Algar. These men informed me that the dog had been killed by a train, and took me on a trolley down to a certain open-work bridge which crosses the water between Ditchingham and Bungay, where they showed me evidences of its death. This is the sum of their evidence:—

"It appears that about 7 o'clock upon the Monday morning, very shortly after the first train had passed, in the course of his duties Harry Algar was on the bridge, where he found a dog's collar torn

off and broken by the engine (since produced and positively identified as that worn by Bob), coagulated blood, and bits of flesh, of which remnants he cleaned the rails. On search also I personally found portions of black hair from the coat of a dog. On the Monday afternoon, and subsequently, his mate saw the body of the dog floating in the water beneath the bridge, whence it drifted down to the weir, it having risen with the natural expansion of gases, such as, in this hot weather, might be expected to occur within about 40 hours of death. It would seem that the animal must have been killed by an excursion train that left Ditchingham at 10-25 on Saturday night. No trains run on Sunday, and it is practically certain that it cannot have been killed on the Monday morning, for then the blood would have been still fluid. Also men who were working around when the 6-30 train passed must have seen the dog on the line (they were questioned by Algar at the time and had seen nothing), and the engine-driver in broad daylight would also have witnessed and made a report of the accident, of which in a dark night he would probably know nothing. Further, if it was living, the dog would almost certainly have come home during Sunday, and its body would not have risen so quickly from the bottom of the river, or presented the appearance it did on Thursday morning. From traces left upon the piers of the bridge it appears that the animal was knocked or carried along some yards by the train and fell into the brink of the water where reeds grew. Here, if it were still living,—and although the veterinary thinks that death was practically instantaneous, its life may perhaps have lingered for a few minutes—it must have suffocated and sunk, undergoing, I imagine, much the same sensations as I did in my dream, and in very similar surroundings to those that I saw therein—namely, amongst a scrubby growth at the edge of water."

In his letter Mr. Rider Haggard remarks: "in a judicial and a private capacity I have been accustomed all my life to the investigation of evidence," and the careful manner in which he weighs the probabilities of the case constrains one to accept the conclusion at which he arrives as to the death of the dog. In a second letter to the *Times*, dated August 1st, he writes:—

"I am satisfied that the dog was destroyed about 10-27 on the night of July 9. It had, I think, been rabbit-hunting or following some other canine attraction, and, being hot and tired, lay down upon a sleeper of the open bridge above the cool water, and resting its head upon its paws, placed them on the rail, thus lifting them a few inches above the ground. This was its invariable custom when a turf edging or anything of the sort was available. Thus it went to sleep. But whether asleep or awake the blow which it received from the wheel-guard of the engine must, I presume, if it did not cause instant death, at any rate have utterly destroyed its mind-powers, unless dogs can think with some portion of their organism

other than the brain, of which, in this instance, the case was utterly smashed. The point is important since it narrows the issue by showing that no telepathic impressions could have been produced by the dog, as the dog was, in life. If at all, then, they must have been produced by a dog at all intents and purposes dead, that is, if the complete shattering of the skull produces death."

As far as it is humanly possible to know, then, the dog was killed some few hours before the dream occurred and under circumstances which were re-produced in the dream. Three impressions received by Mr. Rider Haggard on the night in question, *viz.*, that the dog was dying, that it was lying among brushwood or rough growth of some sort and that it was near water, upon investigation turn out to have been actually the case. Surely, as Mr. Rider Haggard himself expresses it, the long arm of coincidence would be strained to dislocation in any endeavour to make it account for the remarkable agreement of the dream with the ascertained facts of the case!

Coincidence being ruled out of court it remains to seek for some other explanation of the means by which veridical information can be obtained by a sleeper. Mr. Rider Haggard's first letter in the *Times* was quickly followed by others. None of them, however, throw very much light upon this question and it is to the suggestions made to Mr. Rider Haggard as affording an explanation of the case that we will now turn our attention. These suggestions have been summarised and commented upon by him in the latter part of his second letter and the subject is so interesting as to require quotation in full:—

"It has been suggested to me, publicly and privately:—

(1) That my own spirit or sub-consciousness travelled to the place and saw these things happen. All I can say in answer to this is that at the time of the accident I must have been engaged upon, or have just ceased from, my work, and I fail to see why in these conditions my sub-consciousness should have been with a dog of which I was not thinking. Or is it implied that the sub-consciousness of man pervades all space and, though its owner knows it not, is cognisant of everything that takes place everywhere?

"(2) That the telepathic information, considerably delayed in transmission, came from the brain of a human being who witnessed the death of the dog.

"My answer is that no human being would have been wandering about on a dark night in a place so dangerous as an open timber-work railway bridge over a river. I am convinced that the only creature which can have seen the dog's death was another smaller dog which may or may not have been with it at the time.

"(3) That this is an instance of deferred telepathy, the communication coming from the dog and acting upon my mind hours afterwards in my sleep.

"Well, if an animal with a crushed head can send a telepathic message and delay its delivery, or if that message could ultimately fulfil its mission, with a vigour so astounding as actually to place me in the position of a dog that must have been practically dead almost before it knew that it was struck; as to cause me to utter the sounds of an animal in distress; to suffer and die as it would have suffered and died had sense been left to it, and, in hallucination or reality to occupy that animal's body from which my personality seemed to rise; if all these things can happen, then perhaps we have here an instance of deferred telepathy. If so it is one that will make many people glad that in most cases such telepathy remains permanently deferred.

"(4) That my own clairvoyance was the cause.

"But can a person be clairvoyant whilst engaged in his normal occupations, or retrospectively clairvoyant whilst asleep? And if so, should not the clairvoyant vision have been more accurate? Should it not, for instance, have shown the wounds of the animal?

"(5) That the dog's astral shape visited me.

"I cannot comment upon this solution, for frankly I do not understand what an astral shape may be. Is it, perhaps, identical with the Ka, or double, of the old Egyptians?

"To my mind, if not certain, simpler and more likely than any of these, although it does, perhaps, involve a revolution in the previous convictions of most of us, is that key to the mystery which I have already suggested—namely, that this curious happening 'must have been due to some non-bodily but surviving part of the life or of the spirit of the dog,' if indeed it was not due to what under all the circumstances would have been almost as wonderful, a mere rawboned coincidence.

"It is assumed by all the religions that the most degraded human being is possessed of an immaterial part called a spirit. I am, however, sure that poor Bob, notwithstanding that weakness for the unlawful rabbit which I imagine brought him to his end, was in various essentials superior to many human beings. Why, then, should he not have a spirit also, and why should not that spirit as it departed hence have reproduced in my consciousness, with which in life he was so familiar, the dramatic circumstances of his end, or as much of them as he considered necessary and important? I do not say that this was so; I only say that I can see no overpowering religious or practical reason to the contrary. What is there to show that man has reached finality in his knowledge of such wonders? Surely the daily-increasing store of science indicates that revelation is progressive and continuous. May we not still have much to learn as to the fundamental oneness of animal life, or, indeed, of all life? A flame set in a vase of pure glass shows brightly; in a vase of porcelain, dimly; in a vase of rough clay, not at all, or only through its cracks and imperfections.

Yet the flame may be identical—of the same heat, light, power, and size; it is but the surrounding material that varies, or, in the case which I strive to illustrate, the gross or less gross physical body of the particular creature whereby that flame—*i. e.*, the animating and inspiring principle which comes we know not whence and goes we know not whither—happens to be enclosed.

In short, however the communication is effected, whether by telepathy or otherwise, may not our ears, now as in the days of Job, be still opened and their 'instruction' sealed 'in a dream, in a vision of the night, when deep sleep falleth upon men?' What would be more calculated to withdraw man from certain of his cruel and unkind 'purposes' and to 'hide pride' from him than the knowledge that those creatures which he talks of as the lower animals are, after all, his kith and kin; that, as the matter is put in that extraordinary passage in Chapter 3 of Ecclesiastes (it should be studied in the Revised Version, on account of the important difference of the rendering of verse 21), he 'hath no pre-eminence above the beasts'? If he could be sure of this, would he not, perhaps, treat them with more brotherly love and consideration than he does, in many ways?

"I have only to add that I have received a considerable number of letters which, except upon the supposition that their authors are writing what they know to be untrue—one which I cannot accept—seem to prove almost beyond question that telepathic intercourse does exist between man and dogs, horses, cats, and even birds. None of these experiences, however, are quite identical with my own, and some of them, though not all, may possibly be accounted for by the transmission of the occurring facts from one human intelligence to another."

Before passing on to a discussion of the case we may notice two of the letters which appeared in the *Times* after Mr. Rider Haggard's original report. They come from the pen of a (Mr.?) J. B. Wallis and afford an example of a common attitude towards psychical research. *Ex uno disce omnes.* In the first of the two letters a "rational explanation" of the dream is at once found. It is so obvious that it must put an end to all perplexity. It is explained that Mr. Rider Haggard, troubled by the loss of his favourite dog must have been frequently speculating over its probable violent death and that his dream was nothing more than the automatic repetition of these speculations or, as Mr. Wallis phrases it, "the natural and necessary outcome of a long and intricate series of psychic activities." This is, of course, our old friend "unconscious cerebration" in another garb. Unfortunately, however, for the theory and for Mr. Wallis' accuracy, Mr. Rider Haggard distinctly states in his original letter that even at breakfast time on the morning after the dream neither he nor any member of his family had any idea that the dog was missing. There had been and could have

been no frequent speculation! How then could they have caused the dream?

Mr. Wallis, however, is in no way daunted when this is pointed out to him: he returns to the charge with another letter in which he considers, without giving any reasons therefor, that "Mr. Rider Haggard very properly rejects the absurd theories of (1) subliminal excursion" and the rest. He then advances another explanation of his own to which we hesitate to apply an adjective:—

"It may well be that Mr. Haggard was often thinking of his canine friend half unconsciously, sometimes, perhaps, just as memories of those to whom we are attached flit across the minds of us all scores of times daily. Mr. Haggard is a novelist—as we all know, to our delight—with imagination more than ordinarily alert; and his dream may have resulted from the mingling during sleep of his waking thoughts about the dog with the elaboration of some intricate plot for a story with which every one is shortly to be enthralled."

In seeking to account for the manner in which the veridical information of Bob's death reached the brain of Mr. Rider Haggard we are not, fortunately, obliged to draw our conclusions from this instance alone. Telepathy or thought transference has received a considerable amount of study in recent years at the hands of capable and enthusiastic investigators and has been dealt with, as far as the nature of the subject permitted, in a scientific manner. For instance, the Society for Psychical Research, during the 22 years of its existence, is estimated to have had before it for consideration no less than thirteen or fourteen thousand experiments and cases, representing the labours of forty different investigators. In the Proceedings of this Society as well as in the works of Myers, Gurney and Podmore—three of its most active members—are to be found a mass of data upon this subject. From these we will select a few cases which seem to throw some light upon that now under consideration. This Society has, of course, long since vouched for the reality of telepathy. The limitations under which its investigators have worked should, however, be borne in mind. The results arrived at have not been attained by the use of astral or higher faculties nor do the possibilities of lucidity in trance, whether hypnotic or otherwise, appear to have been made use of. The research has, in fact, been "scientific" and was subject to the limitations of science; but we shall find that more than one difficulty can be solved by a reference to theosophical literature.

There is one particular in which Mr. Rider Haggard's case is singularly free from intricacy. Only when the possibility of the active transference of thoughts from one human brain to another is fully realised does the difficulty of distinguishing from which particular mind a message may have emanated become apparent. And when it

is found that physical propinquity or remoteness has little or no effect upon the transference of thought this difficulty is increased a hundred-fold. It is as though the world were filled with innumerable sets of instruments for wireless telegraphy perpetually engaged in simultaneously radiating into space their conflicting messages. When a receiver succeeds in distinguishing a coherent sentence from the midst of the babel of vibrations how is he to satisfy himself as to its origin? Does the message come from friend or foe? Is there any principle of synchronism between brain and brain, similar to that now so eagerly sought for in the perfection of wireless telegraphy, which would be a clue to the finding of the sender?

When endeavouring to account for the origin of a telepathic impress it is apparent that the first task is to ascertain how many minds were cognisant, at the time the impress was received, of the item of information conveyed. Each of these minds might have been the active transmitter of the message and must be taken into consideration when unravelling the case. In Bob's case, however, this complexity does not appear to exist. Mr. Rider Haggard's account shows not only that it is improbable that anyone knew, at the time of his nocturnal experience, of the injuries inflicted on the dog, but that, on the other hand, there is good reason to believe that no person could have been aware of them. The presence of another dog upon the scene appears too hypothetical to be taken into consideration. We may, then, with Mr. Rider Haggard, dismiss the second explanation suggested to him as being unsupported by any evidence. The ruling out of this contingency very considerably limits the possibilities of the case; for the only factors remaining for our consideration are the probable part played by the dog and the percipient of the dream. We will discuss the canine possibilities first.

C. STUART-PRINCE.

(To be concluded.)

THE SUPPORT OF OUR AGED WORKERS.

THE subject embodied in the above title is one which has naturally thrust itself upon me during the past ten or a dozen years, and which has now become acute by reason of the disablement of Mr. T. V. Charlu, Treasurer of the Society and Business Manager of the *Theosophist*. Here is a man who gave up his Government appointment in the year 1883 to join the executive staff, and now, after twenty years of constant service, has been prostrated by a paralytic stroke, with but small prospect of being again able to resume duty. When he came to us he had no property to speak of, and the salary he has received throughout has been so small as to have made it

impossible for him to lay by enough to meet such an emergency as the present. The question is, what are we going to do for him, and this opens out the whole question as to what the Society ought to do for its members who have given their best help to carry on the movement without thought of present profit or future help. Beginning with the Headquarters at Adyar, and going through all our sectional centres we find men and women, our colleagues, who are cheerfully carrying the burden of work which, by rights, ought to be distributed among many; for no one of us has less responsibility for the success of the Society than the rest. Many of us are working without one penny of salary, and some without even getting free board: such have other sources of maintenance. In their case, their incomes presumably continuing, there is not the same necessity for planning for their support in old age or when disabled. With all the others the case is different, and the demand on us to see that they are not left to starve or to go to the Poorhouse, is imperative. Since Mr. Charlu fell sick, I have paid him Rs. 100 out of my own pocket, and Rs. 60 for two months' salary as Treasurer, but what is this beggarly £10 or \$50 towards the support of a family? I can go no further, for, as everybody knows, my private income is very small, and there is no Compassionate Pension Fund of the Society on which to draw in cases of necessity. The Indian employés at our several Indian executive centres would, if in Government service, not only be drawing more than they do from us, but also be working towards a Retiring Pension on the basis of half-pay.

I confess that I do not see a way out of our difficulty as things are at present. I have devoted many anxious hours of thought to it, but light does not seem to come. The sensible plan is, then, to lay the matter before the Society with the help of the General Secretaries, who control sectional publications, and my editorial colleagues who have full discretion as to our non-official magazines.

Various mutual benefit schemes are worked by such bodies as the Freemasons, Sons of Temperance and the Odd-fellows, and there are numberless societies and funds of this character among the outside public; then the Life Insurance societies issue capital Endowment, Tontine, Annuity and other policies of sorts, all planned to accumulate a person's savings during a fixed number of years, and at the end of that time pay him or her a specified lump sum or an annuity. Then, among the employés of the great Railway and Steamship companies, there is a system of stoppages out of the monthly wage which are repaid in due course of time with accumulated interest, after deducting the costs of administration. Still another plan is to get as many individuals as possible to enter into a compact by which they bind themselves to pay to a chosen Treasurer a certain sum—a dollar, a sovereign, a half-sovereign, a rupee, a shilling or what not—at the death of each subscriber, the treasurer turning over the aggregate sum, either to the widow, children or next of kin of the deceased,

Finally, and not to go too much into details, special appeals for charitable help made to a Masonic or other Lodge by or on behalf of a suffering member, are always responded to. But who is to respond to the appeal of one of our worn-out Theosophical workers? Whence will come the money for his or her medical attendance, hospital fees or funeral expenses? Who will pay the house-rent or room-rent that accrues even at the end of the month in which the catastrophe befell? The answer is so obvious that I have only to mention the subject to open the eyes of my colleagues to this serious drawback to the free acceptance of appointments by members who would gladly come to our help if they could see their way clear. At this very moment I badly need several helpers at Adyar, but do not know how to get them. Two or three of these *must* be recruited in Great Britain or America. But it will be very difficult for me to manage their travelling-expenses, and, practically impossible for me to take them if they have families or other dependents, for the salaries that my present helpers receive are but nominal when compared with what they can command at Home. This is to put the thing upon the coldest material basis, of course leaving out of question the sublime recompense that one gets in sharing the joy of this work for the uplifting of mankind and the spread of the idea of Human Brotherhood and perfect religious equality. It all depends upon the side from which one views such things: each one of us has his own theories and his own ideals. As for myself, I know that I voice the opinions of our best workers when I say that the worldly honours and emoluments which I have left behind me are but the merest dross in comparison with the reward which has come to me during the past thirty years, in connection with this sacred philanthropic movement of ours. But the question of questions that now cries for a solution is, what can we do to help our colleagues who have worn themselves out in our service and have fallen, helpless, by the way? I implore those who can give wise counsel to give it at once. I may always be counted on in the future as in the past to do what may appear to be my duty.

H. S. OLCOTT.

Theosophy in all Lands.

From advance sheets of the Report of the General Secretary of the American Section T.S., read at their Annual Convention, we glean that the Section is in a condition of healthful activity, and though the number of Branches, after a series of additions and subtractions, remains the same, still the increase of membership over last year is 352—the total now being 2,209.

Our readers may profitably read the following paragraph relating to branch work, which we copy from Mr. Fullerton's instructive Report:

Other facts emerge from the year's record. One is, that lack of growth in a Branch is much more apt to mean inactivity in the Branch than hopelessness of its environment. Some of our Branches remain stationary year after year. No new members are added, no fresh enterprises are thought of, nothing is done for our funds beyond the payment of one small dollar a head. The wail is that the members are poor, that the surrounding community is impervious to Theosophy. Has this ever been proved by intelligent, vigorous, and yet fruitless work? During the past year several Branches in unpromising locations have wakened up, exerted themselves to provide attractive public meetings and to do propaganda work, and have thereupon received additions to their rolls. And this is but natural. How is the community to hear of Theosophy if it is never told of it; how are citizens to attend meetings if the meetings are unknown or are feeble or sleepy or stupid? If Theosophists themselves are cool and slothful, what is to excite interest in outsiders? Nor is it at all certain that *any* region is absolutely without an incipient disciple. I have often been impressed by the fact that inquiries come from quarters little likely, quarters remote, aside from the running currents of thought, solitary, supposedly backward; also that membership is asked by individuals whom one could not suspect hopeful. And this too is natural. For in hamlets and villages, in country farms and dense cities, souls are coming into incarnation who had neared Theosophy or had embraced it when last on earth. They need but a touch to respond to it now. Karma has assigned their birthspot, not necessarily where is the daily newspaper or even the monthly periodical, but anywhere that the mail service can penetrate. The same Karma has preserved their readiness for a new Theosophic impulse, the wakening and then the welcome to come through a leaflet or a newspaper item, a chance reference or a casual lecture. That the leaflet shall be in circulation, the newspaper informed, the lecture given, is the object of our propaganda effort, the *raison d'être* of our Propaganda Fund. We would put Theosophy wherever is a human being, for he *may* be a reincarnated Theosophist, he *can* be a first-time hearer.

Mrs. Besant, who has been lecturing with her usual success, in the chief cities of the Scandinavian Section, is expected to reach India about the fourth of November, stopping in Italy on the way.

Reviews.

ASTROLOGY FOR ALL.

BY ALAN LEO.

In these days of many publications and lighter literature spreading broadcast all over the world, it is interesting to find such ancient studies as that of astrology, still finding place in the minds of the people, and holding its own as a heritage from the most archaic times. In those bygone ages astrology went hand in hand with astronomy, and the results gleaned from the study of the one science were utilized in the practice and co-relations of the other. And it was not until the time of Isodore of Seville that they began to distinguish the one science from that of its fellow. Even as late as the time of Copernicus the two sciences were linked, but then owing to the trend of materialistic thought reducing all phenomena to the requirements of concrete science, these two were divorced and the study of stellar influences on the destiny of all earthly products relegated to the lumber room of esoteric cults. Go back to the earlier traditions of all the mighty races of the past, search deep into their legends and literature—Indian, Celtic, Greek, Egyptian, Chaldean, down to their disciples of Alexandrian and Arabian Schools and we find all lending their earnest thought to the philosophy of natural and judicial astrology. Natural Astrology, which we of to-day somehow have cemented into the fabric of astronomy proper—was the science predicting the motions of heavenly bodies and eclipses of Sun and Moon; while judicial astrology seems to have absorbed the nucleus of this study in the true investigation of the influence of constellations on the destiny of men and empires. Astronomers have taken but small pains to trace their ideal science to its source by help of the copious astrological commentaries in which the earliest observers embodied their theories of the heavens, and it is strange that all philosophers of comparatively modern times, with the exception of Schopenhauer, have portrayed the same indifference. The ancestors of the sublime bards of the Rig-Veda deified the morning glow of the *Arustra* and the diurnal and nocturnal heavens as the twin brethren who had been nursed on the bosom of *Aditi*. Seven there were of these sons, each having His own "house," that is each governing his own planet. *Aditi* being Boundless Space endowed with life, form and power, into which was woven the strands guiding the destinies of gods and men. Ancient Chinese astrologists seem to have been able by their magic to produce or avert eclipses, while with the same methods the Etruscans could draw down and divert lightning. So the true source of astrology must be sought for in the remotest ages, and though throughout all periods astrological calculations have influenced schemes in the destinies of men, much that was common knowledge to ancient magians has been lost and therefore discredited by modern philosophers, who base their learning on the kaleidoscopic sciences which change their forms and colors with every

turn of the scientist's mind. But to such students as follow astrology to-day guided by a master in that art, as Alan Leo undoubtedly proves himself to be, it must be satisfactory to feel that it is no new scheme of law he is postulating, no new theories voiced forth to establish a new order of things, but rather a distant echo of Mages of Archaic wisdom to whom the Zodiac was the first book that lay open before their far-seeing vision. Written in runic measures by the Scandinavian Magians such as Fafnir; in hieroglyph and ideograph by Assyrian, Chaldean, Druidic and Egyptian priestly teachers, in the names of our week days; all alike point to one common origin, namely, the processional through the heavens of that mighty host of planetary forces to which man owes the origin of the complex phases of his mundane career. The great demand for teaching as to the ultimates of man's character and destiny, has been responded to by many astrologists, but to none do the students of that cult owe so great a debt of gratitude as to Alan Leo for his earnest painstaking efforts to keep alive the spiritual elements of astrological lore. His book, "Astrology for All," lies before us and proves in its second edition to be greatly amplified and revised, as he himself states in its preface, in response to "a necessity and demand for an intelligible interpretation" of planetary influences with concise instructions for investigating the same.

FIO HARA.

KHISHTAB, ZAREDAST, AFSHAR AND ZINDEH ROOD.

Second Edition,

Published by N. F. Bilimoria.

Mr. Bilimoria has added another feather to his cap and done a fresh service to his community by republishing in attractive form the Gujarati translation of three important Persian books connected with the Zoroastrian religion. During the Sassanian revival of Zoroastrianism many religious books were written in Pahlavi and old Persian, some of them purporting to be translations or adaptations of old Avesta works. While Pahlavi books like Bundahesh, Dinkard, &c., are considered part of Zoroastrian religious literature, it is to be regretted that the old Persian works like those now republished, have dropped out of modern Parsee reading. These three Persian books which contain valuable teachings as to Godhead, the planes of matter, spiritual intelligences, immortality, reincarnation, &c., were about 300 years ago, translated into modern Persian by some of the disciples of Azar Kaevan, the Parsee Adept of the days of Akbar the Great, and were first translated into Gujarati 56 years ago. Mr. Bilimoria has been republishing the Gujarati translation, not only saving them from extinction but also drawing to them the thoughts of such Parsees as desire to study and understand their ancient Faith in the light of all literature that may now be extant, Avesta, Pahlavi, Pazand or Persian. We commend the work heartily to all students of Zoroastrianism.

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J. J. V.

ANUBHAVANANDAM.

Mr. T. Rangaswamy Settiar's "Anubhavanandam," or "the bliss of experience," seems to be an attempt to place before the public the essential moral teachings of Hinduism in a popular form. We suppose that the attempt is a good one though we do not agree with the Author in regard to his treatment of Caste and its significance. We are of opinion that the English translation of this Tamil work keeps the spirit of the original.

P. V. R.

PRIMERAS NOCIONES de TEOSOFIA.

Certain of our colleagues in South America and Cuba are doing all that lies within their power to deserve the respect and gratitude of their associates. Among those whose activity has been acknowledged by us from time to time, is the Commandant F.W. Fernandez, of Buenos Ayres, who communicates his tireless energy to all who come into contact with him. We must now write on the scroll of honour the name of Señor F. Diaz Falp of Montevideo, Uruguay, who has kindly sent us copies of a small pamphlet bearing the above title (in English, "First Notions of Theosophy"). It is published by the "Aurora" T. S. of Rosario de Santa Fe', and is one of the clearest and most useful statements of Theosophical ideas that has hitherto been issued. The following subtitles will give an idea of the ground covered: Creation; Man; Brotherhood; Reincarnation; Karma; The Septenary Constitution; Sounds and Colours; Human Aura; Cyclic Periods; Activity and Repose; The Law of Analogy; Bases of Theosophy; The Masters; The Theosophical Society.

THE NIBELUNGS.*

Lovers of Wagner's music will welcome Mr. C. Ward's admirable treatise on the Nibelung's Ring, that mystical music-drama allegorising the evolution of the human soul from ignorance and defeat to knowledge and victory, through the power of Divine Love. Mr. Ward's interpretation is truly theosophical, though the name of Theosophy and technical theosophical terms are avoided. This will render the essay all the more valuable to non-theosophical readers for whom it was originally intended when it appeared in 1889 in *The Meister*, a quarterly magazine of the Wagner Society. No one can study his exposition of the inner verities of the Nibelung's Ring without finding it most suggestive and instructive, throwing light on many otherwise ill-understood passages and scenes. Wagner's music cannot be fully understood unless one is able to enter into and appreciate the mystic meaning of the text and Mr. Ward's contribution can be heartily recommended as an interpretation of the "philosophical conceptions which underlie this masterwork of art."

A SCH.

* Study of the inner significance of Richard Wagner's Music-Drama, by Wm. C. Ward (The Theosophical Publishing Society, London and Benares).

MAGAZINES.

The Theosophical Review. In the October number Mr. Mead gives us a translation from a Latin version of "The Perfect Sermon," which is 'A Sermon of Thrice-Greatest Hermes to Asclepius'; containing much food for thought. "In the vale of Healing" is the title of the contribution by Michael Wood—evidently inspired by the sweet breathings of the spirit of Mother Nature. "Emotion *versus* Reason," by H. Knight-Eaton, is concluded. "The Permanent Atom" by Annie Besant, consists of various additional notes that will form Chapter IV. of her forthcoming book, "A Study in Consciousness," which will contain "a much enlarged and revised issue of articles which have appeared in 'Evolution of consciousness,' 'Will, Desire and Emotion,' etc., in the *Theosophical Review.*" "Woodboy" is a story by Mrs. M. U. Green—reminding one of the writings of Michael Wood. "Theosophic Light on Bible Shadows" discusses certain interesting points concerning Judaism and Christianity with a view to "irradiate the shadows" thereof "with true beams of theosophic light." The article is to be continued. Other brief papers are the following: "Kanteletar," by A Russian; "Love's Chaplet," by M. C.; "A Fragment," by A. K.; "An Imprisoned Soul," by Mrs. L. Nightingale Duddington, and some quite readable notes from a "Student's Easy Chair."

Revue Théosophique. In the September number is an opening article upon the "Existence of the Masters;" the author attempting to demonstrate the fact by recourse to the aid of metaphysics. In a footnote, the Editor says that "The ordinary indirect proof is given by the personal testimony of credible individuals who are in a position to supply it. As concerns members of the Theosophical Society, these proofs abound in the writings of H. P. B., Annie Besant, C. W. Leadbeater, and, especially, with more circumstantial details, in the interesting Memoirs which Col. H. S. Olcott, The President-Founder, has been publishing for a number of years past in the *Theosophist*, under the title of 'Old Diary Leaves.'" The thread of the author's argument leads him to select in the grand sweep of the evolutionary process, the line of development which has produced, from age to age the great sages, religious leaders and spiritual exemplars, who have helped to uplift our race and keep alight within our consciousness the flame of a spiritual ideal. Beside several translations from the English, there is the conclusion of the digest of the "Ethics of Theosophy," by Leredde. Under the heading of "Bibliographie" Commandant Courmes announces the publication of a third volume of the French version of the "Secret Doctrine." This is a fact of which the self-sacrificing translators have every reason to be proud. From the same source we learn that the first volume of the French version is entirely exhausted and is being reprinted.

Sophia. The ever welcome theosophical review which was established at Madrid twelve years ago by Senor Xifré and his respected colleagues is still shining like a bright light amid the spiritual darkness of priest-ridden Spain. The September number, in addition to translations, contain several good original articles.

Theosofisch Maandblad. Our dear young friend, Mr. Boissevain, having returned to Holland, there is no one left at Adyar, who can help us to get an idea of the contents of our Dutch East-Indian review,

which was founded by the late Mr. van Asperen van der Velde and is now, it seems, edited by Mr. P. J. H. van Rietschoten. We repeat our request that the editors or managers of our foreign exchanges would kindly insert on a loose sheet, and in English, the titles of their several articles, and any striking points in them, to which they would like us to call attention.

East and West. Mr. B. M. Malabari is giving, in every monthly issue of his magazine, cumulative proof of his exceptional journalistic ability. The October number of *East and West*, opens with an article by Alexander H. Japp, LL.D., entitled "A Jesuit Missionary in India." It tells the astounding and tragical story of the sublimely audacious, yet, in the end, disastrously unsuccessful attempt of Robert de Nobili, the Jesuit Missionary, who worked from the year 1606 at Madura until 1648, when he retired to St. Thomé, Madras, "an old and broken down man, burdened with the anticipation that all the results for which he had prayed, and toiled, and suffered and even sinned, for which he had sacrificed both life and honour, were doomed to die with himself."

Will it be believed by our readers, that this Missionary's scheme was nothing less than to convert the whole Brahmanical class of India to Christianity, by the employment of fraud, falsehood and cunning? This enthusiastic but conscienceless Jesuit agent left nothing untried to compass his end. For forty-two years he lived at Madura, dressed as a Brahmin, even to the thread, eating the same food, performing the same ceremonies and conforming in every other respect to the exigencies of his perilous undertaking. He spoke the vernacular to absolute perfection, made himself as familiar as any Brahmin with the Sanskrit, was "letter perfect" in the contents of the Shastras, and had all the points of all the six Darshanas at his finger ends. He carried his audacity to the point of writing a fifth Veda under the title, "Esur-Veda," which, he maintained, was the complement and latest inspired Divine Revelation which completed the Vedic series: "the Rig, Yajur, Sama and Atharva Vedas were but preparatory to the Esur;" the book had been received by himself from Brahmâ. Of course, it contained what he meant to be the final proof of the Divinity of Christ and the Supremacy of Christianity over all other religions. In "Isis Unveiled," if my memory serves, H. P. B., refers to this wonderful case, and mentions the fact that Nobili set up his own car with its attendant (Christian) chanting Brahmins and dancing girls, the usual Hindu idol being replaced by Christian statues. Nobili actually succeeded in baptising over 100,000 Hindus, under fraudulent representations. We strongly advise such of our readers as can do so, to refer to the article in *East and West*.

Broad Views. The development of Mr. Sinnett's plan, in the successive numbers, bears out the anticipation expressed in our March issue as to its general value as a magazine, and its special importance to us as a channel for the dissemination of Theosophical views among the outside public not reached by our own publications.

The periodical would have been regularly noticed but for the fact that Mr. Sinnett and his publishers failed to send us any of the issues after that for January last, until September. Mr. Sinnett is entitled to the sympathy and help of all theosophists, and we hope that each one will do what he can to increase the circulation. The subscription price

is 15s. yearly, or 1s. 6d. for single copies, postage added, except in the case of annual subscriptions. Almost without exception the articles are instructive and interesting, while those of Mr. Sinnett himself have the special value given by his vast knowledge of the different aspects of Theosophy and occultism, which he elaborates with his exceptional literary skill. We wish Mr. Sinnett the amplest success in his undertaking, and hope that *Broad Views* may have a long career.

August *Theosophia*, Amsterdam, has after the Editor's "Watchtower" observations, the following Articles; "What is Wanted," by S. Maud Sharpe; "The great Pyramid" by H. J. Van Ginkel; "The Social Problem," by C. J. Schuver; "Occultism, Semi-Occultism and Pseudo Occultism," by Annie Besant; "Yuen the Harper," by Michael Wood, and "The Doctrine of Universal Matter," by Dr. Van Deventer.

The Theosophical Forum, is published in New York by Mr. Charles Johnston, and the September issue contains the commencement of a very readable article on "The Saints of Ireland." Another article, "Asceticism and Passion"—is commenced, and another also, which deals with the faith of the "Shaker Community."

The Light of Reason (October) is as usual full of helpful reading for the masses.

The Indian Review for October, contains the following very interesting Table of Contents: "Assimilation or Autonomy," "The Government of Madras and the French Consulate," "The Russo-Japanese War," "The Problem of Existence," "What is Esperanto?" "The Ground-nut Trade," "The Personal Equation in History" and "Current Events". Other matters dealt with are 'The world of books', 'Utterances of the day', 'Topics from Periodicals', 'Industrial and Commercial Section', 'Educational Section', 'Departmental Notes.' The Editor, of the *Review* is to be congratulated on the success of his efforts to make it a first class magazine.

Acknowledged with thanks:—*The Vâhan, Theosophy in India, Theosophic Messenger, Light, Mind, The Arena, Dawn, Central Hindu, College Magazine, Prabuddha Bhârata, Brahmavâdin, Brahmachârin Health, Banner of Light, Harbinger of Light, The Lotus Journal, Indian Journal of Education, Christian College Magazine, Practical Wisdom, L' Initiation, The Maha-Bodhi Journal, The Buddhist, Teosofisk Tidskrift, De Gulden Keten, The Arya.*

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Mental Assassination. *The Banner of Light*, in one of its recent issues, after treating of various forms of assassination, says: "There is, however, a form of mental assassination which is a real and horrible fact. The law calls it slander, morals define it as false witness against one's

neighbour, socially it is called gossip, and children describe it as tale-bearing. A single word may ruin maid or mother, boy, youth or man, blast the reputation of a lifetime, send a man to jail or make him an outcast for the rest of his life. The childish gossip which is recklessly flung around in many circles is as murderous as a poison. Half words, hints and innuendoes, a shrug of the shoulders, and the deed is done,

Have nothing to do with it or them who indulge in it. Flee from them as you would from a pestilence. First, metaphorically, smiting them hip and thigh with your moral sword, and showing them that no more despicable creature crawls the green earth than the slanderer of his fellows, for in very truth he is a mental assassin whose shafts are steeped in venom thrice poisoned."

There is no more widespread or more shameful evil than the one which is here alluded to. If this cap fits any F. T. S., let him (or her) put it on.

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*Radium
and the
Sun.*

In an article on "Radium—Properties and Possibilities," in the *National Review*, a writer says:—

Now that the development of heat by radioactive change has been recognised, it is possible to understand how the sun's heat can have continued for much longer periods than were formerly intelligible. For the present output of solar heat would be tolerably well accounted for if the sun contained as much radium as pitchblende does. The radium present at any one moment would, it is true, have only a limited life; it is necessary to assume the constant evolution of radium, or of some other radio-active element unknown to us, as in pitchblende and other similar minerals. A thousand million years' heat can without improbability be accounted for. The hypothesis that radio-active processes are at work in the sun is not altogether without confirmation, though we have no direct proof of it. For helium is abundant in the sun; and helium is, so far as we know, essentially a product of radio-active change.

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*A Ruby
Buddha.*

A Mandalay correspondent writes to the *Rangoon Gazette* as follows:—

A beautiful image of Buddha cut out of a ruby about the size of a sparrow's egg, taken from Mandalay by a gentleman to England, where it was much admired, has just been returned to the owner. It is believed that this ruby dates back from the time of Alompra. It was kept as a relic, and the present owner obtained it from one of the Burmese princesses, the late Momeik Supaya. She told him that she had obtained possession of it on the day before the British entry into Mandalay, the 20th November, 1885, when both Theebaw and Supayalat were busy packing up their belongings. The late Dowager Queen Sinbyuyidpaya wanted it very much, but the negotiations for its purchase fell through. The Burmese kings always carried this relic on their person as a talisman. The present possessor of this ruby Buddha showed the image to the late Taung-dwin-Mingyi some years ago, and was assured that it was the talisman of the Kings of the Alompra dynasty, and was one of the most sacred and historical relics of the country. Burmese Palace ladies refuse to touch or handle the stone, for they say that, owing to its great sanctity, if they touch it they are sure to become lepers.

We may add that there is an image of the Buddha, carved out of a solid emerald, which is kept at the Royal temple at Bangkok, and belongs to the king of Siam.

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*Dharma-
pala's
Technical
School.*

The Benares correspondent of the *Bengali* writes as follows to his paper:—

"Mr. Dharmapala, the well-known Buddhist missionary, has been here several months but has not succeeded in establishing his model Manual Training and Agricultural School. He has got

only Rs. 10,000 and his complaint is that local men give him no help. These men, however, are waiting to see how he works his school before rendering him financial assistance. In my opinion, Mr. Dharmapala made one great mistake. He has brought out a European specialist in Agriculture on some Rs. 200 a month who has no work to do, since the school is not yet open, and he has had to be paid these many months. I am also told by some persons that differences of opinion have lately arisen between the two gentlemen, but I cannot vouchsafe it until I get more reliable information. It is a pity that the realisation of Mr. Dharmapala's ideal should be so long delayed."

Let us hope that the writer's forebodings may not be realised, for it would be too bad if another disastrous failure should have to be added to the list of Dharmapala's idealistic schemes which have come to naught. He is a good young man and a zealous planner of social reforms. His misfortune is that for the most part his zeal outruns his practical judgment. In this case, his warmest friends could hardly have expected that, with so infinitesimal a capital at command, he should have been able to found a Technological School for the training of pupils in fifteen or twenty different branches of industry, each of which required a specially trained and gifted teacher to warrant even the hope of success. Those best acquainted with the Indian population, especially that of the United Provinces, would naturally regard his scheme of wiping out caste differences among the pupils, as though they were so many Buddhists, as simply utopian. We are always sorry to have to say anything that is calculated to give pain to a young man who has been in somewhat close relations with the writer since his boyhood, but really there is no choice when it comes to the criticism of philanthropic schemes which, having no sound practical basis to build upon, cannot escape the fate which is in store for all ill-considered undertakings. Since writing the foregoing we learn that the European specialist, referred to, has left India, "on account of his health."

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In Messrs. Forrest and Bensusan's "Morocco"
Primitive Mr. Bensusan writes as follows concerning the won-
Telegraphy. derful rapidity with which the natives of Africa
 convey intelligence of current events over vast
 distances, rivalling even the telegraphic wire:—

Now and again in the afternoon the tribesmen call to one another from the hill tops. They possess an extraordinary power of carrying their voices over a space that no European could span. I wonder whether the real secret of the powers ascribed to the half-civilised tribes of Africa has its origin in this gift. Certain it is that news passes from village to village across the hills, and that no courier can keep pace with it. In this way rumours of great events travel from one end of the Dark Continent to the other, and if the tales told me of the passage of news from south to north Africa during the recent war were not so extravagant as they seem at first hearing, I would set them down here, well assured that they would startle if they could not convince. In the south of Morocco during the latter days of my journey, men spoke with quiet conviction of the doings of the Sultan and Pretender in the north just as though Morocco possessed a train or telegraph service, or a native newspaper. It does not seem unreasonable that, while the deserts and great rolling plains have extended men's vision to a point quite outside the comprehension of Europe, other senses may be at least equally stimulated by a life we Europeans shall never know intimately.

The Wonderful Mercury cup.

Certain correspondents of the *Madras Mail* have recently referred to a singular cup or tumbler of solidified mercury, which holds all liquids save quicksilver, of which it is made, but which, when put into the cup, will slowly ooze out through its pores. One of the correspondents wishes to know "the method of solidifying the mercury, and the reason why mercury alone leaks out, and not other fluids."

By an interesting coincidence, while the foregoing paragraph was waiting to be sent to the printer, we found in the September number of *L'Initiation*, what purports to be the alchemical secret for solidifying mercury : it is as follows :—

"Put into an iron vessel a certain quantity of mercury, some water, into which a red hot iron had been cooled, some ammoniac, some sulphuric acid and a little verdigris. Boil it well over a quick fire, stirring it continually with an iron spatula. To remedy the loss of the water by evaporation, a supply of the same kind must be within reach and added as necessary. After about three hours of cooking the quicksilver will become solid. Put it then into a fine napkin and thoroughly draw out all the 'humeur' (an untranslatable term for all but alchemists). The above described operation must be repeated two or three times. To preserve the mercury, put it in an earthen pot and expose it three nights to the dew ; it will become very hard."

* * *

Philosophy as the Unifier.

The remarks made by some of the speakers at the Philosophical Congress, held recently at Geneva, indicate a tendency to broaden the sphere of Philosophy, giving it more of a *universal* scope. Professor Ernest Naville, the oldest of the assembled philosophers, took for his subject the following words from the learned French Professor, M. Boutroux: "Philosophy is the effort of the spirit towards unity and harmony in the speculative and practical life of humanity." The Editor of *Light*, in summarising the chief points made by the speaker says :

He reminded his hearers that the idea of the creation and evolution of the world was the supreme realisation of this unity in its religious and practical significance. The vast problem of how the world came into being, and gradually evolved to its present condition, through the action of Will, must be studied in the light both of Reason and of Experience. Philosophy must take account of both, must be the reconciler of the spiritual with the material ; as the Study of the Universal, it must include both religion and science, as being two sides of a question which Philosophy regards in its entirety. Special research into details is necessary, and supplies the material which Philosophy uses, but there is danger in specialising overmuch, and the philosopher must be free to generalise from the results of special studies.

Religious men, he concluded, must take account of the development of the the human mind ; jurists must remember that there is something outside statutes and laws of human making ; doctors must not mistake the body for the whole of the man ; engineers must not regard human beings as mere machines ; literary men and artists must recognise that even beauty of style and form is to be held subordinate to Truth. Philosophy, rightly understood, founded on a general review of results of all the sciences, is one of the essential elements of high mental culture.

In commenting on the preceding, and other remarks of these worthy philosophers of the Congress, the Editor says, further :

These pronouncements of able men who, while studying the results of physical science, have still kept their minds open to the intuition of sublime and perfect Unity, are of a high importance as indicative of the progress of the more advanced thought of humanity. Matter, mind, and spirit are three in aspect and mode of working, but they are more tending to become recognised as *one* in basic essence. Here we may call attention to an error that is often made when speaking of Pure Reason. The Higher Reason is not that crude rationalism which only looks at that which is beneath it, and tries to find the explanation of everything, even of its own processes, in matter and its various forms and workings. Pure Reason, as it was understood by the antique philosophers, is something to which the so-called Rationalists have never attained, nor can they do so until they look upwards from the ground beneath their feet. The Pure or Higher Reason is that which establishes the ratio between all forms of experience, material, mental, and spiritual, and it can only do this by recognising an existence for all of these ; not an exclusive existence for any one particular form of experience, but an existence as part of a great Whole having divers phases, all of which, without exception, Reason must take account of and embrace. True Reason, then, is a spiritual faculty, not a mental one, for mind can only take account of itself and of that which is below it ; it must ascend to the spiritual level in order to embrace the comprehension of that which is spiritual. To the true Philosopher nothing is alien that is human ; and surely nothing is more intensely and essentially human (in the highest sense of the word) than the most exalted characteristic of humanity, the Spirit of God which is in Man, and which raises him above all the rest of external creation.

The following touching story from a recent issue of *The Student* shows that people who are usually called villainous sometimes respond quite readily to appeals made to their higher nature :

"A little Child shall lead them."

'Speaking of Soul, it really seems sometimes as if it were not possible for some human bodies to be the dwelling-place of that wonderful mystery. But walking along a crowded street down town one day where a group of brawny workmen, with coarse faces and coarser language, toiled together in the building of the pavement, I heard a rude threat and saw a blow given. Instantly there was an uproar. Fists and bodies became inextricably mixed. Oaths rent the air and fierce denunciations proclaimed a veritable street-fight.

'Before the policeman reached the assailants a little child darted screaming into the midst of the angry men.

" "Don't, daddy, don't hit anybody ! I'm s-c-a-r-e-d ! " —the last word in an agonised shriek.

" "There, there, I'll give in ! " said one of the men in a husky voice ; " that kid's my little one." Such tenderness in those last words. " She ain't got no mother. I'm all she has got, an'I've got to be good enough to be father an' mother, too."

'Instantly the storm was over. Ashamed, and murmuring excuses, the men fell back and resumed their work.

'I learned later that the child's mother and three sisters had perished by fire in a terrible disaster a week before.

'What miracle was this ? Had their eyes seen, or had the Soul in them suddenly revealed to these poor, untaught men that great Something that can make a little child like a messenger from another world ?'

*The
Speaking
Cobra.*

Without endorsement or denial, we copy the following story from a leading Indian newspaper. If true it would seem to imply that the spirit of the dead banker, earth bound, had associated himself with the cobra (perhaps with many) and used the body of the mediumistic temple priest to speak to his friends and tell them how to save his life. Very likely he had got control over the cobra, with or without the help of Elementals.

Mr. B. L. Varma, Teacher, High School, Bundi (Rajputana), sends the following extraordinary tale to the *Amrita Bazar Patrika* :—

There is a celebrated temple of "Chaturbhuj" at Bundi, in the very centre of the city, and immediately behind it is a little temple of Narbadeshwar. On the 6th instant, at about 9 P. M., the priest of the temple after performing *puja* as usual was returning home, when on the steps of the temple he trampled a snake which bit him on the foot. The priest raised a cry and soon a crowd assembled; some of the men saw that it was a cobra but could not manage to kill it. The priest was carried home by two or three men. On the way the leg of the priest was tightly bound by a cord above the ankle to prevent the circulation of the poison. On reaching home he fell into swoon, a trance-like sleep which generally follows the bite of a snake. After a while all of a sudden he opened his eyes, sat upon his bed and uttered these ominous words—'Don't mind, don't be sorry, and do not try to procure medicine or anything else, he shall not die, I shall not take his life. The fault is neither his nor mine. It was done by him unconsciously and by me in rage. He when descending the steps trampled my head which bruised my head and the left eye as well. I in pain and fury bit him, but have no mind to take his life.' Having said so far he swooned again and fell down on his bed. His mother, in the most supplicating manner, wanted to know something more about the snake, and requested him very submissively.

Then again he sat on his bed and resumed his talk: 'I was a Banker and had a shop in this city. I died nearly 100 years ago, and since then I am in the form of a snake. I have taken my abode in a crevice or Biyas Boori (a reservoir) in the vicinity of the temple of the 'Narbadeshwar!' I live upon frogs and insects which are found in abundance in the Boori. My name, when a man and banker, was Udaichand, and so and so are my descendants (here he mentioned the names of two Bankers, at present shopkeepers in the market). I am present in a crevice of the Boori and request you to warm my head and drench me in milk 2 or 3 days because so long I shall not be able to go out owing to pain in my head and the eye." Without losing a moment, the mother, accompanied by two others, with torches in hand, went to the Boori. To their surprise they found a cobra lying in a crevice just above the surface of the water. It was about 11 P.M. They procured milk and placed it in a pot before the crevice. The snake came nearly a foot outward and drank the milk to the last drop. On coming back to the house they said before the priest, who was still lying senseless, that they could not warm the head of him in the form of a snake, and that they would continue drenching milk as ordered. Then the priest again opened his eyes and replied: "you cannot warm my own head please warm the head of the priest I have bitten; it shall relieve my pain somewhat at least." Then the mother promised to warm his head and requested him to grant that he would leave her son. He granted her request and left him for ever. Those whom he had named as his descendants were visited, and they stated that the name of their family was Udaichand. It is stated that the man who was bitten, fully recovered.