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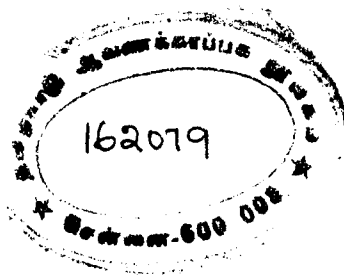
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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"TO YOUR TENTS, OH ISRAEL!"

"TO your tents, oh Israel!" Such was the cry of the ancient Hebrews, in the time of danger. Every man thereupon hastened to arm himself with his favourite weapon and stood at his own door ready to obey the orders of the general. It is not stated in the Bible that every man ran hither and thither among the tents of his neighbours, declaring that this noble warrior had got his tunic buttoned crookedly, or that noble warrior held his sword by the wrong end; from which it may be inferred that they had no Theosophical Society in those days! Each one instead of criticising the others, girt on his own sword and armed himself with his own shield and javelin, and every noble Jew of them all found the responsibility of accounting for himself quite enough for one Israelite.

What was the consequence? Why, that the Hebrews conquered the Philistines, slew the Amalakites, discomfited the Hittites, annihilated the Jebusites, and made away with all the other nations of Palestine—the "Enemies of the Lord;" remaining the undisputed possessors of the Land of Promise, and fortunate usufructuries of Jehovah.

What a lesson for us! Would that we, Fellows of the Theosophical Society, were half as wise in our generation as the children of Israel were in theirs. If each of us were to leave his neighbours to mind their own business, and were to sharpen *his own* sword—of the spirit, don on his own "armour of righteousness," and fill his own pocket with "smooth round stones from the brook" of Wisdom to sling at the heads of our common enemies, the slanderous shafts of malice and bigotry could no more prevail against us than the arrows of a savage against the armour of a steel-clad knight.

But have we got any spiritual swords to gird on? Do many of us know what sort of weapons these are? To judge by appearances, most of us are armed with small philosophical pop-guns, and crooked little intellectual pins, which we stick into any one who comes near, thinking that whether this be friend or foe if we can only make him howl, we are zealously "fighting for the cause." Why do we not each of us look to his own weapons and his own armour and see that they are of a kind fit to meet the attacks of our enemies, instead of teasing each other for the amusement of our Philistines, our Hittites, our Perisites and our Jebusites that press round us on all sides and return our pop-gun cannonade by pelting us with rotten eggs? It is because they despise us, that these aboriginal inhabitants of the philosophic and religious Promised Land which we vain would conquer throw only their rotten eggs at us now,—stupid lies, malicious slanders, clumsy ridicule. They think Theosophy a mushroom "fad," and Theosophists weak-minded sentimentalists or harmless "cranks," and certainly they are not altogether without justification for this opinion, by reason of some of our own goings on, as well as because they are aboriginal heathen, and therefore ignorant and superficial observers.

By-and-bye, however, they will get tired of throwing rotten eggs. They see already that we are learning to step on one side and let them fly by, and that at all events they break no bones. When they realize this, when they find out that their present mode of warfare is a failure, will they not have recourse to something more serious? Instead of flinging the contents of their market baskets at us, will they not tear up the paving stones to throw at our heads?

What weapon have we got that will meet a serious attack on the part of our enemies—enemies ferociously eager to annihilate us? Money we have not; nor social, nor political, nor ecclesiastical influence. What are we trusting to now to defend us from our unscrupulous foes? It is a curious and lamentable thing, but there can be no doubt that we have no other weapon at hand but *controversy*. We expect, apparently, to conquer the world by controversy and, according to Voltaire, whose opinion thereon may certainly be regarded as valuable, since his whole life was one long instance thereof, controversy is no better than a disease from which human beings suffer, and which only attacks the Western nations. The East seems, indeed, to have been hitherto happily free from it. The missionary sallies forth to conquer the heathen to Christ,—Hindu, Buddhist, Parsee,—loaded up to the muzzle with controversy, and he finds the heathen impervious to his argumentative bullets,—unaffected by the subcutaneous injection of the microbe of controversy.

In the early days of Theosophy controversy played but a small part in our propaganda. The Founders followed the admirable policy of the Buddhists of old: they simply presented their doctrines, stated their facts, and left it for the listener to compare for himself the doctrines so presented with the dogmas he had learned. Controversy, it is well known, only makes each side cling all the more tenaciously to its own ideas, and it is a common stratagem to send

a new convert into the controversial field in order that his own faith may be strengthened by what he himself advances in its support.

If you wanted to make a dog leave off gnawing a musty old bone, you would not try to take his treasure from him by controversial methods, if you did not want to be bitten. You would, were you wise, get a nice fresh piece of meat, and carelessly let the dog sniff it; knowing perfectly well that the intelligent animal will then quickly drop his musty bone without any persuasion on your part, and come dancing round you with watery mouth and prayerful tail.

Unfortunately, however, this method is only possible when there is a fair field and no favour. When the purveyors of musty bones to the multitude show themselves determined to drive you and your lump of meat out of the field with blows and loud cries, for fear you would take their customers away from them, it is necessary for you to defend your right to remain there; and so Controversy is born. Still it must be remembered that this method of warfare is merely an ugly necessity for self defence, and by no means the chosen weapon of Theosophy. On the contrary, it is actually incompatible with its principles, which are to respect the ideas of others, and leave one's neighbours free to hold their favourite opinions unmolested.

Now, if this view of the true policy* of the Society be the correct one,—that it is only by placing our ideas quietly and persistently before the world, and avoiding controversy as useless or worse,—that Theosophy can become widely known and understood, then it is evident that our first duty is to conform our endeavours to that method, and to avoid everything that conflicts with it. How is this to be done? What does such conformity imply?

It is self-evident that in the first place it implies the spreading broadcast of tracts and pamphlets which give an elementary knowledge of the nature and aims of Theosophy. We may leave it to other bodies to entertain the vain hope that in a few years the whole world will be of their opinion. We know that even among the educated not many are prepared to accept in its fulness the philosophy we propound, and that comparatively few minds are competent without some preparatory instruction to understand even its elements. But we also know that there are hundreds of thousands, even millions of earnest souls scattered in various parts of the world to whom, could we reach them by our words or our writings, the song we sing and the story we tell would be like enchanted music and sacred history, and who would listen with interest and delight to the teachings of Theosophy, but who are at present ignorant of the very existence of any such system; and we know further, that the Ethics of Theosophy would be willingly accepted by a very large number indeed, were they brought before them and their rationale explained.

* The reader will please understand this word in its good sense, as meaning "a wise method of administration," or "a good principle to be guided by." Every large dictionary gives several distinct meanings for the word "policy," one of which makes it equivalent to "wisdom," another to "worldly wisdom." "Policy," as used in gambling and insurance, comes from a different root altogether.

To anticipate that more than a very small fraction of our efforts to reach these sympathetic souls will bear fruit, would be like expecting every bullet fired in a battle to bring down an enemy. We must keep on quietly and persistently spreading our ideas without stopping to count our gains;—these will make themselves evident in due time. It should be made criminal for a Theosophist ever to say "there is no use in it," or "it will do no good," when efforts for propaganda are proposed. Every effort is of some use, and those who do not approve of any particular one, should only be listened to when they have something better to propose as a substitute. Every effort does good, if not to others, at least to the man who makes it; he is stronger and happier after he has exerted himself for the good of the cause, and thus the movement gains strength whether our efforts end in apparent failure or in success.

What is required to enable us to carry on an extended and active propaganda? Some funds are no doubt needful, but that which is most necessary and most important is the *wish* and *will* to do the work. Were our hearts fixed on this great object all difficulties would vanish, and not only funds, but, what is even more important, earnest workers would be forthcoming. How can that wish be generated in the Society? Fortunately, the wish already exists, and so the idea has not now to be planted for the first time in our minds. Were the Fellows canvassed to-day, it is probable that hardly any of them but would acknowledge the enormous importance of a broadcast sowing of the "seed;" but, unhappily, some of them would add that if the seed were sown "the birds would eat it up;" others of them would declare the sowing to be useless because the seed would "fall upon stony ground;" others because the soil is too dry, or too wet, or too something else; and all would urge as an excuse for inaction that we have on hand hardly any seed fit to sow. Oh! what poor, faint hearts we Theosophists seem to have got!

It may be asked: If everyone agrees that the work of propaganda should be vigorously pursued, how is it that so little is being done in the way of organized effort?*

In addition to apathy and hopelessness with regard to results, we are kept too busy criticising each other and finding fault with this, that, and the other, to have much time to devote to any other Theosophical work. We ought to be working shoulder to shoulder for the Cause, and instead of that we are either standing idle because there is apparently nothing for us to do—that is to say, nothing which coincides in all respects with our ideas of what ought to be done—or else because we are busy cultivating in our respective little gardens all the devil's weeds of jealousy, self-conceit, hypocrisy and pride.

Again, it is only a very innocent person who expects that he will make people good or energetic by telling them that they ought to

* Except in America, where an admirable system for the distribution of Theosophical tracts and pamphlets has lately been organized by the General Secretary, Mr. William Q. Judge, ably seconded by many other leading Theosophists in all parts of the United States.

so. Good and useful qualities do not come at the word of command, or spring up at a wish. They are things of slow growth which have to be planted and cultivated in each man by himself, and this can only be accomplished by strong will and arduous fort. What is needed is not exhortation, but something definite, do, some aim and end, and some means of attaining to these.

What aim should we place practically before us? Surely, no better one could be found than that already indicated, the spreading of a knowledge of Theosophy. If our minds are occupied by that idea, our thoughts will be gradually drawn off from the personal and critical channels in which they have run so much, to the great regret of everyone concerned, and to the damage of the Cause; and being healthfully occupied and wholesomely nourished, the "bad blood" of the Society will grow pure, so that every little scratch will not fester, as it does now, and make the ugly sores we see,—the divisions, jealousies, and want of unity.

If we really wish to concentrate our efforts upon the work of strengthening the Society in the only way in which any Fellow can strengthen it, outside of himself, namely, by gaining for it friends and sympathisers, it is necessary to bring all our self-control into action in order to avoid being turned aside from that good work. The success with which the old device has been and still is practised by our adversaries, of bringing up side issues and even outside issues in order to take attention away from the main object, is as lamentable as it is extraordinary. It seems to be enough for some one, any one, to cry out any kind of ridiculous nonsense about us or about our ideas for our mental equilibrium to be upset, and an irresistible desire to "defend" ourselves to take possession of us. We seem to fancy that our wheels will not turn unless we stop to clean off the mud from the body of our carriage as quickly as it strikes there. Where is our courage? Where is our self-esteem? Would an astronomer leave his calculations to "answer" a passing tramp who said that he did not know his multiplication table? Would a merchant get up from his desk to "disprove" the assertion of a pedlar that his pack was of more value than all the merchant's warehouse? Would a philosopher allow himself to be disturbed in some deep meditation by any meddlesome fellow who shouted it at his window that he had never "disproved the charge" of robbing an orchard when he was a small boy, and that unless he answered that accusation to the satisfaction of all the gossips and fools in the country, no value ought to be attached to his philosophical ideas?

Nevertheless, there are reasonable accusations and sensible demands compared with those which are brought against Theosophists and Theosophy. It is a puzzle whether to laugh or to weep about it. Should we weep over the childish way in which both we and the public at large allow ourselves to be thus befooled by these very stale and stupid, but none the less knavish, tricks of our adversaries? Or should we laugh at the audacity exhibited by those who try, only too successfully, to draw the attention of the public and of Theosophists themselves away from the main issue in our case,—away from the grand philosophy now taking

and secondly, and more especially because, unless we take the first of the Adityas to be intended, the description will be too indefinite to serve the presumable purpose of the writer. In default of all other data, therefore, we may provisionally accept the suggestion that a grand pupil of Sankarāchārya flourished in the reign of Pulakéśi's son. "Now it is more likely that an author would give the name of the king and not his title. Further Sarvagnātma says that the king was a Kshatriya. We can therefore infer that his full name was something like 'Adityavarma,' *varma* being a termination to show the caste he belonged to. In fact a king of that name reigned immediately after Pulakéśi II,—and somewhere between the years 624—658 A. C., with whom we are inclined to identify the Aditya of Sankshépasārīraka. The interval between the philosopher and his grand pupil being such as can be spanned by the life of a single individual—putting it at the lowest estimate, viz., 50 years—it follows that Sri Sankarāchārya must have lived before the last quarter of the 6th century A. C.

VIII. *Purānas*.—Certain Purānas are also said to make mention of the birth of our philosopher; those portions of the Purānas which are said to treat of him are not generally known to exist; and further the passages² alleged to contain his account, cannot be found in any of the existing editions, or manuscript copies of those Purānas.

The Pādmōttara Purāna contains 64 chapters. In the 42nd chapter we find Siva telling his wife Pārvati that several people will be born in the Kaliyug and preach several doctrines, and that he himself would incarnate as a Brahmin, and would destroy the world by preaching Advaita (Idealism). The MS. we have in the Adyar Library is not less than three centuries old, and the Telugu translation of the work is itself more than two centuries old. Vignānbhikshu in his Sāṅkhya Sūtra Bhāṣya,³ quotes the very passage to show that even a work so revered as a Purāna tells something against the philosopher. Several followers of Sri Madhāvacharya quoted in their works this particular portion of the Pādmōttara Purāna. There can be no doubt, therefore, that the passages relating to various persons in Kaliyug must only be a later addition made to the Purāna, and those referring to our philosopher, must be by some antagonist of the Advaita philosophy. Similarly we have in the 34th chapter of one Bhārgava Purāna an account of Sri Rāmānujācharya. The only explanation that can be given for such statements is, that whenever any follower of a particular system wishes to exalt the glory of the founder of that system, he interpolates a passage or two in favour of the founder, in a Purāna or some other sacred work.

IX. *List of successors in the Mutts*.—Sringeri Mutt, which is considered the most ancient of these mutts, contains the names of only eleven ascetics before Vidyāranya, viz., Sri Sankarāchārya, Visvarūpa, Nityabōdhaghana, Gnānaghana, Gnānōththama, Gnāna-

1. Rice, Mysore Inscriptions, p. 71.

2. Such, for example, as Sivarahasyakhanda of Skānda Purāna.

3. Page 8, Calcutta Edition.

giri, Simhagirsvara, Isvara Tirtha, Nrisimha Tirtha, Vidyā-Sankara Tirtha, and Bhārati-Krishna Tirtha¹. Vidyāranya became a sanyasi about 1331 A. C., and even granting that he was immediately canonized as a saint, the date of Sri Sankarāchārya would be about the middle of the 8th century, assigning 50 years—and this is more than unusual—to each saint. On the other hand, the other evidences go to prove that he was at least two centuries before this period. The fact that sanyasis cannot have anything to do with worldly objects, such as money, &c., and that Vidyāranya, even a while sanyasi discharged the duties of a minister, although this procedure is wholly unwarranted by the Shastras under pain of expiation, lead us to think that the great philosopher never troubled himself with founding any mutts, or created any funds for their maintenance; but it is very probable that the philosophy he taught his disciples was handed down from one generation of teachers to another, exactly the same way as other sanyasis do at present, viz., without a mutt, or anything else, and scarcely at all mixed up with the world and its allurements. The most famous sanyasi in the succession of gurus to Sringeri Mutt was of course Vidyāranya, and it is very probable that the political influence he had exercised was the cause of these mutts. Gradually, however others sanyasismight have followed this course and established their own several mutts, tracing their line of gurus up to the philosopher, who probably did not possess any such idea. The interval of two centuries above referred to must have been occupied by some of the pupils of the philosopher and their successors, and in their eagerness to find out who lived in those two centuries, the followers became confused, and the whole attempt stopped.² The final solution struck at seems to have been that Surésvarācharya lived 800 years, while the philosopher lived only 32. This may be a mistake for 80 years, and assuming that such was the case, we find that Sri Sankarāchārya flourished about the end of the 7th century A. C.

The other difficulty is that the usual verses of salutation of the Advaites point to Padmapāda, Hāstāmālaka, Tanthrōtakācharya and Vārtikakāra (Surésvarācharya) as the immediate successors of the philosopher. Visvarūpācharya cannot be identified with the last named, and is quite a different person.

1. This is from H. H. Kristnarajawudayar's (the late Maharaja of Mysore 'Ashtōththarasatanāmāvali' or the 108 names of the last Guru of Sringeri Mutt. 2. Mr. Rice in *Gazetteer of Mysore*, Vol. I, says he obtained his list from the Sringeri Mutt, and his names quite agree with mine, except that the immediate successor of the philosopher is in his list 'Surésvarācharya' and in mine 'Visvarūpa'.

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N. BHASHYA CHARYA.

(To be continued.)

"INFIDEL BOB."

(Continued from page 72.)

IN a former article we have listened to Colonel Ingersoll as he described his personal feelings and his platform, and no doubt the reader has already perceived that we were right in saying that Ingersoll does a good deal more than attack the prevailing theological ideas. Through his speeches and writings there runs a vein of religious sentiment, which is, in fact, none other than that which shines through the teachings of Theosophy. He seems to hear a faint echo of the Wisdom Religion, towards whose grand religious philosophy his intuitions are continually drawing him, but against which intuitions he constantly fights, not understanding their meaning. But, at the same time, Ingersoll who laughs at Theological fetishes has an idol of his own, to which he is ever ready to "make puja" on the smallest provocation, and which he apparently credits with some of the attributes of a personal God. That idol is "Science." Science, as the term is commonly understood, is composed of the existing sciences. Not very long ago "Science" did not comprehend Electricity or Magnetism. At present it does not take in several subjects which are objects of study to many people, and which appear to be governed by law, like everything else in the universe. If Colonel Ingersoll used the term "Science" so as to include both actual and possible sciences—a knowledge of the whole of nature, whether known or unknown to us at present, and whether visible or invisible to our ordinary vision,—no one would wish to interfere with his private devotions; but he frequently speaks of God Science as if he understood thereby modern science, which modern scientists themselves are generally the first to acknowledge to be very imperfectly acquainted with its own subject-matter, and to leave out of consideration a host of most interesting subjects which are, and always have been, matters of enquiry among men.

Were an idol wanted to replace "Religion," Philosophy would be a better one than Science as the word is now understood; but Philosophy is out of fashion with this generation, and Science (with a big S) is the name by which we conjure. The fact, however, seems to be that Philosophy, Science and Ethics compose a trinity, whose unity is none other than the Wisdom Religion. A student of the Wisdom Religion is at present called a Theosophist, and a man may be a Theosophist without calling himself one, and be a student of the Wisdom Religion without knowing it by that name; and to some extent this seems to be the position of Colonel Ingersoll. His own strong reason and true intuition have enabled him to arrive at a perception of what Theosophists call Karma; his ideas of universal life, and of the grand unity of all things and complete comprehensiveness of nature, are purely theosophical; and he seems to have a perception, somewhat hazy perhaps, of the fundamental difference between DEITY, and A Deity or The Deity, —the former being a necessity of philosophy and even of science, —the latter being postulates of Theology. We shall now, by quotations from some of Colonel Ingersoll's lectures and pamphlets,

endeavour to prove our assertion that he is naturally and constitutionally a Theosophist.

He defines Philosophy thus :—

What is Philosophy? It is to account for phenomena by which we are surrounded—that is, to find the hidden cord that unites everything.¹⁸

Our knowledge is, unfortunately very small :—

Can any man have the egotism to say that he has found it all out? No. Every man who has thought, knows not only how little he knows, but how little every other human being knows, and how ignorant, after all, the world must be.⁹

The ignorant are conceited ; the learned are humble :—

The more a man knows the more liberal he is; the less a man knows the more bigoted he is. The less a man knows the more certain he is that he knows it, and the more a man knows the better satisfied he is that he is entirely ignorant. Great knowledge is philosophic, and little, narrow, contemptible knowledge is bigoted and hateful.²³

He confesses his ignorance of the origin of things :—

It is argued that somebody must have made this world. Again I reply I don't know. But I imagine that the indestructible cannot be created. What would you make it of? "Oh, nothing!" Well, it strikes me that nothing, considered in the light of a raw material, is a decided failure. For my part, I cannot conceive of force apart from matter, and I cannot conceive of matter apart from force. I cannot conceive of force somewhere without acting upon something; because force must be active, or it is not force; and if it has no matter to act upon, it ceases to be force. I cannot conceive of the smallest atom of matter staying together without force.¹⁹

Of a First Cause, as distinguished from "the Eternal Cause," he says :—

We grow up with our conditions, and you cannot imagine a first cause. Why? Every cause has an effect. Strike your hands together; they feel warm. The effect becomes a cause instantly, and that cause produces another effect, and the effect another cause; and there could not have been a cause until there was an effect. Because until there was an effect, nothing had been caused; until something had been caused, I am positive there was no cause. Now you cannot conceive of a last effect, because the last effect of which you cannot think will in turn become a cause, and that cause produce another effect. And as you cannot think of a last effect, you cannot think of a first cause; it is not thinkable by the human mind.¹⁹

The difficulty of admitting the existence of an extra-cosmic Deity he states thus :—

To put a God back of the universe, compels us to admit that there was a time when nothing existed except this God: that this

God had lived from eternity in an infinite vacuum, and in absolute idleness. The mind of every thoughtful man is forced to one of these two conclusions; either that the universe is self-existent, or that it was created by a self-existent being. To my mind, there are far more difficulties in the second hypothesis than in the first.²¹

What is called "Law," is not an entity and cannot be a cause :—

Let it be understood that by the term law is meant the same invariable relations of succession and resemblance predicated of all facts springing from like conditions. Law is a fact—not a cause. It is a fact that like conditions produce like results; this fact is law. When we say that the Universe is governed by law, we mean that this fact, called law, is incapable of change—that it has been, and for ever will be, the same inexorable, immutable fact, inseparable from all phenomena. Law, in this sense, was not enacted or made. It could not have been otherwise than as it is. That which necessarily exists has no Creator.²²

Neither does the term "Law" imply a personal Law-giver :—

Mr. Black probably thinks that the difference in the weight of rocks and clouds was created by law; that parallel lines fail to unite only because it is illegal; that diameter and circumference could have been so made that it would be a greater distance across than around a circle; that a straight line could inclose a triangle if not prevented by law, and that a little legislation could make it possible for two bodies to occupy the same space at the same time.²³

He describes what is the meaning of the term "Law" :—

It is not the cause, neither is it the result of phenomena. The fact of succession and resemblance, that is to say, the same thing happening under the same conditions, is all we mean by law. No one can conceive a law existing apart from matter, or controlling matter, any more than he can understand the eternal procession of the Holy Ghost, or motion apart from substance.²⁴

The law of causation is of universal application :—

Each thing is a necessary link in an infinite chain; and I cannot conceive of this chain being broken even for one instant. Back of the simplest monera there is a cause, and back of that another, and so on, it seems to me, forever. In my philosophy I postulate neither beginning nor ending.²⁵

What a "Good God" would be like :—

I insist that, if there is an infinitely good and wise God, he beholds with pity the misfortunes of his children. I insist that such a God would know the mists, the clouds, the darkness enveloping the human mind. He would know how few stars are visible in the intellectual sky. His pity, not his wrath, would be excited by the efforts of his blind children, groping in the night to find the cause of things, and endeavouring, through their tears, to see some dawn of hope. Filled with awe by their surroundings, by fear of the unknown, he would know that when, kneeling, they poured out their gratitude to some unseen power, even to a visible idol, it was, in fact, intended for him. An infinitely good being, had he

the power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone.²⁶

Elsewhere he says :—

I believe that the poor savage who kneels down and prays to a stuffed snake—prays that his little children may recover from the fever—is honest, and it seems to me that a good God would answer his prayer if he could, if it was in accordance with wisdom, because the poor savage was doing the best he could, and no one can do any better than that.²⁷

After quoting Jehovah's malignant jealousy of other gods, he says :—

Contrast this with the words put by the Hindu poet into the mouth of Brahma: "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship." How perfectly sublime! Let me read it to you again: "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship." Compare these passages. The first is a dun-geon, which cruel hands have daubed with jealous slime. The other is like the dome of the firmament, inlaid with constellations.²⁸

He thus distinguishes between Jehovah and a "Supreme Being" :—

And here, let me say once for all, that when I speak of God, I mean the being described by Moses: the Jehovah of the Jews. There may be for aught I know, somewhere in the unknown shoreless vast, some being whose dreams are constellations and within whose thought the infinite exists. About this being, if such a one exists, I have nothing to say. He has written no books, inspired no barbarians, required no worship, and has prepared no hell in which to burn the honest seeker after truth.²⁹

In another lecture he says :—

There may be, for aught I know, upon the shore of the eternal vast, some being whose very thought is the constellation of those numberless stars. I do not know; but if there is he has never written a Bible; he has never been in favor of slavery; he has never advocated polygamy, and he has never told the murderer to sheathe his dagger in the dimpled breast of a babe.³⁰

Of Spinoza's idea of God he says :—

To him the universe was one. The infinite embraced the all. That all was God. He was right, the universe is all there is, and if God does not exist in the universe he exists nowhere.³¹

Ingersoll recurs frequently to this idea of God, which is the theosophical one, showing that it is the idea of a great number of thinkers, both ancient and modern. For instance he says of Haeckel :—

Rejecting all the puerile ideas of a personal creator, he has had the courage to adopt the noble words of Bruno: "A spirit exists in all things, and no body is so small but it contains a part of the divine substance within itself, and by which it is animated." He has endeavoured—and I think with complete success—to show

that there is not, and never was, and never can be, the *creator* of anything. There is no more a personal creator than there is a personal destroyer.²⁶

Of Humboldt he says :—

The object of this illustrious man was to comprehend the phenomena of physical objects in their general connexion, and to represent nature as one great whole, moved and animated by internal forces.²⁰

Ingersoll seems to catch an intuitive glimpse of the great beings behind the scene :—

In accordance with a law not fully comprehended he (Humboldt) was a production of his time. Great men do not live alone; they are surrounded by the great; they are the instruments used* to accomplish the tendencies of their generation; they fulfil the prophecies of their age....Great men seem to be part of the infinite, brothers of the mountains and the seas.²⁰

He lays a very big task upon the shoulders of "Science" :—

Nearly all the scientific men of the eighteenth century had the same idea entertained by Humboldt, but most of them in a dim and confused way. There was, however, a general belief among the intelligent, that the world is governed by law, and that there really exists a connexion between all facts, or that all facts are simply the different aspects of a general fact, and that the task of science is to discover this connexion, to comprehend this general fact, or to announce the laws of things.²⁰

He tells us what is the modern conception of the Universe :—

What is the modern conception of the universe? The modern conception is that the universe always has been and forever will be. The modern conception of the universe is that it embraces within its infinite arms all matter, all spirit, all forms of force, all that is, all that has been, all that can be.¹⁴

Is this not the idea of Parabrahm?—

The universe is all there is. It is both subject and object; contemplator and contemplated; creator and created; destroyer and destroyed; preserver and preserved, and within itself are all causes, modes, motions, and effects.²⁵

The idea of the supernatural upsets all our conceptions :—

The moment that the idea is abandoned that all is natural; that all phenomena are the necessary links in the endless chain of being, the conception of history becomes impossible. With the ghosts the present is not the child of the past, nor the mother of the future. In the domain of religion all is chance, accident and caprice.⁴

Then is no "blind agency of Nature" :—

I do not believe that I am the sport of accident, or that I may be dashed in pieces by the blind agency of Nature. There is no

* "Used" by whom, since there is no personal God?—By the Mahatmas and Chohans?—Ed.

accident, and there is no agency. That which happens must happen. The present is the child of all the past, the mother of all the future.²⁷

Still, this negation of blind agency does not mean belief in the Supernatural :—

To account for anything by supernatural agencies is, in fact, to say that we do not know. Theology is not what we know about God, but what we do not know about Nature.²⁸

Though not knowing everything, we know some useful things :—

We do not pretend to have circumnavigated everything and to have solved all difficulties, but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for yourself than repeat a creed. We are satisfied that there can be but little liberty on earth while men worship a tyrant in heaven.²⁸

We are surrounded by marvels and mysteries :—

We know of no end to the development of man. We cannot unravel the infinite complications of matter and force. The history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf, as all the forests; and one grain of sand, as all the stars.²⁸

Of the mystery of Matter he says :—

You say, ah! this is materialism! this is the doctrine of matter! What is matter? I take a handful of earth in my hands, and into that dust I put seeds, and arrows from the eternal quiver of the sun smite it, and the seeds grow and bud and blossom, and fill the air with perfume in my sight. Do you understand that? Do you understand how this dust and these seeds and that light and this moisture produced that bud and that flower and that perfume? Do you understand that any better than you do the production of a thought? Do you understand that any better than you do a dream? Do you understand that any better than you do the thoughts of love that you see in the eyes of the one you adore? Can you explain it? Can you tell what matter is? Have you the slightest conception? Yet you talk about matter as though you were acquainted with its origin: as though you had compelled, with clenched hands, the very rocks to give up the secret of existence! Do you know what force is? Can you account for molecular action? Are you familiar with chemistry? Can you account for the loves and the hatreds of the atoms? Is there not something in matter that for ever eludes you? Can you tell what matter really is? Before you cry materialism, you had better find what matter is.⁴

Matter and Force are eternal :—

Matter and the universe are the same yesterday, to-day, and forever. There is just as much matter in the universe to-day as there ever was, and as there ever will be; there is just as much force and just as much energy as there ever was or ever will be; but it is continually taking different shapes or forms; one day it

is a man, another day it is an animal, another day it is earth, another day it is metal, another day it is gas—it gains nothing and it loses nothing.¹

The clergy will have a bad time when universal law is recognized:—

When we abandon the doctrine that some infinite being created matter and force, and enacted a code of laws for their government, the idea of interference will be lost. The real priest will then be, not the mouth-piece of some pretended deity, but the interpreter of nature. From that moment the church ceases to exist. The tapers will die out upon the dusty altar; the moths will eat the fading velvet of pulpit and pew; the Bible will take its place with the Shastras, Puranas, Vedas, Eddas, Sagas and Korans, and the fetters of a degrading faith will fall from the minds of men.²

We are all parts of the Deity, if we only knew it:—

What is more beautiful than the old story from the sufi? There was a man who for seven years did every act of good, every kind of charity, and at the end of the seven years he mounted the steps to the gate of Heaven and knocked. A voice cried, "Who is there?" He cried, "Thy servant, O Lord"; and the gate was shut. Seven other years he did every good work, and again mounted the three steps to Heaven and knocked. The voice cried, "Who is there?" He answered, "Thy slave, O God"; and the gates were shut. Seven other years he did every good deed, and again mounted the steps to Heaven, and the voice said: "Who is there?" He replied, "Thyself, O God"; and the gates wide open flew. Is there anything in our religion so warm or so beautiful as that? Compare that story from a Pagan with the Presbyterian religion!³

The whole Universe is one living fact:—

I love to think of the whole universe together as one eternal fact. I love to think that everything is alive; that crystallization itself is a step toward joy. I love to think that when a bud bursts into blossom it feels a thrill. I love to have the universe full of feeling and full of joy, and not full of simple dead, inert matter, managed by an old bachelor for all eternity.⁴

The tale the sea tells to each differs from one to another:—

A man looks at the sea, and the sea says something to him. Another man looks at the same sea, and the sea tells another story to him. The sea cannot tell the same story to any two human beings. There is not a thing in Nature, from a pebble to a constellation, that tells the same story to any two human beings. It depends upon the man's experience, his intellectual development, and what chord of memory it touches. One looks upon the sea and is filled with grief; another looks upon it and laughs.⁵

The revelations of nature are personal:—

The revelations of nature depend upon the individual to whom they are revealed, or by whom they are discovered. And the

extent of the revelation or discovery depends absolutely upon the intellectual and moral development of the person to whom, or by whom, the revelation or discovery is made.⁶

Our common objective world is really a different subject world peculiar to each:—

The world is to each man according to each man. It takes the world as it really is and each man to make each man's world.⁷

We cannot be satisfied with second-hand revelations:—

If God intends to make a revelation to me He has to make it to me through my brain and my reasoning. He cannot make a revelation to another man for me. The other man will have God's word for it, but I will only have that man's word for it. As that man has been dead for several thousand years, and as I don't know what his reputation was for truth and veracity in the neighbourhood in which he lived, I will wait for the Lord to speak again.⁸

R. H.

(To be continued.)

HINDU DAILY PRAYERS AND SUPPLICATIONS.

THE daily Hindu prayers and supplications are known by the names of *Sandhyā Vandanam* and *Nityānushtānam*. The word *Sandhyā* is derived from the word *Sandhi*, which means a meeting; it is the meeting of two periods of time, viz., day and night. Hence, *Sandhya* corresponds to the English word *twilight*, which occurs both at sunrise and at sunset. The word *Vandanam* means adoration or prayers. Therefore, the compound word, *Sandhyā Vandanam*, signifies *twilight adorations or prayers*. These prayers are also known by the name of *Nityānushtānam* or *daily supplications*, because they must be offered up every-day, as a matter of strict duty, by every Aryan, both in the morning and in the evening. In other words, they are *Nityakarmas*, or *compulsory duties*, and are not *Naimittika Karmas*, or *optional duties*. Some *Smritis* or religious laws ordain the performance of *Mādhyāhnika Sandhyās* or *noon prayer*, and thus the word *Sandhi* is extended in its meaning and is applied to the change from midday to afternoon. The mandatory words of the *Vedas* are:—"Aharahassandhyā mupāsītā," which mean; The twilight prayers must be performed every day. The selection of the time of twilight for these prayers seems to be appropriate, because it is then that almost everything in nature is, more or less, in a state of *sānti* or rest, which greatly contributes to concentration of mind. As cleanliness is next to godliness, *Snana* or ablution must be performed before *Sandhyā Vandana*.

* The numbers attached to the above quotations refer to the following lectures and pamphlets, some of which are now out of print:—4, Ghosts. 5, Defence of Free-thought. 7, Some Reasons Why. 14, Providence, a Reply to the Preachers. 18, Orthodox Theology. 19, How man makes Gods. 20, Law, not God; or the Message of Humboldt. 21, Is all the Bible Inspired? 22, Mistakes of Moses. 23, Intellectual development. 24, Which Way? 25, Saviours of the World. 26, Chinese God. 27, Fact and Faith. 28, Heresy and Herotics. 29, Gods.

The *Prātas Sandhya* or morning prayer expresses gratitude to the Supreme Being for past acts of grace, beseeches forgiveness for sins committed during the previous night, and prays for further acts of divine grace. It must be performed just before sunrise, when some stars are visible to the naked eye. *Mādhyāhnikā Sandhya* or midday prayer similarly expresses gratitude to God and prays for rain to purify and fructify the earth; it also beseeches God to purify the heart of the devotee from all sins and evil acts. The best time for performing it is when the sun is in the zenith of the place. *Sāyam Sandhya* or evening prayer expresses sentiments similar to those of the morning prayer and asks forgiveness for sins committed during the day-time. It must be performed in the evening just before sunset, when no star is visible to the naked eye. Hence, gratitude and benevolence form the two leading features of these Aryan prayers. "There can be no doubt," says an eminent modern writer "that the whole process of devotion which the Aryans observed is conducive to the preservation of health, to the invigoration of mind, and to the development of the psychic powers."

There is a misconception regarding the *object of worship* in *Sandhyā Vandanam*. Many foreigners and even some Aryans are under the false impression that it is the material sun that is adored by the Hindus. The fact is, as the sun is the largest and brightest body known to us, as he is the great giver of warmth and light, which are absolutely necessary to the growth of both animate and inanimate substances in the world, and lastly as he is the regulator of time in a remarkably accurate degree, that self-luminous body was chosen by the great Vedic seers of antiquity to represent, as a "symbolic conception," (to use the words of that great modern metaphysician, Herbert Spencer,) of *Parabrahma*, or the Supreme Spirit. The word *savita*, which is used for the sun in *Gayatri*, the essential formula of the *Sandhya*, means the *Creator of the Universe*, i. e., the Supreme Being or God. Again, in the very beginning of the Prayer, the devotee says that he begins *Brahmakarma*, which means *acts of devotion to the Supreme Spirit (Brahma Karma samarabhe)*. Almost in the very middle of *Sandhyā Vandana*, there is a clear text which seems to have been put in purposely to warn devotees against falsely thinking that there is more than one Supreme Spirit, and to point out in unmistakable language that the visible sun is only an outward symbol to represent God. That text is the following:—"Asavadityo Brahma," i. e., *Asau aditya Brahma*: That sun represents the Supreme Spirit. The morning *Sandhya* is symbolically represented as *Gayatri* or *Brahmī Sakti* or the energy of Brahma, the personification of the creative principle of the Supreme Spirit; it manifests itself as possessing *Rakta varna* or red hue. The midday *Sandhya* is symbolically represented as *Savitri* or *Raudri Sakti* or the energy of Siva, the personification of the destructive principle of Parabrahma or the Supreme Spirit; it manifests itself as possessing *Sukla varna* or white color. The evening *Sandhya* is symbolically represented as *Saraswati* or *Vaishnavī Sakti* or the energy of Vishnu, the personification of the protective principle of the Supreme Being; it manifests itself as

possessing *Krishna varna* or black color. The three *Sandhyas* thus stand for the energies of the *Trimurtis*, Brahma, Vishnu, and Siva. The union of these three energies is known collectively by the name of *Sandhya Devi* or the energy of prayer. This collective energy is but the "symbolic conception" of *Parabrahma* or the Supreme Spirit as represented by the union of Brahma, Vishnu, and Siva.

Although certain sects of Hinduism differ in minor details in *Sandhya*, concerning the chanting of certain Vedic texts, &c., yet all sects agree in the necessity of using the *Gayatri Mantra*, or the sacred text of *Gayatri*, at the time of *Arghya Pradana*, or the pouring out of consecrated water three times in adoration, and also at the time of *japa* or spiritual meditation. This holy text is called *Veda Janani*, i. e., the mother of the Vedas. The following elaborate English translation of it shows its universal character:—

"Aum,—the light of the universe, the omniscient and omnipresent, the all containing, in whose womb move all the orbs of heaven, the omnipotent, the self-effulgent, from whom the sun and stars borrow their light, whose knowledge is perfect and immutable, whose glory is superlative, who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort, the all-intelligence, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls, and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—We contemplate and worship that He may enlighten our intellect and conscience."

From the foregoing facts, it is clear that prayer to God is not only the duty of every Aryan but is also very essential to all men whose hearts overflow with gratitude to Him for the innumerable blessings which He has bestowed, and which He is always bestowing, on mankind and on the universe in general.

(The foregoing is the HINDU TRACT SOCIETY'S *English Tract No. 5.*
—Ed.)

ELOHISTIC TEACHINGS.

III.—PNEUMATOLOGICAL.

The Genesis and Evolution of Spirit.

(Continued from page 139.)

FROM infantine beginnings, from child-like curiosity, from a desire to reach the unknown through the known in small things, sprang the riper impulse of inquiry and love of investigation, that slowly developed into the later determination to wrest her secrets from Nature, to penetrate the mystery of Being and learn the meaning of Life, to which human Science owes its origin. Under the term Science are included, with the approved and classified results of accumulated experience, the processes through which that experience has been derived, and the methods by which it has been applied to facilitate the uses of life.

Knowledge is gained in three ways:

1. By the experience of life, acquired or imparted.
2. By an experimental examination of the workings of nature.
3. By a reasoned interpretation and an extended application of the suggestive results of those workings.

Practically these resolve themselves into two scientific methods the experimental and the reflective.

Consonantly with this division the aims of science are two-fold: for, while experimental science devotes its efforts to promoting the welfare of man, reflective science suggests to him the meaning and object of the natural order of Being in which he finds himself, and, with this, the significance of his own life.

Hence experimental science limits its researches to the systematic examination of the phenomena of nature; whereas reflective science widens these researches in its efforts, by close and accurate reasoning from achieved data, to pass through and beyond the same phenomena to that which underlies them.

The Experimental Inquirer carries on his researches by ingeniously devised and carefully conducted experiments.

The Reflecting Observer seeks, in his investigations, by intellectual analyses for logical results.

The Experimental Inquirer in prosecuting his researches trusts entirely to the evidence of his senses as interpreted by his intelligence.

The Reflecting Observer in his logical investigations relies on the testimony of his intellectual perceptions.

The Experimental Inquirer as the result of his researches sees a mere generative progression from lower to higher orders of Being, by which racial advance is gained at the cost of a transient individuality.

The Reflecting Observer as the outcome of his mental analyses recognizes an unmanifested energy passing through manifested phenomena from a lower to a higher order of Being.

The Experimental Inquirer, interpreting the results of patient research, has determined that the phenomena of nature—collectively considered in their orderly succession as constant resultants of similar antecedents—depend upon, are governed by, and are the outcome and expression of certain definite laws. But unwilling to admit these laws as potencies, declares that they merely set forth the order and sequence of the workings of the Kosmos.

The Reflecting Observer, pondering on the collectivity of the same phenomena, sees in this orderly succession evidence of an energizing cause working in a methodical way towards a predetermined and definite result.

The Experimental Inquirer, unable to demonstrate the existence and presence of anything as underlying the workings of nature, admits that the knowledge of primary causes is beyond the reach of his methods of investigation and therefore outside the range of his research. Were he content to keep his deductions strictly within the lines laid down by this acknowledgment of the limits of physical inquiry, no possible issue could be raised between himself and the Reflecting Observer. Each of the sister sciences would then have its own special sphere of exploration and methods

of examination. Either would be able to make important suggestions, and even to give valuable aid to the other, while both pursued their several independent courses. But unfortunately the Experimental Inquirer refuses to recognize that his inability to discover the inducing cause of transitional phenomena simply indicates the inadequacy of his methods, and demonstrates the impossibility of passing by the processes he uses beyond the phenomena to that which may be manifesting its presence through them. Hence, instead of admitting the possible action of an undetectable directing agency, he rejects the logical inference of an intervening energy; and does this because reluctant to acknowledge a volitional evolution through, a providential over-ruling in, and an intelligential control of the Universe—for so to allow would be to recognize the possible existence of an undemonstrable developing Something to which, under whatever designation, the attributes of Spirit must be imputed.

And yet—even while confessing his powerlessness to discover a First Cause, and although at the same time indignantly denying the existence of Spirit as a volitional agency acting upon and through nature—the Experimental Inquirer finds that he cannot advance a single step in his attempts to explain things as they are without assuming the existence of a working cause and of a material in, on and through which that cause works. These he has, for convenience, been in the habit of terming Force and Matter. But he has never been able to separate either from the phenomena to account for which their assumed interaction has been found necessary. Has never succeeded in demonstrating the existence of the one apart from the other, or from the phenomena, they were supposed adequate conjointly to produce. Hence still further to simplify his position, he is tempted to lose sight of the inducing Force in the induced movement, and to regard Matter and Motion as his penultimate, matter *in* motion as his ultimate principle.

But so to conclude is to evade the initial difficulty, for motion is a consequence before it becomes a cause: so that the effects it produces are attributable to the inciting cause of the motion, whatever that cause may have been—whether physical or volitional.

Thus the Experimental Inquirer, unable to detect the presence of a first cause, and unwilling to accept what he cannot demonstrate, fails absolutely to solve the mystery of Being and to ascertain the meaning of Life, and this is why to him it has no meaning—save as a transient condition and relation.

But to hold that the initiation of the natural order is veiled in an impenetrable mystery, while maintaining that the existence of an undetectable first cause cannot be allowed, is to admit that the problem of Creation is insoluble, and yet this admission necessarily carries with it the inference that things always have been and probably always will be what they now are, as regards the visible operations of nature; and therefore that, as the apparent result of an indeterminate working, they cannot have a determinate aim.

Now such a view brings the Experimental Inquirer face to face with a dilemma which cannot be evaded. For under it he must

either give up his favourite doctrine of progressive evolution, and so renounce the very foundations of his advancing science, or else acknowledge that an undemonstrable cause has consecutively produced organic out of inorganic Existence, volitional and intellectual out of instructive Being, a higher out of a lower order of Life. And yet so to admit is to allow that, Force as well as Matter, that Force and Matter are, in phenomenal and manifested existence, passing through a progressive evolution in which Force (under whatever designation) develops that it may be itself developed.

Such an admission, unavoidable in the position he is seeking to establish, brings the Experimental Inquirer into a difficulty which must eventually cause him to ask if only of himself—what is this inducing, this compelling cause, this energizing Force from the recognition of the necessary existence of which I cannot escape without renouncing the indispensable basis of the science I uphold? What is this something, indistinguishable from Nothing, which is at once the cause and subject of the progressive evolution on which the intellectually deduced but undemonstrable orderly advance of nature depends? In what would this inconceivable Something, gradually developed by evolution, and endowed successively with instinct, volition, intelligence and reason, differ from Spirit, whose existence I have hitherto denied? Why should I not allow that Force is undeveloped Spirit—Spirit which has not attained to perception, volition and intelligence? Why should I hesitate to acknowledge that Spirit is but Force which by process of evolution has acquired perception and volition, and in its higher phases an advancing intelligence? My theory of natural evolution rests, after all, on a presumption which is incapable of direct proof, why should not the orderly working of nature be as good evidence of an orderly Worker—of a Worker working from within, not from without—as the orderly outcome of that working, consecutively studied, is held to be of a determinate orderly evolution?

* * * *

To deny the possible existence of Spirit, as developed Force, while admitting the necessary existence of a Force, as an inducing cause, and with this its consecutive, that is spontaneous action in the evolution of form—for consecutive becomes spontaneous action where the law of sequence is not a potency but only a recognized line of advance—is as unscientific as irrational: for, Why should not the inducing Force be reacted upon and developed through the natural, that is, the life uses of the forms it produces and develops? And, why should not this development of acting Force through reacting form proceed on parallel lines with the evolution of Form? Until the Experimental Inquirer has demonstrated that the energizing cause of natural evolution is not the subject of the evolution it causes; until he has proved that, while progressively individualizing and personifying Matter, and thus gradually making it a medium through which instinct, volition, intelligence and reason can be and are manifested in living forms, itself remains a mere energizing potency inseparable from

the elements of dissolving form of the dead body which during life it had animated, he places himself in the false position of denying on the one hand what he affirms on the other. Whereas by simply admitting that evolution in nature is a two-fold process under which development of Force, or its change into Spirit, is the necessary result of the evolution of form through the direct action of Force; that under this two-fold process the developing Force is reacted upon and developed by the life uses of the form it has, by evolution, produced and developed; and that this action and reaction are going on simultaneously, the one as the natural consequence of the other, he gains a rational view of the intent of nature and learns the meaning of his own life.

But so admitting, he is driven to the further admission, not merely of the possible but of the probable, nay, even of the necessary existence of an invisible order, which underlies the visible order of nature and manifests itself through the workings thereof with which he is familiar. And this necessity compels him, from his point of view, to reject the only reasonable way out of the dilemma into which his methods of research have driven him. And yet in this way he might learn that the reason of man is able to answer the questions itself suggests, by logically demonstrating, through their workings, the existence and nature of, at any rate, those secondary causes, the presence of which eludes the scalpel of the anatomist and the test tube of the chemist.

Will the Experimental Inquirer, after considering the subject from this point of view, venture to deny that the evolution of Force is possible? Can he affirm that nothing leaves the body at death? Is he in a position to assert that an individualization and personification, a substantialization of Force is not progressively going on in association with the individualization and personification of Matter? Do the results of his researches enable him to show that the individualizing and personifying Force whose workings are manifested in evolution does not proceed in some unperceived way from form to form, from body to body—entering each successive order, each successive form, each successive body by process of generation; using each successive order, each successive form, each successive body as an agency through the life uses of which to acquire in succession and develop by further use the characteristic faculties of reasoning beings; and quitting each body in succession at death, when that body ceased to be of beneficial use to it? Do the conclusions at which he has arrived authorize him to reject the view that in man this thus evolved and developed Force, having already attained to a degree of advance co-ordinate with his form, is undergoing a further process of evolution; and that since the outcome of this further evolution has not, so far, been manifested in planetary life, it is only gained by a return to the invisible state from which the order of terrestrial evolution took its departure? So to affirm would be rash indeed.

The difficulty of the Experimental Inquirer here is, that the just previously animated body is not abandoned by Force at death. What he perceives is a change in the direction of the action of the

operating forces: so that, whereas hitherto they have maintained the existence and viable relations of the bodily form, they now occupy themselves with the decomposition and dissolution of the body.

But then the bases of science are, in their ultimates, hypotheses.

The existence of Force and, its correlative, Matter, or of a primary substance energizing itself, though a necessary assumption for a scientific theory, is, after all, a mere hypothesis, even the recently demonstrated so called radiant Matter being but an inexplicable phenomenal effect.

On this hypothesis the assumed, the more than assumed, the all but demonstrated orderly evolution of nature rests.

Is it an unreasonable extension of the hypothesis of natural evolution to assume that the invisible cause of the visible phenomena of nature should be itself undergoing an invisible, an unperceived and undemonstrable substantial evolution conjointly with, and through the reaction upon itself of the visible material evolution it is producing? Admitting the existence of an invisible, an unperceived, a not to be demonstrated cause—that is, admitting the existence of energizing Force, as the operating Developer of the invisible, unperceived and not to be demonstrated basic Matter of nature—Why should this energizing Force, this one energizing substance which underlies the phenomenal world be exempt from the operations of the working itself produces?

But if an unobserved evolution of Force is going on in nature, simultaneously with the observed evolution of Matter it is producing, then just as all Matter is not undergoing the evolution of Form but only a proportion thereof, so will only a proportion of Force be going through the formative evolution to which it is thus subjected. Hence the great volume of the energizing Force working in nature, with the great bulk of its energized Matter, or, in other words, the vast preponderance of energizing substance which constitutes the veiled basis of the natural, while acting in and promoting the development going on, will itself partake but in a very subordinate degree therein.

The recognition of these mutually interacting relations, which is unavoidable under the conditions stated, will serve to explain and account for the difficulty which has so far prevented the Experimental Inquirer from perceiving that an evolution of Force, or, should he prefer so to view it, of energizing substance, is going on in association with the evolution of Form; far under them he will realize that three conditions of Force, correlative with the three conditions of Matter through which these act, or three qualities of energizing substance, are as necessary to this evolution as to the evolution of Form. Hence, just as he classifies Matter as inorganic, organic and animated, so should he classify Force (or energizing substance) as physical, organizing and vitalizing.

But, under this classification he will find himself compelled to admit that, even as Matter passes from the inorganic through the organized to the animated state, so does that which underlies Matter, whether designated Force, Energizing Substance or Spirit, pass from the physical through the organizing to the animating

condition; and that whereas only a physical force acts in inorganic matter, an organizing and an animating force co-operate therewith in the production and animation of living forms—these three having been evolved by and proceeding from an original primary energy.

From this point of view the question cannot be avoided—What becomes of the animating Force at death?

The hitherto organizing then becomes a disorganizing process. Physical (of course including chemical) force carries on the work of decomposition and dissolution, and reduces the elements of the inanimate body to a condition under which they are prepared to go through further changes.

But the animating is the most developed, is the higher Force.

From this position, Which is the more reasonable hypothesis? The assumption that the animating Force is dissipated at death, as are the constituent elements of the inanimate body; or the suggestion that it has passed in its developed state to the invisible order which has been the energizing cause of the evolution? Will it help the Experimental Inquirer in his decision here to remind him that the constituting elements of the animated body have no permanent relation to that body, but undergo a continuous disintegration and reintegration through the unintermitting action of the processes of life (which induce ceaseless change therein until death puts an end to the reintegrating process) the animation of the body being uninterrupted?

Under such a view only a certain proportion of the primary Force working on, in and through physically energized and organizable Matter, or, in other words, only a certain proportion of the energizing substance producing the phenomena of nature, is undergoing the evolution of manifested life.

But by this process of evolution it is brought into another state, a state which distinguishes it from the physically actuated energizing substance from which it has been evolved.

Thus considered, the admission of the existence of three classes of forces, emanating by evolution from a single primary energy and acting in association to produce a predetermined and definite result, becomes an unavoidable necessity.

Of these one has been individualized by passing through the evolution of manifested life, whereas the others have remained in the unindividualized state.

But the individualized Force (or energizing substance) has been progressively and successively personified and intellectualized.

Hence, to distinguish individualized, personified and intellectualized from mere physical Force, a distinctive designation was required.

Whatever this designation might have been, it would attribute to the developed Force the qualities and characteristics acquired thereby through evolution.

But these qualities and characteristics are precisely those imputed to Spirit.

Whence the logical conclusion that Force and Spirit were originally one, derived from the same genetic source; so that Spirit,

correctly defined, is simply developed Force—Force which has gone through a natural process of evolution.

The origin of the designation “Spirit” has now to be considered.

This designation, which has come to us through the Hebrews, is the outcome of an idealistic evolution, whose progress has closely followed the evolutionary course of its developing subject.

The word “Spirit” represents the archaic word-sign *R’ch*, preserved in and handed down as the primitive Hebrew word *Ruach*.

The primary meaning of this word was, “Energizing Space;” and it was used in this sense because, according to the teaching of the Elohist, Space was regarded as the source of the creative Energy.

But a materializing medium was required for Energizing Space.

Thence energizing came to be looked upon as Energized Space; and then energized Space was held to be an Energy proceeding from Space.

In the meantime the word *Elohim* had been adopted to represent the creative forces of nature.

For these forces a supreme force was supposed to be required.

This was gained in *El Elohim*, “The Force of the forces;” from which an outflowing Energy was found in *Ruach*.

As time went on, *Elohim* became *Elohim chajim*, “Vital,” or rather “Vitalizing forces;” and then *Ruach elohim chajim* was rendered “the energy of the life-giving forces.”

Now a further need made itself felt—the need of a Deity.

Under it *Elohim* was individualized as a God, and, in *Elohim chajim*, looked up to as a Life-giving God, when *Ruach elohim chajim* was transformed into “the Energy of the Life-giving God.”

But *Elohim*, even as a Life-giving God, could not be separated from the original Elohist forces thus individualized and unified. Hence the deified forces individualized in *Elohim* were imagined to have, in this Unity, preceded the creative forces or primitive *Elohim* of the Elohist; and these were then held to have proceeded out of or emanated from that Deity, which was thus in reality a figurative aggregation or combination of themselves.

In consequence of this the primitive *Elohim*, or forces of nature, came to be regarded as Divine Emanations, and, under this aspect, were ultimately classified as Sephiroth.

These were assumed to have been ten in number, in a descending and in each descended order, as representing idealizations of the ten primitive numbers; and were divinized as attributes of the Deity from which they were supposed to have emanated—but this was a later development.

At a considerably earlier period *Elohim* was personified in *Jehovah Elohim*, and then was in *Elohim chajim* regarded as the Living God: but even so, as *Elohim* had originally proceeded from Space, *Elohim chajim* was ranked as the first Emanation therefrom, and the thus derived Source of the other Sephiroth.

Under this developed view, through which *Elohim* became God—the knowable but non-manifested personification of the unknow-

able and impersonal Source of all, veiled in Space—*Ruach* was transformed into the representative of the Sephiroth, and thus in *Ruach Elohim* became the “Sephiroth (Heb. SPIRIT, which through the Latin *Spiritus* passed into “Spirit”) of God.”

Consequent on the personification of *Elohim*, a characterizing type and materialized form was needed for *Ruach*, as emanating therefrom.

This was found in the atmosphere, as inspired and expired by living beings—the outbreathing representing the giving forth or procession of *Ruach Elohim*, the Spirit of God, from that God of which it had been constituted the Spirit; and the inbreathing, the inspiration of the same Spirit, on which the spiritual life of man was held to depend, as did his natural life on the inhalation of its material type and figure, the atmospheric air.

Viewed under and through this material form in energetic action, wind came to be considered as the vesture of Spirit, and then *Ruach* acquired its attributed significance “Wind.”

But even so Spirit, as represented by *Ruach*, had to be treated as immaterial.

To do this it was necessary to reduce wind to the status of a mere symbolical vesture for or symbol of Spirit.

This necessity, only recognized later and by less mystical minds, led to the verbal separation of the one from the other.

This was done by the Greeks, who called Spirit *Pneuma* and Wind *Anémos*.

The example of the Greeks was followed by the Latins, who adopted the Hebrew designation *Sephiroth* as *Spiritus*, and called the wind *Ventus*.

But then they saw in the human Soul a refined materialization of the individualized spirit personified in man, and therefore named it *Anima*, as though to revive under that appellation the original association of Wind and Spirit by attributing to the Soul the characteristic properties of materialized spirit: so that *anima* can be regarded as denoting a recombination of *pneuma* and *anémos* and signifying a modified reproduction of *Ruach*.

Spirit—viewed as modified, as developed Force—in reality rests on a physical basis.

Commencing in the earth, the Spirit individualized by the planetary body was, in the first instance, a mere expectancy, as far as the outcome of the evolution to be initiated through its instrumentality was concerned.

The qualities and characteristics which were to come of this expectancy were to be derived through the progressive uses of organized and animated life.

Hence the Spirit of the earth could only gain these through the animated life of the planet.

This animated life was to be produced through it by what might be termed a generative action applied from without.

This action introduced first inorganic and then organizing cellular action to the aggregated molecular mass of the solidified earth.

In the individual cells of this agency the earth became the mother of offspring after its kind.

Of these cells a life-giving potency constructed, built up so to say, living forms in progressively advancing orders.

The spirits individualized by and passing through these living forms acquired, by the life uses thereof, the characteristic qualities of the life through which they were passing, and with this the power of transmitting the same by generative process from form to form as re-embodiment selves, in a progressively advancing order.

At each successive death these individualized spirits repassed to their spirit mother, the Spirit of the earth, whose substance they thereupon contributed to build up and endow with the qualities and potencies derived through organic life, just as the functioning cells in the organizing state had collectively and in successive association contributed to build up the living bodies of animated life: so that the physical basis of spirit becomes through evolution a medium for the organization of potential substance, after the method of the organization of embodied animated life. Thus the Spirit of the earth is the absorbing recipient of the disembodied spirits of its offspring, who are the bearers of, and duly constituted transmitting imparters or channels conveying to it the potencies derived through their uses of animated life. In this way the evolving potencies of the developing Spirit of the earth, including its power of intelligential action, are reflections of the potencies of animated life, from which indeed they are thus derived and of which they are therefore reproductions: so that the individualized spirits of animated life, culminating in the Spirit of man are, as regards the Spirit of the earth, simply organs for acquiring and vehicles for transmitting these potencies to that Spirit. Hence the ultimate fate of these organs is thus foreshadowed as a final reunion with their spirit parent, in whose substance their transitional and transient individualities will be at length absorbed and disappear. Not that this functional action terminates here, for the entire evolution is but preparatory to the return of the Spirit of the earth to and its reabsorption by the invisible substance of the unknown and unknowable God—transparent Space—from which it took its original departure, and which is indeed progressively going on.

* * * * *

This comprises in brief the etiology and evolutionary course of spirit. But it does not include the whole outcome thereof, for another and higher evolution is simultaneously proceeding, as the culmination of the natural evolution whose methods and results have been thus and so far summarized.

The incentive to the evolution of form through which the evolution of spirit has been gained, is appetite.

The indulgence of appetite increases the aptitude for the indulgence thereof, and this aptitude expresses itself as an evolution of form, in which the growth of appetite through indulgence induces the progressive development of embodied life.

But conjointly with the evolution of form, through the indulgence of appetite, there proceeds a development of Will; for the desire to indulge, continuously gratified, leads to the progressive transformation of desire into Will—the Will to yet more fully indulge the appetency of appetite; so that the distinctive and distinguishing mark of developed spirit is the possession of a strong and resolute Will.

Now the aim of the final stage of the evolution of spirit is *the elimination of Will*: for unyielding volition is incompatible with the renewed condition of the Divine substance, for restoration to which the whole evolution is a preparation—seeing that in it Will has to give way to and disappear in duly controlled desire.

This elimination has, so far, been seen to be effected by the dissolution of the personality and the doing away with the individuality, on the persistency of which its continuance depends; for where individuality and personality disappear volition can have no place.

But there is another way of procuring the elimination of Will, under which the individuality and personality are retained.

This way is the conversion of spirit into soul.

This conversion takes place in the individual human being who so lives that in him appetite is changed into affection; selfish and self-seeking appetency into unselfish and self-forgetting Love.

To such persons the human form is a matrix in which the human soul is progressively built up: so that when these persons die the self leaves the body no longer as a mere spirit, but as a personal being—a soul, which passes to the soul state.

This change only takes place, can only take place in those who, during and by their uses of their transient lives, overcome appetite and root out Will through the development of self-forgetting love; because only such beings would be fitted for the soul state.

These have been unconsciously preparing, for this change throughout the entire evolution, which has been a selective process from the outset—a selective process under which the victims of the self-seekers are, by their unavoidable, their involuntary and enforced surrender thereof, predisposed to that voluntary disregard of self which prepares them for the final change.

Thus, when the evolutionary course of spirit is studied as a whole, three very different issues are seen to await it at the close of its last embodiment, in the human form; and of these, each individualized spirit will pass to the one for which it has fitted itself by its evolutionary career.

These three issues or states are:—

1. *Personal*—which the personified spirit or soul enters as a Divine Impersonation, to lead a personal life in the soul state.

2. *Impersonal*—a transitional state, passing through which the spiritualized spirit is absorbed by and disappears in the Divine substance.

3. *Elemental*—the earth bound state, reached by the materialized spirits because they have failed to fit themselves for restora-

tion to the Divine substance. This is a retrograde condition in which the degraded spirit, gradually losing its acquired attributes, passes through a dissolving process into the passive state of latent force, whose potencies can only be recalled to activity through a renewed evolutional course induced by a stimulus inciting it from without.

HENRY PRATT, M. D.

THE "SATNAMIS."

THE Chamárs lay claim to a very high antiquity among the inhabitants of the district of Chhattisgarh; but the truth of their assertions appears open to doubt. They all call themselves Raidásis—a name which none of them can explain, but which evidently comes from Rai Dás—a Chamár reformer and disciple of Rámánand, who is said to have lived about the fifteenth century in the country lying to the south of Oudh and in Rewá. They have been so long settled in Chhattisgarh that they seem to have no kind of tradition, even in the remote past, of any other home. As a body they possess active and well set figures, are more brown than black in color, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability. A description of the religious movement which has given prominence to these Chamárs is as follows:—"Ghási Dás, the author of the movement, like the rest of his community, was unlettered. He was a man of unusually fair complexion and rather imposing appearance, sensitive and silent, given to seeing visions, and deeply resenting the harsh treatment of his brotherhood by the Hindus. He was well known to the whole community, having travelled much among them, had the reputation of being exceptionally sagacious, and was universally respected. By some he was believed to possess supernatural powers, by others curative powers only, by all he was deemed a remarkable man. In the natural course of events it was not long before Ghási Dás gathered round himself a band of devoted followers. Whether impelled by their constant importunities or by a feeling of personal vanity, or both causes combined, he resolved on a prophetic career, to be preceded by a temporary withdrawal into the wilderness. He selected for his wanderings the eastern forests of Chhattisgarh, and proceeded to a small village called Girod on the outskirts of the hilly region, bordering the Jonk river, near its junction with the Mahánadi. He dismissed the few followers who had accompanied him with the intimation that in six months he would return with a new revelation, and mounting the rocky eminence overhanging the village, disappeared into the distant forest. Meanwhile the followers, who had accompanied him to the foot of that henceforth mysterious hill were active in spreading through the whole Chamár community his

farewell message, with the warning that all should appear at Girod, as the termination of the six months' interval approached.

"Among a superstitious people these tidings worked marvels, and created a perfect ferment of expectation. During the period of suspense nothing else was talked of, and the public mind anxiously looked for some revelation. As the close of the appointed time drew near, Chamárs from all parts of Chhattisgarh flocked to Girod. The scene as described by an eye-witness was strange and impressive. The roads leading to this hitherto unfrequented hamlet were traversed by crowds of anxious pilgrims. The young and old of both sexes swelled the throng—mothers carrying their infants, and the aged and infirmed by stronger arms. Some died by the way, but the enthusiasm was not stayed. At last the long-looked-for day arrived, and with it the realisation of the hopes of this hitherto despised community. In the quiet of the early morning their self-appointed prophet was seen descending the rocky eminence overhanging Girod, and, as he approached, was greeted with the acclamations of the assembled crowd. He explained to them how he had been miraculously sustained for the period of six months in the wilderness; how he had held communion with a higher power; and how he had been empowered to deliver a special message to the members of his own community. This message absolutely prohibited the adoration of idols, and enjoined the worship of the Maker of the universe without any visible sign or representation, at the same time proclaiming a code of social equality. It appointed Ghási Dás the high priest of the new faith, and added the proviso that this office would remain in his family for ever.

"The simple faith thus enunciated may best be termed a 'Hinduised deism,' for there were mixed up with it certain social and dietary regulations copied from Brahmanism. The movement occurred between the years 1820 and 1830, and is scarcely half a century old. It includes nearly the whole Chamár community of Chhattisgarh, who now call themselves 'Satnamis,' meaning thereby that they are the worshippers of 'Sat Nam' or 'The True One'—their name, and a very appropriate one, for God. They would fain bury the opprobrious epithet Chamár among other relics of the past, did it not with traditional pertinacity, and owing to the hatred of Brahmans, refuse to forsake them. In the early years of the movement an effort was made to crush its spread, but in vain, and Ghási Dás lived to a ripe old age to see the belief he had founded a living element in society, constituting the guide and directing the aspirations of a population exceeding a quarter of a million. He died in the year 1850, at the age of eighty, and while the work he accomplished by our clearer light seems darkened with prejudice, ignorance and imposture, yet there can be no doubt he did a good fight in demolishing, even within a small area, the giant evils of idolatry, and thus perhaps preparing his community for the reception of a higher and purer faith. On the death of Ghási Dás he was succeeded in the office of high priest by his eldest son Bálak Dás. This Bálak Dás carried his feeling of equality to so high a pitch, that he outraged all Hindu society by assuming the

Brahmanical thread. Whenever he appeared he offensively paraded the thin silken cord round his neck as an emblem of sacredness, and hoped to defy Hindu enmity under cover of the general security against violence afforded by British rule. So bitter, however, was the hostility he raised, and so few the precautions he took against private assassination, that his enemies at last found an opportunity. He was travelling to Raipur on business, and remained for the night at a roadside rest-house. Here a party of men, supposed to be Rajputs, attacked and killed him, at the same time wounding the followers who accompanied him. This occurred in the year 1860 and the perpetrators were never discovered. It exasperated the whole Chamár community, and a deeper animosity than ever now divides them from their Hindu fellow citizens.

"Bálak Dás was succeeded nominally by his son Sahib Dás, a child, but really by his brother Agar Dás, who is now virtually high priest. The duties of this office are more of a dignified than onerous character. The high priest decides finally all questions involving social excommunication, and prescribes the penalty attending restoration. For those who can attend on him personally or whom he can arrange to visit, he performs the ceremonies at marriage and on naming children; at the latter ceremony a head necklace, in token of entrance into the Sat Nami brotherhood, is placed round the neck of the child. It is not absolutely necessary, however, that the high priest should officiate at any ceremonies. They are sufficiently solemnised by meetings of the brotherhood. Most Chamárs once a year visit the high priest, and on those occasions a suitable offering is invariably made. They have no public worship of any kind, and consequently no temples; they have no written creed, nor any prescribed forms of devotion. When devotionally inclined, it is only necessary to repeat the name of the deity and to invoke his blessing. No idol of wood or stone is seen near their villages. They have a dim kind of belief in a future state; but this does not exercise any practical influence on their conduct. Their social practices correspond for the most part with those of Hindus. They ignore, however, Hindu festivals. As a rule they are monogamists, though polygamy is not specially prohibited. Their women are not in any way secluded from public gaze, and are, equally with men, busy and industrious in home and field pursuits. In fact in most of their arrangements, to a superficial observer, the Chamárs present nothing peculiar, and it is only after enquiry that many of their distinguishing features are discovered.

"The account thus given has been gathered from oral testimony—a source of knowledge liable to error and exaggeration. In its main features, however, it is accurate; disputed points have not been touched. One is whether Bálak Dás was accepted as an Incarnation; most Satnamis deny regarding him as such. Some forms of prayer, collated from Hindu authors, are said to exist among the teachers, but these are quite unknown to the people, and the act or devotion which a Satnami practises is to fall prostrate before the sun at morn and eve and exclaim 'Sat Nam'!

'Sat Nam'! 'Sat Nam'! translated literally 'God! God! God!' or perhaps implying 'God, have mercy, have mercy!' Turning to their social practises it is found that they eat no meat. They will not even drink water except from one of their own caste and liquor is prohibited. They marry ordinarily at the age of puberty, the parents selecting a bride; the marriage itself is purely of a civil nature, being celebrated by the elders, with a feast given to the friends of the family. They bury their dead without any religious ceremony, and in every day life their moral notions are not rigid. A fatal split in the community has arisen from a most trivial cause—the use of tobacco. In the first outbursts of religious enthusiasm, which animated the followers of Ghási Dás, it would seem that drink and tobacco were simultaneously forsaken. The use of liquor apparently was a weakness which was easily and effectually overcome, but the strange solace which smokers appear to find in tobacco and more especially a labouring population, possessed irresistible charms. A reaction set in, and finally a considerable portion of the community returned to their pipes. To talk of pipes in connection with an eastern people seems an anomaly, but in Chhatisgarh it is strictly correct. The books of northern India is unknown here, and in its stead the broad 'palas' leaf is folded into a pipe-like shape with a bowl at one end in which dry tobacco is placed. It is called a 'chungi,' is universally indulged in by all classes and field labourers, by its use, break the dull monotony of their daily toil. The Satnamis who again took to chungis come to be opprobriously designated as 'Chungeás' by their brethren, and retain the appellation. They maintain their orthodoxy, and urge that Ghási Dás had a subsequent revelation conceding the use of tobacco to his people, and that consequently in his later years he absolutely withdrew his original prohibition. The Satnamis thus remain divided into two grand sections—the 'smokers' and 'non-smokers.' It is said that the smokers eat meat, are not real Satnamis, but as a body they perfectly repudiate the insinuation. The Satnamis thus described are a strange and interesting people, and as a special mission has lately been inaugurated for their enlightenment and instruction, they are perhaps destined in the future to exercise an influence proportioned to their numbers and position in the annals of Chhattisgarh. There is no class more loyal and satisfied with our rule than this community, and if it should happen that, like the Kols, they are favourably impressed with missionary teaching, a time may come when they will be a source of strength to our Government."

[The foregoing very interesting account of a curious sect has been sent us by brother Ishan Ch. Das of Mussoorie. It is taken from the *Gazetteer of the Central Provinces of India*, edited by Charles Grant, Esq., Secretary to the Chief Commissioner of the Central Provinces, (Edition of 1870) pages 100–103.

The residence of the high priest of the Satnamis is at the village Bandhar (Latitude 21° 24'; Longitude 82° 8'), about 30 miles N. E. of Raipur City.—Ed.]

THE VISIT OF APOLLONIUS TO THE MAHATMAS OF INDIA.

SOMEWHERE about 1840 years ago, Apollonius of Tyana, the great adept—then 40 years of age and resident at Antioch in Syria—set out to visit India.

Philosopher though he was, he thought, as most of us think in the actions of our life, that he was acting under the impulse of his own judgment. He had heard of the existence there of a College of Sages or Sophoi. With all the humility of a mind eased of the self-sufficiency of his own personality, he thought he could learn something from them. A longing seized him to go to them. He acted on that longing; but he knew not at the time whence that longing came.

We have almost a first hand account of this journey. Damis, Apollonius' fellow-traveller and friend, kept a journal of their travels, and his note book fell into the hands of Philostratus, the Greek historian, when he was writing the life of Apollonius. The account is very detailed, and to lovers of the Philosophies of the East interesting. I propose, therefore, to give for the benefit of those who have not had the privilege of reading the original story in the Greek, an abstract of such portions as relate especially to the Mahatmas, their mode of life, powers, knowledge, and place of abode.

With regard to this last point I should like to say a preliminary word. It would be exceedingly interesting to me—for reasons best appreciated by students of Psychometry—to be able to locate exactly the place of residence of this College of Mahatmas in India, and it has occurred to me, I might get help from some of the readers of the *Theosophist* if I laid before them the facts bearing on the question as given by Philostratus. But I must give a word of warning about a difficulty. Greek historians unfortunately were all very bad geographers. What little they knew about India was gained from Alexander's expedition, and that was about as much as we knew of Central Africa fifty years ago. We knew that there were two big rivers—the Nile and the Niger—and one set of people called Negroes, and some mountains called the Mountains of the Moon. Similarly with the average Greek of B. C. 50, all big rivers in India were the Indus or Ganges, all mountains the Caucasus, and all people beyond Persia, Indians. So we cannot go much by names. Damis himself may have gone wrong in this, as we know there is no such thing as a universal name of a big river among uneducated people. Each district calls the river by its own local name, and the traveller has to conjecture himself what the river is. A more sure guide to us will be the number of days taken for the journey and the description of the place itself. Damis' note-book could hardly go wrong over this.

Taking with him two family slaves to act as secretaries, Apollonius first went to Nineveh, where he met with the native of the place called Damis, who attached himself as a Chela to him and was useful as an interpreter on his way through Persia. They proceeded to Babylon, where they had to stay for 13 months, while

Apollonius was introducing himself into the favour of the Parthian King Bardanes, from whom he finally succeeded in getting not only the necessary permit, but also a guide and camels, and what was more, the gold plate on the leading camel announcing them guests of the king.

Journeying thus at ease through a rich and fertile country, and royally entertained everywhere without expense, they reached the Caucasus that divide Media from India. Caucasus (Grâvakâsas) means the white-headed or snow-topped mountains: here probably the Hindoo Koosh of Afghanistan—for on the other side of them was a narrow river called the Cophen, which might be the Cabul. Here they first encountered men riding on elephants and dromedaries. The natives were merry in those days; as the Indians they met were singing, dancing or rolling about drunk with palm toddy. This looks more as if they were in the happy valley of Kashmir, but perhaps the Cabul valley was like that before the Mussalmans came there.

Across the river they saw a mountain, called Nysa, rising up into a peak like Tmolus in Lydia with a temple on its summit, the walls of the grounds round which were formed of thick evergreen shrubs, laurels, vines and ivy. Nysa has been identified with the old Sanskrit or Hindi Nishadha.* Near it was a rock Aornus, with a wonderfully high precipice or escarpment identified by some as Ranigarh.

On their way to the Indus they fell in with a lad about thirteen years old riding an elephant, and urging him on "with a crooked rod which he thrust into him like an anchor." There is a little touch, showing the immutability of Indian customs and the accuracy of the details.

They crossed the Indus at a place where it was 40 stadia, i. e., 8,000 yards breadth.† A letter from Bardanes gained them the favour of the Indian Satrap of the district, who supplied boats to cross and a guide to take them as far as the Hydraots. The guide brought them to Taxila, where his rajah had a place. Here we have a definite point to go on. This city, as big as Nineveh, is minutely described; its wonderful temples, the streets, the form of the houses, the dress of the inhabitants (cotton fabric was a wonder to the Greek), the palace, unpretentious and simple—the images, decked with pearls, having, as is usual with the barbarians in sacred things, a symbolical meaning. It has been identified to Takshasila existing near Mani Kyala, a few miles east of Rawul Pindi in the Punjab. Apollonius had a long interview with the Rajah Phraotes, who seems to have been a noble minded and philosophical king of the good old Aryan type—what is more, he seems to have been a Chela of the Mahatmas and acquainted with Greek philosophy.

He told the interesting story of his life to Apollonius, while a state banquet, which is minutely described, was being given to the guests, and the attention of the rest was absorbed in watching the feats of jugglers. Apollonius, at the king's private table, uninterested in the proceedings, asked the king how he came to know Greek

* Near Nooshera, a little E. of Pashawur.

† Probably at Attock the river may have been in flood.

and acquire his philosophy. The king's story was that his father as a boy, deprived of his kingdom, had fled beyond the Hydaspes, and though the king of the country had offered to adopt him, had preferred to live among the Brahmans. These Brahmans, Apollonius was informed, were not the same as the Sophoi that Alexander came across. Those were the Oxydracæ, a warlike body who were more dabblers in philosophy than philosophers. These Brahmans had a domain somewhere between the Hyphasis and the Ganges, and if Alexander had attempted to invade their territory, they would have repelled him not with human weapons, but with thunders, lightnings, tempests. But they saved themselves this necessity by the force of their will, which affected the appearance of the sacrificial victims of Alexander, and so dissuaded him from his intention. These Brahmans taught his father Greek and philosophy, and sent him out again into the world at 20 years of age in order to marry the daughter of the Hydaspian King, his protector. Phraotes was his only son, and was reared in Greek fashion by his father until twelve years of age, after which he was sent to the College of the Brahmans and treated by them as a son. Meanwhile his parents died. When he was 19 years old and sent out into the world (probably his Gurus caused the disaster to come upon him for his character's sake), all his estates were forfeited by the king, his uncle, and he became a pauper, supported by four of his mother's servants. One day when he was reading the Greek tragedy of the Heraclidæ in his hut, a messenger comes to him with news that events in his father's old kingdom were so altering, that if he would return there he could probably recover his family throne. Taking the subject he was reading as an omen, he went and won back the kingdom he now ruled over.

The kind King after three days' hospitality presented Apollonius with fresh camels, provisions, a guide and a letter of introduction addressed to the Grand Master of the Mahatmas as follows: "The King Phraotes to the Master Iarchas and all the wise men with him, greeting: Apollonius, a very wise man, thinks you wiser than himself, and has travelled hither to learn your doctrine. Send him back knowing all you know. Your lessons will not be lost, for he speaks better, and has a better memory than any man I ever knew. Show him, Father Iarchas, the throne on which I sat when you gave me the kingdom. His followers are worthy of all praise, if only for submitting to such a man. Farewell."

After two days' journey from Taxila, they came to the plain on which Alexander's Trophy stood. Then they crossed the Hydraotis,* and traversing several countries reached the Hyphasis, and 30 stadia from the river they came across more traces of

* Judging by the present road from Manikyala, two days' journey brings us to the Salgram ferry over the Jhelam. Therefore the Hydraotis here must be this river. As no mention is made of crossing mountains immediately, the travellers could not have gone on from Salgram up the Kashmir route to Poonch via Kotli, but must have continued over the plains via Rajaori. This would bring them to the Chenab at Aknoor ferry close to Jammu—where the favourite route into Kashmir now commences. The description of the Hyphasis as navigable and then broken would, however, suit the Jhelam better than the Chenab. Probably Damis has confounded what he heard about the two rivers.

Alexander in the shape of altars to Ammen and other deities and a bronze pillar with the inscription "Here Alexander made a limit to his expedition." The Hyphasis is described as "navigable at its source, going through a plain, but lower down impeded by rocks which caused dangerous eddies—as broad as the Danube—with similar trees on its banks, from which the people obtain an unguent used in bridal ceremonies, its forests abounding in peacock and its Jheels with wild asses with a horn on their forehead (? rhinoceros) from which drinking cups of magical virtues are made—the right of hunting these is reserved to the King." Putting aside considerations of names, this reads uncommonly like a description of Nepal now, and it may well have been that of Kashmir then.

Here they crossed the spur of Caucasus which stretches down towards the Red Sea. All the Indian Ocean was called the Red Sea by the Greeks: so this may have been the Himalayas or the Kashmir mountains near. Or am I off the scent and are they the Aravulli Hills and the Hyphasis the Lâni? At any rate the headlands or spurs of the mountains produced what the Greek called cinnamon, but which he describes as a shrub like the shoots of a young vine and which goats were passionately fond of. What can this be? Certainly not the cinnamon of Ceylon. On the cliffs grew frankincense trees (? the Babul) and pepper plants, which last grew on precipices frequented by monkeys, who helped the natives to gather the clustered berries. On the other side of these mountains was a large plain—the largest in India—stretching 15 days' journey to the Ganges, and eighteen days to the Red Sea (Indian Ocean). Measuring journeys by camel rides this might still refer to the Kashmir frontier. This plain was intersected by canals communicating with the Ganges—the land black and very productive, bearing wheat with enormous stalks (Indian corn), millet and a small kind of grape, with agreeable bouquet, and a tree with leaves like the laurel and fruit like a pomegranate within the husk of which was an apple of hyacinth colour and the most exquisite flavour (? Mango-steen or Lechee). This flora agrees more with that of Kashmir at present than that of the great Punjab Plain. Perhaps Philostratus mixed up Damis' account of the two. Coming down the mountains they witnessed a hunt after a huge snake 30 cubits long (? python or rock-snake) with fiery crests and potent eyes. At the foot of the mountain they came to a large city called Paraka, where the inhabitants are great snake hunters and charmers. Here again Kashmir is indicated—a country always remarkable for Naga worship. Perhaps Paraka is Jammu, or, if the mountains they had passed were the Pir Panjal Pass, even Srinagar which is about four days camel ride from the pass. Proceeding on they came upon a shepherd playing a pipe, and tending a herd of white deer kept for the sake of their milk.

Four days' journey on through a well cultivated country brought them to the stronghold behind which the Sophoi secluded themselves. Here their guide bade his camel kneel and fell on his face with awe. The people of the country feared these sages more than the king. The king himself consulted them as an oracle. The

stronghold was a hill rising sheer up from the plain about as high as the Acropolis, is at Athens.* It was fortified besides with a belt of rock on which impressions of hoofs, beards and faces might be traced. About the top a cloud generally hung, within which the Sophoi dwelt invisible. There were no gates or forts.

Now comes the interesting part of the narrative: the itinerary so far, I have thought necessary to give, as a clue to guessing where this great Brotherhood lived at this time.

The travellers were preparing to put up in a village not the eighth of a mile from the hill of the Sophoi, when they perceived a young man running towards them. He addressed them in Greek. They were not much surprised at this, as even the villagers spoke that language. But when he addressed Apollonius by name, they were struck with astonishment; all but the sage himself who was now filled with confidence, and remarked, "I now feel that the men we have come to see are wise indeed: they know the future."†

The message was "Would Apollonius come to an audience just as he was by himself? *They themselves* especially requested it." Noticing the Pythagorean touch of this appellation of the Masters, the philosopher followed the youth up the hill on the south side. At the foot he observed a well some 24 feet deep, over the mouth of which a dark vapour hung rising as the heat of day increased and resplendent with rainbow colours at noon. The soil was of scarlet or vermillion ore (? Iron or Cinnabar). Above it was a crater from which issued a lead-coloured flame without smell or smoke, and which bubbled up with a volcanic matter that rose to its brim but never overflowed (? A mud volcano or fumerole or oilfield). To lovers of Sophia this outer world is but symbolical of the inner. Consequently to these Sophoi the well was the well of the Test and the crater the fire of Pardon. Here also were two vessels of black stone—the urns of the winds and of the rain by which these elements could be controlled. Statues of great gods also stood about, especially of Apollo, Minerva and Bacchus. Here also was fire worshipped and hymns raised daily to the Sun's rays and at night to a sacred fire which flamed on no altar or hearth, but took shape and body and floated in mid air, where it remained unchanged during the hours of darkness.

The student of ancient rites will at once think of parallel phenomena in the Pillar of Fire and Shechina of the Israelite, so in the Parsee Fire-worship of Zoroaster and primitive Aryan Hindu records.

Once in addressing the Egyptians, Apollonius thus described these Sophoi, "I have seen Brahmans who dwell on the earth and yet not on the earth; in places fortified and yet without walls; and who possess nothing and yet all things." Surely these words would describe the Mahatmas of Thibet in the present day, whose only life on the earth is reported to be the projection of their Astral Double, and who have undergone the Great Renun-

* If they could have got so far as Srinagar in the time the Takht-i-Soleiman (Solomon's seat) might answer this description.

† Would there not have been plenty of time for a messenger to have reached the Sages from Phraotes, to say that Apollonius was coming?—Ed.

ciation. The words too will remind the student of teachings of the great mystic Paul of Tarsus.

They wore their hair long and on their head a white mitre. They went barefooted. Their coats were without sleeves, made of a wild cotton, oily in nature, whiter than the whitest of wool and softer, which the earth gives up for them alone. They carried a staff or wand and wore rings of magical power.

They were seated on brazen stools, and their chief, Iarchas, on a raised throne of bronze, ornamented with golden images. As Apollonius approached, they saluted him with their hands and Iarchas welcomed him in Greek, asking for the king's letter, and remarking before he opened it that there was a letter delta left out in one of the words. After reading the letter, he remarked, "Well and what do you think of us?" Apollonius simply replied that the fact that he was the first of the Greeks to undertake such a long journey in order to visit them answered that question. Then ensued a curious conversation—a Sage interrogating and a Sage replying. "In what, pray, do you think us wiser than yourself?" "Your views, I think, are wiser and more divine, but even should I find that you know no more than I, I shall have learnt this at least—that I have nothing more to learn." "Well," said the Indian, "other people usually ask their visitors whence they come and who they are, but we, as a first proof of our knowledge, show strangers that we know them."

Then he told Apollonius who his father and mother were and all the events of his journey, how he had picked up Damis, what they had said and done on the journey, and all this so distinctly and fluently, that he might have been a companion of their route. Apollonius, astonished, asked him how he managed to know all this so minutely, and was told that he himself had the power of a similar knowledge, but that it wanted more development, and that they would be glad to assist him in such a task as they could see his excellent qualities. For they could see into the very soul tracing out its qualities by a thousand signs.

"But," said Iarchas, suddenly breaking off, "It is now midday. Will you join us in our devotions?"

Then they adjourned to their bath in a pellucid stream. First anointing themselves with an unguent which caused a profuse perspiration, they jumped into the water in this state. After bathing, they put garlands on their heads and made a procession to their temple with their souls intent on their hymn. There standing in a circle round Iarchas, they beat the ground with their staves till undulating vibrations began to set in along the ground, and they were levitated some three or four feet in the air. As they floated they raised a weird sweet hymn that reminded the Greek of the Pæans of Sophokles which he had heard sung at Athens to Æsculapius. When the service was over, Iarchas called the youth with the anchor and bade him look after Apollonius' companions. As swift as a swallow he vanished and reappeared and told Iarchas that he had seen after them.

LUCKNOW.

F. W. THURSTAN, M. A.

(To be continued.)

THE THEOSOPHICAL SOCIETY.

(From the "Indian Mirror," November 22, 1889.)

THE Theosophical Society has done more for India than some people are aware of. Though constantly *en evidence* before the public, Theosophy and the Theosophical Society are still abstractions to many men even in India. We, however, who have watched the Theosophical movement from its initiation at New York, the transference of its activity to these shores ten years ago, and the unexampled success of its ideas ever since throughout the country, must acknowledge that if the affairs of India now command universal attention in both hemispheres, the Theosophical Society ought to have every credit for it. When the founders of the Society landed at Bombay in 1879, they did not find even half a dozen Indians ready to receive their ideas of an Universal Brotherhood, and not even the idea of an Indian Brotherhood. Madame Blavatsky and Colonel Olcott, who had come to India, as they said to learn and acquire the wisdom of the East at the feet of Indian sages, found that the sages were at a discount in the country of their birth and work, that the educated Indians knew them not, and that those whose pride it should have been to worship Sankaracharya and Buddha Goutama, worshipped Huxley and Herbert Spencer instead. In fact, the Light of Asia had been completely quenched, so far as India at least was concerned. With an enthusiasm, however, which a firm conviction of the sacredness and potentiality of their mission alone could generate, the founders of the Theosophical Society went to work, and proceeded to create order out of chaos, and light out of darkness. And they were mightily misunderstood. The people held aloof from them. Europeans jeered at them. The Government followed their movements with suspicion and distrust. But it was shortly acknowledged that the Russian lady and American gentleman were terribly in earnest. They had not the slightest intention of retiring from the field. They made many and large sacrifices. They literally *slaved* at their work. Colonel Olcott spoke frequently before the public, and Madame Blavatsky toiled *eighteen hours at a stretch* at her desk in order to find the wherewithal to feed her beloved Society. What Charlatan ever did honest work or endured a tithe of the privations, which Madame Blavatsky and Colonel Olcott went heroically through in order to force the claims of the Theosophical Society on the public? Theosophical ideas at length began to spread. Ceylon was taken by storm, and the Christian Missionaries, who had long held sway in the island, retired in favour of yellow-robed priests of Buddha, and the five sacred precepts were heard once more loud in each Dagobah's rounded pile. In India the Theosophical Society began gradually to increase in numbers, and to grow in influence. Its leading ideas were found to be practicable. Its claims on behalf of Eastern philosophy and science and literature were recognised in quarters where they used to be before laughed out as absurd and preposterous. The educated community in India, the thinking portion of it at all events, turned to examine the lore left to them by their ancestors. And soon a

community of spiritual thought and purpose began to spread through the land. The Hindu, the Moslem, the Jain, the Parsi, commenced an union of intellectual brotherhood, and as they fraternised more and more, they wondered why they had held aloof, each from the other, so long, and how they should have neglected to claim their common legacy. Soon every large town had its branch of the Theosophical Society. The annual conventions at the head-quarters of the Society, the precursors and models of the National Congress, brought hundreds of the representatives of the most different and distant communities together, and they became periodical jubilees of the revived affection among the hitherto divided members of the great Indian family.

To become good Theosophists was to become good citizens. The Theosophists were not only to be brothers among themselves, but also brothers to all men with whom the word brought them in contact. Theosophists in India, therefore, began to look about them to see if they could not ameliorate the lot of their fellows. They realised that life was real and earnest, and accordingly they worked with a will for their fellow-Indians, and the common cause of their country. Whatever may be our own personal impressions, we will not in this place claim the triumph of the National Congress as triumph of the Theosophical Society. It is far too wide a demand to be conceded without demur. But this much we will undertake to say, that the Theosophical Society brought the people of India together, proved their inheritance and made them deservedly proud of this beloved Bharat Khund. Another claim which we may with confidence urge on behalf of the Theosophical Society, is the recruiting of influential foreigners in the cause of India. The first important convert to Theosophical ideas from among Englishmen was, strangely enough, the then Editor of the *Pioneer*, Mr. A. P. Sinnett. And Mr. Sinnett brought Mr. Hume, our dear, old long-trying friend. At one time, Mr. Hume was idolised by Theosophists, as he is now being idolised by the country at large. Was it not a great and marvellous fact that this Englishman, affluent, eminent in service, and proud of the race from whom he sprang, should meekly bow his head before the holy Indian cause, and adopt India as his home for which he was prepared to make any and every sacrifice? This marvel then, is the work of the Theosophical Society.....The light of Asia is slowly reaching the West. Europe and America look upon the phenomenon with bewildered wonderment, but they still look on. In England Theosophical ideas are compelling public attention, and the discourses of Colonel Olcott are being heard with intelligent respect. Theosophy has a great future before it in England. It has already put forth a wonderful phenomenon in London. It has converted Annie Besant, the famous hard-headed materialist and agnostic, into an expectant enquirer of Theosophical truths. The influence of Mrs. Besant in England is widespread and far-reaching. She has for years been the fellow-worker in the English people's cause of Mr. Charles Bradlaugh. And behold another marvel still, these so-called atheists, once the horror of mankind all over the world, compel to-day the world's attention, and the

world is in a manner at their feet. And these two great souls are leagued to-day to work for the amelioration of pantheistic Hindus and Parsis and Buddhists and theistic Mahomedans. Who could have dreamt of these wonders a few years ago? And yet, as we write, we feel that we have not yet exhausted the marvels. More wonderful events have still to follow. Happy those who have seen, and who will see, with fear and yet with hope!

THE YAVANAS.

PANDIT Bhashya Charya, in his article on 'The Age of Patanjali,' makes over ten references to various parts of Sanskrit Literature to show who the Yavanas were, and concludes that "the Indians apply the term Yavanas to all foreigners who were living west to the Indus." To our mind the references themselves lead to no such conclusion. Here are a few passages to the point, which will go to shew that the Yavanas were people of a particular country to the S. W. of Madhyadésa. In Chapter 14 (Brihat Samhita) on Kúrnavibhága,* Stanzas 17 to 19 run as follows:—

17. "The Asterisms of Swáti, Visákha and Anúrádhá, represent the S. W. Division, consisting of the countries of Palhava, Cambhoja, Sindhu, Souvira (Jetch Doab), Badavámukha, Arava, Ambashtha, Kapila, Nárimukha, Anarta (Kattywar);

18. "Phénagiri, Yavana, Makara, Karnapraveya, Parasika, Sudra, Barbara, Kirata, Khandá, Kravya, Asia, Abhira, Chanchuka;

19. "Hémagiri, Sindhukalaka, Raivatuka (Girinar), Suráshtra (Gujerat), Badura, Dravida, and Mahárnava."

From Stanza 18 it would appear that Yavana was a particular country, and the Yavanas were people of that country, as are observed already. It will be interesting if these countries can be identified by their present names. That the description extends to countries beyond India will be evident from such countries as China, Gándhara (Candahar), Asia (a small District in the S. and W. of Asia Minor. Acts xvi. 7) and the like, mentioned in the course of the chapter. Again Stanza 27 refers to 'Huna' as a country included in the northern division of the earth, though the present Hindus apply the term to all white-skinned men. Mlechha seems to be a generic term, for Stanza 21 refers to the 'rude Mlechha countries in the West.'

Now whether the Greeks were really Yavanas is a point for determination. In Chapter 7 (Brihat Jataka) on Ayurdaya, Varáhamihira says that the Pindáyurdáya years are those given by Maya, Yavanáchárya, Manithha, and Parásara. Utpala, the commentator, says that Yavanáchárya was a Mlechha astrologer. Quotations from Yavanáchárya's work on horoscopy are given by Utpala throughout his commentary on the Brihat Jataka. His knowledge of Sanskrit must have been really deep. Herodotus (?) is, I believe, referred by some Europeans as the Yavaná-

* The geographical division of the earth, and of India in particular, corresponding to the 27 asterisms of the Lunar Zodiac.

chárya of the Hindus. It is doubtful whether he could have picked up such a knowledge of Sanskrit unless he had spent a number of years in India. This fact can be ascertained from his biography; for though the Hindus are mentioned as "peculiarly non-recording people," the Greeks were not so.

Some more light will be thrown on the subject by a reference to Stanza 8, Ch. I, Brihat Jataka. Here are given certain names for the 12 signs of zodiac, 11 of which do not appear to be of Sanskrit origin. The stanza itself is as follows: "Kria Tāvuri Tituma Kulira Leya Pathona Tuka Rourpyakhyah Tonkshika Akokere Hridrogascha Antyabhanchetham." Dr. Kern considers not only the first 11 terms, but also the 12th term Antyabha (a pure Sanskrit word, which literally means, the last sign, viz., Pisces) a Greek term; nay more, he says that the last term 'Ittham' (Thus) is also a Greek word! This justifies Pandit Bashyacharya's remark that the knowledge of Sanskrit possessed by the Western Orientalists is "very superficial." Perhaps Bhatta Kerna (as Dr. Kern chooses to call himself) thought that those were a 13th sign of Zodiac! Utpala the commentator is silent as regards the etymology of the first eleven terms. If the words be really of Greek origin, then it would go to show that the intercourse between the Hindus and the Greeks must have been considerable, and that Yavanáchárya himself was not improbably a Greek.

Again as regards the Mádhyamikas the Pandit says they were the people of Madhyadésa. True, but Mádhyamika was one of the countries of Madhyadésa,* and that Sákéta (Oudh) is also one of them will be evident from stanzas 2 to 4, Ch. 14. B. Samhita, St. 2. The asterisms of Krithika, Rohini, and Mrigarisa represent the Mádhyadésa, or central Division consisting of the countries of Bhadur, Arimeda, Mandurya, Salwa, Neepa, Ujjhana, Maru Vatsa (Allahabad), Ghosha, the countries bordering on the Jumna and the Saraswati, the countries of Matsya (Jeypore) and Mádhyamika.

3. * * * * *

4. Sákéta (Oudh), Kanku, Kuru (Delhi), Kálakóti, Kukura, the Páriyátra (Western portion of the Vindhya) Mountains, Oudumbare, Kapishtala (Karthál) and Gajahávyá." Panini therefore rightly describes the Madhyamikas as "people or towns belonging to Madhyadésa."

N. CHIDAMBARAM IYER.

EDYATHANGUDI.

YAVANAS AND MADHYADESA.

(A reply to Mr. Chidambaram Iyer's article on the Yavanas.)

Our brother Mr. N. Chidambaram Iyer takes objection to the conclusion drawn in my article on 'The Age of Patanjali,' which appeared in the *Theosophist* for September last, regarding the question of the identification of the Yavanas, and with reference to

* And not another name for Madhyadesa.

the statements made by Indian writers. His arguments may be thus summarized:—

(1.) That to his mind the references given by me bearing on the interpretation of the term 'Yavana' do not lead to any such conclusion as I arrived at, viz., "that the Indians apply the term 'Yavanas' to all foreigners who were living west to the Indus."

(2.) That certain passages from the Brihatsamhita of Varāhamihira go to show that the Yavanas were people of a particular country called Yavana, lying south-west of Madhyadēsa.

(3.) While accepting Patanjali's interpretation of the term Mādhyamikān, which is 'people or towns of Madhyadēsa,' he adds that 'Mādhyamika was one of the countries of Madhyadēsa, and not another name for Madhyadēsa, and that Sākēta (Oude) was one of them.'

He does not, however, go to the length of making any attempt whatever to prove, either by interpreting on, or construing my references in any way, that they do not lead him to any such conclusion as was arrived at by me. He entirely depends on a single passage in the Brihatsamhita for his conclusions, and he does not explain the term 'Madhyadēsa,' as used by the ancient writers. In the article on "The Age of Patanjali," the term 'Yavana' was explained with reference to the sense in which it was used in several works, such as those of Manu, Goutama and other law-givers, Rāmāyana, the Mahābhārata, Vishnu Purāna, and several famous poems—all of which are older than Varāhamihira's works. The conclusion drawn was a general one, and the explanation given by Mr. Chidambara Iyer on the authority of the Brihatsamhita, cannot be forced on the other passages referred to in my article. My idea would have become plainer if he had read the last sentence of the 2nd para. of note 2, given in page 729, from which it is evident that the signification of the term varied with each individual writer. Of course that the term 'Mléccha' was a generic term applied by Aryans to all the Non-Aryans who lived beyond the Aryāvarta, is evident from the ancient Codes of Manu, Vasishta, Vishnu, &c., just in the same way as the terms 'barbarians,' 'Gentiles,' and even 'Kaffirs' were applied by the ancient Greeks, Jews, and Mahomedans to those beyond their pale. But the Mlécchas living north-west of the Aryāvarta, whether they were Egyptians, Chaldeans, or Assyrians, Asiatic Greeks, Persians, Arabs, Bactrians or Tartars, or even Mahomedans, were invariably called by the Indians by the name of Yavana. As this matter was dwelt upon in our previous article we need not write them again here. But as a full treatment of the question of the identification of the Yavanas would have occupied a disproportionately large space in an article on 'The Age of Patanjali,' we thought it better to reduce the question to the smallest compass; and seeing that Dr. Rajendra Lal Mitra had already written a 'protracted disquisition' in the 2nd volume of his 'Indo-Aryans,' and that as I was of the same opinion as himself, the best thing I could do was to give a few references and conclusions, leaving the reader to

study the elaborate essay of the learned Doctor; for which purpose I made a reference to that work in the 1st note of p. 729.

The Bhāratavarsha is described in the Vishnu Purāna (2nd Amsa, 3rd chapter) in this way. "Its eastern borders are occupied by the Kīrātās, the western by the Yavanas, while the middle (portion) is occupied by Brahmins, Kshatriyas, Vaisyas, and Sudras engaged in their several fixed occupations of sacrifice, war, trade, &c." In verses 10 and 14 of the same chapter we read that the rivers of the Panjab are described as within the Bhāratavarsha; and elsewhere in the same chapter Scinde, Souvira, are said to be situated in the Bhāratavarsha; and if 'the Yavanas' were living on the western borders, it naturally follows that they lived in a tract situated to the west of Scinde, that is, to the west of the Indus. The geographical divisions given by Varāhamihira, who lived about 505 A. C. (and this date is only adopted here for the sake of argument), are of India as it geographically existed during his time. These divisions cannot be considered to have been geographically the same as those described by Pānini and Patanjali, who lived several centuries before Varāhamihira's time. Patanjali describes (chapters 2 and 6 of the Mahābhāshya) the Aryāvarta of his time as bounded on the north and south by the Himalayas and the Vindhya, and on the east and the west by the Black Forest in Behar, and the Aravalli Hills respectively. Pānini's Aryāvarta included the Panjab, Cashmere, Scinde, the modern provinces of Candahar and Cabul, or the territories beyond the Indus in which his birth-place Salāthura was situated, and a description of which he gives in the fourth chapter of his grammar. These descriptions show that the boundaries of the Aryāvarta were different in the times of each of these writers. History teaches that between the Alexandrian invasion (in the 4th Century B. C.) and the times of Varāhamihira (6th Century A. C.) several foreign nations and tribes invaded India, settled in Cashmere, portions of the Panjab, the northern portions of Scinde, and it is therefore quite probable that those foreigners who settled in those parts were called Yavanas, and the country itself called Yavana by Varāhamihira. In modern Indian History we have the similar case of Rohilcund (literally the territory of the Rohils), a district in the North-western Provinces being called after the Rohillas, a class of Patans, having settled there.

Varāhamihira's division, given in the 14th chapter of his Brihatsamhita, includes the countries of Bhāratavarsha and those that lie beyond it, such as Pahlava (Persia), Kulata (the modern Khelat), Gandhara (Candahar), the Yavana Country, &c. From this, however, it does not follow that Varāhamihira meant that the Yavana country was not on the western side of the Indus.

The references to Brihatjataka, made by Mr. Chidambara Iyer, and *in re* the Yavanas, are quite irrelevant to the point. It is not necessary that the Yavanāchārya therein mentioned should possess any knowledge of Sanskrit, but this work like Tājuk and Ramala* might have been translated into the Sanskrit by some

* Two astrological works belonging to Arabia, and translated into Sanskrit by Nilakanta and another.

Sanskrit scholar, and that translation quoted by Varāhamihira in his work. It is not unnatural to suppose that some foreigner—Arab, Grecian, or Persian—might have come to India, studied Sanskrit, and written such works in that language. Cases of that sort are not wanting. Hiounthsang came to India in 629 A. C., remained 17 years in India, studied Sanskrit in several of its branches, translated many Buddhist Sanskrit works into Chinese, and carried many Sanskrit works to China. The same is the case with Itsing, a Chinese, who came to India in the last quarter of the 7th, and Alberuni, an Arabian, who came to India in the early period of the 11th century.

Pythagoras is said to have studied for several years science and philosophy under the gymnosophists of India, as would appear from Lewis' History of Philosophy. The names of the Zodiac as given in the Brihajjātaka of Varāhamihira may be of Grecian, Assyrian or Chaldean origin, and it is not possible to say anything definite in the matter, the general supposition pointing to the Chaldeans as they were famous for their cultivation of the astrological science.

And now about the term 'Madhyadésa.' Varāhamihira (vs. 1—4, Chap. XIV of the Brihatsamhita) takes up certain countries in India for a 'Madhya' or a centre for the purpose of arranging the countries both in and beyond India, as known to him, and corresponding to the different Nakshataras, or asterisms. These asterisms are distributed at the rate of three for each of the eight directions, with three for the centre, thus making up 27 in all.

Let us now examine the first verses of chap. XIV, and find out what the author's real import is, and whether he uses in a 'technical' sense meaning a particular country, as was used by Manu* and Amarasimha. In the first verse he says he divides the countries of the earth into nine divisions, beginning from the centre or 'Madhya' of Bhāratavarsha and going round the eight directions, and corresponding to the 27th lunar asterisms at the rate of three beginning from Krittika for each division. No such term as 'Madhyadésa,' however or any other to indicate any particular tract occurs in this verse. In verses 2 to 4, he enumerates the various countries that form the 'Madhya' or centre which he has chosen for astrological purposes. After so enumerating, he concludes by saying in the 4th verse 'Madhyamidam,' literally 'thus in the centre,' that is, these countries should be considered as the centre of the division he proposed. In the expression 'Madhyamidam,' 'madhyam' is *viseshya*, and 'idam' *viseshana*, the whole expression meaning 'the countries above enumerated.' The translation of the 2nd verse given by Mr. Chidambara Iyer is inaccurate so far as the

* Manu thus describes Madhyadésa (Chap II, v. 21 of his Code); 'That which lies midway between Himavat and Vindhya, to the east of Vinasana, to the west of Prayaga (Allahabad) is known as 'Madhyadésa.' All the commentators on Manu, such as Mādāthithi, Kullūka, &c., explain Vinasana as the place where the river Sarasvati submerges underground. The same description occurs in the Purushōtama's and Hémachandra's Lexicons (p. 144 of the former, and p. 17 of the latter).

expression represent the 'Madhyadésa' is concerned, and it runs thus :—

'The constellations of Krittika, Rōhini, and Mrigasiras represent the Madhyadésa or central division consisting of the countries of Bhadra, &c.'

It may perhaps be said that although the word 'désa' does not appear after the word 'Madhyam,' still it may be considered as 'adhyāhara' (understood). Should it be so considered, then 'madhyam' must be of masculine gender in order to qualify the *viseshya* 'désa.' On the other hand, 'madhyam' is in the neuter gender, and cannot therefore be a *viseshana* qualifying the *viseshya* 'désa.' But, as said before, 'Madhyam,' the correct word in the expression is a *viseshya* to the *viseshana* 'idam,' and such being the case, i. e., 'madhyam' being a *viseshya* in the neuter gender,—can only mean 'centre,' and nothing else. If Varāhamihira wished to convey the idea of a particular country, as is apparently understood by Mr. Chidambara Iyer, he would have used instead of 'Madhya' any such expression as 'Madhyadésa,' or 'Madhyamaha' (both being of masculine gender), just as Manu and Amarasimha did. The word 'Madhyāt' in the first verse, and 'Madhyam' in the 4th, have the same meaning, viz., 'centre,' but they can never mean 'a particular country' as the expression 'Madhyadésa' does.

It will thus be seen that Mr. Chidambara Iyer is not correct in saying that Varāhamihira called the countries he enumerated in the 2nd, 3rd, and 4th verses as 'Madhyadésa,' and in confounding the same with the expression 'Madhyadésa' as used by Patanjali in his Mahābhāshya. When once this confusion is cleared, it is easy to see that the 'Mādhyamika,' as used by Varāhamihira in the 2nd verse, means the same as the Madhyadésa and Madhyamaha, used by Manu and Amarasimha respectively. It is not also reasonable to suppose that Varāhamihira differed from Manu and Amarasimha in his description of Madhyadésa. Agreeing that the terms Mādhyamika, of Varāhamihira, and Madhyadésa, of Manu, are identical, it does not follow that the 'Yavana' country which is said to lie S. W. of it was on this side of the Indus: and it would also be plain that Sākēta (Oude) was quite a different country from Madhyadésa or Mādhyamika, of Varāhamihira. All that I wanted to give out was the definition of the term 'Mādhyamikān' as given by Patanjali since he mentions it; and it was explained in Patanjali's own words to mean 'the people or towns of Madhyadésa.' I regret the confusion of Mr. Chidambaram Iyer in this matter.

In conclusion, I beg his pardon in pointing out his mistake when he says that "Pānini therefore rightly describes the Madhyamikas as 'people or towns belonging to Madhyadésa.'" Pānini never explained the term 'Mādhyamikān' in his grammar Ashtādhyāyī, but Patanjali did in his Mahābhāshya.

PANDIT N. BHASHYA CHARYA.

ADYAR ORIENTAL LIBRARY,

Reviews.

BOOKS RECEIVED.

A LECTURE ON THE CHRISTIAN AND HINDU DOCTRINES OF CREATION, by CH. VENKATACHALAM PANTULU GARU, Masulipatam, 1889.—This is an attempt to prove that the world was made out of nothing by a personal God, and that this theory is a much more reasonable supposition than those on which Hindu philosophy is founded. The author proclaims himself on the cover a Christian convert.

WAS SWEDENBORG A THEOSOPHIST, by J. L. WILLIAMS, published by JAMES SPEERS, London, 1889.—This little fifty four-page, 12mo. is an attempt to disprove the thesis that Swedenborg was a Theosophist. It is clearly and forcibly written, and the writer is evidently very well up in his Swedenborg. He does not seem to be as well informed about Theosophy, however, and so long as he remains so fanatical an adherent as he evidently is of Swedenborg as interpreted by himself it is probable he will be mentally unable to do justice to any other system, however much he may desire to be impartial.

A HAND-BOOK OF TEMPERANCE. Edited and published by a Member of the Calcutta Band of Hope: Calcutta, 1889.—As its name implies, this little book gives a mass of information about the temperance movement and the evils of drink. It is written in Bengali, and will no doubt do much good among those who are ignorant of the English language.

THE ASTRAL LIGHT, by Nizida Theosophical Pub. Co. Lim. London, 1889, half 8vo, p. 181.—Nizida is a well known contributor to Theosophical and Spiritualistic periodicals, and being clairvoyante, is entitled to speak with some authority on the subject of the astral world. In this little treatise Nizida does not give us a description of that world, but goes in for philosophizing, as the subtitle of the work indicates: "An Attempted Exposition of Certain Occult Principles in Nature with some Remarks upon Modern Spiritism."

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE during the years 1884 to 1888. Published by the authority of the Council. Demi 8vo, London, 1889.—These addresses are reprinted from *Light* and form a valuable contribution to the *Light* literature of Spiritualism,—there being always a soupcon of after-dinner speechiness in addresses of this kind,—a flavour of self-congratulation and mutual admiration which, however serious the subject and able the speakers, seems somehow to warrant the application of the name "light literature" to them. We cordially recommend this little book to those who wish to know the leading ideas of some of the leading minds in modern Spiritualism.

CAN IT BE LOVE? by WM. C. ELTON SERJEANT; London. Theos. Pub. Co. Lim. 1889, pp. 79.—This is not a novel, but a little treatise on a big subject, as its subtitle indicates: "A Suggestive Enquiry into the Nature of Something, which the World admits yet cannot recognize; being a Legacy from the Living to the Dying." The author writes vigorously always, and, as a rule, gives the reader more paradoxes to the page than any other writer we know of, which is a great point in his favour for those who delight in getting into a state of spirituo-intellectual obfuscation. LOVE, of course, is the "Something" which underlies the whole creation, and accounts for all the pain, misery, callousness and carnage we everywhere behold.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TEARING OFF THE "SHEEP'S CLOTHING."*

A WESLEYAN publication, entitled *The Ceylon Friend*, published in Colombo, contains an article in its issue for November 1889, entitled "What is the object of the Theosophical Society?" in which are some misconceptions, more mis-statements, and a general amount of unfairness, that show

"The rarity
Of Christian Charity,"

when the missionary thinks he can stab an opponent in the back. The writer says that, as one of the objects for which the Theosophical Society was founded, is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, "the founder of this Society must be either remarkably ignorant of the world's history or remarkably audacious." Again, he says:—"The ideas of the unity of the human race and the equality of all men spring up in the train of Christianity; and grow stronger as the teaching of Christ is more widely known and more fully obeyed." And again, that the founder of the Theosophical Society "must be aware that the ground is occupied," here speaking of forming a society for the purpose of securing a fuller feeling of brotherhood.

* This powerful defence of our position was sent to the Editor in the shape of a letter, headed: "The Theosophical Society and the *Ceylon Friend*." We have taken the liberty of altering the title to a more general one, and inserting the communication as an article. Were the Rev. Triggs and the *Ceylon Friend* considered in any other light than as pegs upon which to hang an argument, they would appear to have an importance which they by no means possess. Dealt with in a "Letter to the Editor," they would assume that importance; whereas, their names occurring in an article, as samples of their class, leaves their obvious insignificance undisturbed. Moreover the intrinsic merit of the article fully warrants its promotion from the "Correspondence" to the "Text."—Ed.

Let us examine Christianity in some of its fraternal workings, and for this purpose take, not the statements of its enemies, but the testimony of its friends. The *New York Sun* is a Christian paper, owned and edited by a Christian, and it thus holds forth:—
 “And yet one Church Society is erecting a cathedral to cost seven millions of dollars. The Rev. Doctor Dix, pastor of Trinity Church, receives dollars 20,000 per year for preaching the gospel. His Church Society owns several millions of dollars worth of brick blocks and other business property. A few years ago when this Lewes organized his Female Temperance Crusade, it was found that forty saloons and gambling dens were renting Trinity Church property, and this property was all exempt from taxation. Forty thousand women at the point of starvation must embrace vice, apply for charity or starve! What are such ‘Christians’ as Rev. Dix doing to help those girls? Not much we fear.”

Elizabeth Stuart Phelps (a Christian) writes in the *Forum* of May 1889 (a Christian periodical) as follows:—“Bigotry may be called the ecclesiastical vice, as worldliness in the personal one of the Christian cultus. Shelley and Leigh Hunt, talking together in their light, literary way, made this memorable concession to Christianity: ‘What might not this religion do, if it relied on charity, not on creed?’ The worst of it is that the progress of time which, after all, does something for most of us in most respects, does not seem to have advanced us radically in this..... There is no doubt that young men of the finer education and most original disposition of thought are warned out of our pulpits to-day by the theological torture chamber through which a virile conscience must pass before the authority of his Church is laid upon the longing soul, yearning to preach the gospel of love to men. Robert Ingersoll is the direct descendant of the Westminster Catechism. ‘Brethren,’ cried Cromwell to the framers of that moral rack, ‘I beseech you in the bowels of the Lord, believe it possible you may be mistaken.’ Sexton Williams has let fly a fiery winged truth; and the girl reporter who found herself welcomed by only five New York Churches, although employed in the service of the newspapers rather than the Lord, has put her shabbily gloved finger upon the spot where the tuberculosis of our religious system sets in.”

A short time since, a Mr. Wishard, an emissary of the Young Men’s Christian Association of America, visited Ceylon and was gushed and slabbered over in the most fraternal Christian manner. Did he tell his hearers and admirers that in that same Young Men’s Association in America a negro Christian was not admitted to membership? Not he! Yet such is the fact. Did he tell his brothers in the Lord that if a negro, no matter what his position, his intellectual or moral status, went into *any* white Christian Church in America, he would be relegated to an obscure or back seat, amongst the charity crowd, if admitted at all? Not he. Yet, again, I am stating a fact well known to every church-goer in that country.

During the year 1889 the Diocesan Convention of the Protestant Episcopal Church of South Carolina met in Charleston, S. C.

There was present one regularly ordained negro clergyman, present by virtue of his position. The white clergyman and lay delegates absolutely refused to sit in the convention with him and left the Church in a body.

In Nashville, Tennessee, a Baptist minister named Graves published a book in which he proved from the Bible that the negro was a soulless animal. It was on the Christian Bible that the curse of human slavery was founded, and for years upheld in that country until wiped out with a nation’s blood. It is also a fact to which I challenge truthful contradiction, that in no Christian Church in a former slave state in America will a negro be permitted to partake of the sacramental wine from the same cup with white Christians, nor will any white Christian go to a negro Church and partake with its members.

Says the Rev. De Witt Talmage, an orthodox Christian minister:—“Unless the Church of Jesus-Christ rises up, proves the friend of the people as well as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the Church as at present organized will become a defunct institution.”

So far we have not as yet found any very conclusive evidence of fraternal affection that would be considered overwhelming; but perhaps we will fare better in Christian England.

From a private letter quoted in a late number of *Lucifer*, the following extract is taken:—“A lady brought me yesterday a big hamper of wild flowers. I thought some of my East End family had a better right to it than I, and so I took it down to a very poor school in Whitechapel this morning. You should have seen the pallid little faces brighten! Thence I went to pay for some dinners at a little cookshop for some children. It was in a back street, narrow, full of jostling people; stench indescribable, from fish, meat and other comestibles, all reeking in a sun that, in Whitechapel, festers instead of purifying. Indescribable meat pies at 1d., loathsome lumps of ‘food,’ and swarms of flies; a very altar of Beelzebub! All about, babies on the prowl for scraps; one, with the face of an angel, gathering up cherry-stones as a light and nutritious form of diet.”

Is it unfair to suggest that but little Christian brotherhood exists where a “Whitechapel” can hold its sway?

From the *Women’s Union Journal* we take the following list of prices paid for women’s work in London:—

Making paper bags—4½d. to 5½d. a thousand; earn from 5s. to 9s. a week.

Making knapsacks—3½d. each; average 10s. a week.

Buttonholes (various deponents)—¼d. for seven; 6d. for twenty-four; 3½d. a dozen; 3½d. for three dozen in shirts; makes 8s. a week.

Shirts—2d. each and find own cotton; can get six a day done from 6 A. M. to 11 P. M.

Button-maker (girl of 16)—2s. for 100 gross, lathe-work with chest,

Book-folding—2½d. per gross.

Sack sewing—6d. for 25; 8d. to 1s. 6d. per 100; 6d. per dozen (smaller size); makes 1s. to 1s. 6d. per day, 7s. per week.

Carpet bag making—8s. a week.

Pill box making—1s. for 36 gross, can make 1s. 3d. per day.

Cork branding—6s. a week.

Tobacco spinner—7s. a week.

Shirt finishing—3d. to 4d. a dozen.

Whip making—1s. a dozen; can do 1 doz. a day.*

If this is a sample of the brotherhood of man which permeates a Christian country, the less of it the better. A protest we see is now being made in the Australian papers that the brothels of other countries are being recruited there;—perhaps it is this particular phase of Christian brotherhood that Mr. Triggs refers to in his diatribe.

"It's not the rents I look to," said the undertaker landlord of a wretched tenement block in London to Octavia Hill, "it's the deaths I get out of the houses."

In the last October number of the *Edinburgh Review* is an article on Africa. Full justice is done therein to the horrible situation of affairs, the slave-trade being rendered possible by the guns and ammunition supplied to the Arabs by Christian governments and agents; and it is but a few weeks since that a Bishop of the Church of England said in a public discourse that all that was known of Christianity in that benighted country was that it was indissolubly connected with whiskey.

In "England's War," p. 491, by J. A. Froude, we read:—"There was a time when drunkenness was as rare in England as it is now in France or Spain. A hundred millions a year are now spent among us upon wine and spirits and malt liquor, five-sixths of it perhaps by the working-men upon stuff called beer and gin. The artizan or the journeyman, exhausted by the gas-poisoned air with which his lungs are loaded, and shrinking, when his day's work is over, from the stifling chamber which is all that society can afford as lodging for him and his family, turns aside as he goes home to the pot-house or the gin-palace. His watered beer is raised to double strength again by nux-vomica and *Cocculus Indicus*, and salted to make his thirst insatiable. His gin is yet some viler mixture—a minimum of pure spirit seasoned with white vitriol and oil of cinnamon and cayenne. Drunk, and with empty pockets, he staggers home at last to his wife, who must feed and clothe herself and him and his miserable family with the few shillings which she can reserve out of his weekly wages. She too often enough grows desperate and takes to drinking also. The result is that half the children born in England die before they are five years old. It is found that the milk supplied to the London Workhouse for the pauper children is shamefully watered. An honorable member speaks of it in the House of Commons as an 'exposure' and calls for an enquiry. Mr. Stansfield, speaking for the Ministry, complains of 'exposure' as too hard a word, and denies that watered milk

* Our Indian readers must remember that owing to the great expense of the poorest kind of living in England, these sums represent, perhaps, one-third of their exchange value in Rupees,—spent for the necessities of a worker's life here.—Ed.

is adulterated, because water is not a deleterious substance. It is true that pure milk is to children a necessary of life, and those who are not supplied with it die. Such a death, however, is of course *natural*, and the parish is relieved of the expense."

As a specimen of the brotherly love that always follows the spread of Christianity, the foregoing extracts are recommended to Mr. Triggs. Or perhaps the following, being more in his professional line, will prove acceptable in a greater degree.

"The Trinitarian denounces the Unitarian and the Unitarian the Trinitarian: and both unite in condemning the Roman Catholic.

"The Armenians denounce the Calvinist's views as a system consisting of human creatures without liberty, doctrine without sense, faith without reason, and a God without mercy. (*Archdeacon Jortin*).

"The Calvinists, on the other hand, represent Armenianism as 'delusive, dangerous, and ruinous to immortal souls,' (*Close's Sermons*) and the Unitarians declare them both 'to be a mischievous compound of impiety and idolatry.' (*Discourse on Priestly*).

"Again Archbishop Magee denounces the Unitarian system as embracing the most daring impieties that ever disgraced the name of Christianity; and declares, that 'if Unitarianism be well-founded, Christianity must be an imposture.'

"All sects join in denouncing the Wesleyans, 'as misled fanatics, alienated from all knowledge of the true God.' (*Divine Truth*).

"The Church of England denounces the whole body of dissenters 'as accursed, devoted to the devil, and separated from Christ,' (*Canon V., vii*) and the Bishop of London (*Letters on Dissent*) declared the dissenters to be actuated by the devil, with the curse of God resting heavily on them all.'

"The dissenters are not slow in retaliating on the Church of England, declaring it to be 'an obstacle to the progress of truth, and that its end is most devoutly to be wished for by every lover of God and man!' (*Christian Observer*).

"The Roman Catholics declare their Church to be 'the only true one,' and all other sects join in denouncing her to be 'the scarlet whore of Babylon,' and a 'combination of idolatry, blasphemy and devilism.' (*Cun's Apostacy*). Whilst the Roman Catholics retort on the whole body of Protestants of every sect and description, consign them to eternal damnation as heretics and schismatics, and their clergy, designated as 'thieves and ministers of the devil.' (*Rheims, Test.*)"

Mr. Triggs certainly believes in the inspiration of the Bible. Will he tell us what he thinks of the 109th Psalm as a specimen of fraternal love? Looking carefully and impartially at the foregoing facts, we will certainly not be deemed captious if we decline to have anything to do with such specimens of fraternal affection, or the source from which they sprang. If this is all the Christian Church can show as the result of over eighteen centuries of work in this field, it is neither "audacious" to try and supplement it, nor do we think it unfraternal to condemn it as a most lamentable failure. But no matter whether a failure or a success, the writer's assertion that the field is occupied and that no one

outside the Christian pale has any right to organize in favour of, or practise, brotherly love, is certainly most extraordinary and may well cause us serious thought.

Mr. Triggs tells us that on opening a copy of the *Theosophist* he saw some "Information to strangers" which he read; and then goes on to say "we read it 'is necessary to keep the idea of the Brotherhood of Man mentally indistinct. It is as a diffused sentiment only that the idea of Brotherhood can by any possibility penetrate the dark and distant places the world of to-day.'" Now it is but a fair inference that the above quotation is taken from the "Information to strangers," which Mr. Triggs declares he was seeking, but on an examination of the Journal in question, I find it taken from an article in the body of the Magazine. In the "information" we do read:—"The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. *For anything else the Society is not responsible.*" (The italics are mine.—C. F. P.).

Instead of stating this, Mr. Triggs, with a disingenuousness unworthy of one who is speaking in the name of fraternal love, leaves his readers to infer that his quotation is an official utterance.

So far as the writer of this article is concerned, he believes that the idea of the Brotherhood of Man should be kept mentally distinct; as for its sentiment being diffused,—he believes that the more and farther it is diffused the better for mankind. Every member of the T. S. is bound by virtue of his membership to assist in its diffusion as far as lies in his power or ability to do so; if he fails to do so, he fails in just so much of doing his duty.

As a good sample of special pleading we offer the following morceau:—"Give up the central belief in a Creator and we become nothing more than mere mechanical results of the out-working of blind natural forces—chance products. Where then is the ground for brotherhood?"

The writer does not believe in Mr. Triggs' "Creation" nor in "special providences," nor yet in "blind natural forces." It is possible to be godly though godless. Disbelief in a personal god does not necessitate belief in "blind nature forces."

The Deity the writer believes in "is neither in a paradise nor in a particular tree, building nor mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient creative potentiality." (See "Key to Theosophy," pp. 61, *et seq.*). Believing then that the "Universe and all therein are one with the absolute Unity, the unknowable deific essence," from which all that is has emanated, and with which all is therefore indissolubly united, he thinks in all humility that his belief offers a more legitimate and far safer foundation on which to rear an organization for the diffusion of brotherly love than what Mr. Triggs offers. Nay, it is the only one.

The history of the Christian Church has been one long sickening record of rapine and bloodshed,—for the love of God (!); and if the sentiments recently expressed in the *Ceylon Friend* are those

held by Mr. Triggs and his confrères, surely the Wesleyan Missionaries in Ceylon must regret their inability to inaugurate the reign of steel and faggot there to-day.

No! the field is *not* occupied by Christianity now, or by any other creed; nor will Mr. Triggs' claim to a special patent on "brotherhood" be conceded by any one—least of all by the Theosophical Society. There can never be too many organizations for the diffusion of that sentiment, "audacious" though it may seem, nor can its diffusion be confined to any close corporation.

Such a brotherhood would *not* be a true one, nor universal; those qualities alone being found in an organization, whether the Theosophist Society or any other—that embraces all mankind without any distinction whatever of race, nation, creed, sex or color. With such an aim and keeping *mentally distinct* the motto of our Society, THERE IS NO RELIGION HIGHER THAN TRUTH, we can go on serenely conscious that the machinations and mis-representations of all the world, especially of the genus Triggs, can never prevail against it.

As for the founders of the Theosophical Society, any defence on my part would be an impertinence; but for their representatives, Col. Olcott and Madame Blavatsky, I would say to this missionary that the record of their connection with the Theosophical Society has been an unbroken one of continual self-sacrifice for others, of a self-abnegation and self-forgetfulness for the weal of their brother men, that might have deterred anyone not totally oblivious of moral heroism from trying to slander and belittle them. "Truth is mighty and shall prevail." If the clergy were possessed of that spirit of divine charity which they would have us believe the special property of their creed, and of which they should be a channel as ministers of the gospel, they could much better show it by trying to do justice to the motives of those whose every breath is drawn in the interests of others,—who believe in Altruism, as the one truth, and who try humbly, earnestly, and faithfully, to make it the guide of their lives.

CHARLES FRANCIS POWELL, F. T. S.

SARVASARO-UPANISHAD OF KRISHNA-YAJUR-VEDA.

Translated by the Kumbakonam T. S.

(N. B.—In the original all the questions are given together first and then all the answers. But the following arrangement is adopted to facilitate reference.)

- (1) Q. **W**HAT is the nature of Bhandā (bondage)?
 A. The Atma falsely perceiving the body and others which are not Atma to be itself and identifying itself with them—this identification forms the bondage of Atma.
 (2) Q. What is Moksha (emancipation)?
 A. The freedom from it (bondage) is Moksha.
 (3) Q. What is Avidya (ne-science)?
 A. That which causes this identification is Avidya.
 (4) Q. What is Vidya (knowledge)?

(1.) This Upanishad will form a glossary of some of the Vedantic terms.

A. That which removes this identification is Vidya.

(5) Q. What are (meant by) the states of Jāgrata (waking), Swapna (dreaming), and Sushupti (dreamless sleep)?

A. Jāgrata is that (state) during which (the Atma) enjoys the gross objects of sense, as sound, &c., through the 14 organs, manas, &c., (mind) which have sun, &c., as their devatās (presiding deities)² and which are without defect.

Swapna is that (state) during which (the Atma) experiences through the 14 organs—which carry with them the (Jāgrata) waking affinities—the perceptions of sound, &c., which arise at that moment from their former affinities, though the objects of sense, such as sound, &c., do not then exist.

The Atma experiences Sushupti when it does not experience sound and other objects of sense from the cessation of the functions of the 14 organs—and from the absence of these there being no special enjoying consciousness.

Thurya is that state during which the Atma is a witness to the existence or non-existence of the above-mentioned three states, though it is in itself without these three states, and during which it is one uninterrupted Chaitanya (consciousness). And that Chaitanya (consciousness) is that (state) which is connected with the three states, which can be inferred from the three states, which is without the three states, and which is pure.

(6) Q. What are Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya sheaths?

A. Annamaya sheath is the aggregate of the materials formed by food.

When the ten vayus (vital airs), Prana and others, flow through the Annamaya sheath, then (it) is called the Pranamaya sheath.

When the Atma connected with the above two sheaths performs the (involuntary) functions of hearing, &c., and the (voluntary) ones of thought, &c., through the 14 organs of Manas (mind) and others, then it is called Manomaya sheath.

When in the Antakarnah (the internal organ, mind, and the other three) connected with the above sheaths, there arise acts of meditation, contemplation, &c., about the peculiarities of the sheaths, then it is called Vignanamaya sheath.

When Gyana (wisdom), which is the cause of Agnyana (non-wisdom), which in its turn is the cause of the four sheaths—lies latent in the bliss of its own form like the banyan tree in its seed, then it is called Anandamaya sheath.

The Atma, which is associated with the Upadhi (vehicle) of these sheaths, is spoken of by a figure of speech as sheath (kosa).

(7) Q. What is meant by Kartha (doer), Jiva, Panchavarga (the five groups), Kshetrayagna (the lord of body or Universe), Sākshi (witness), Kutastha and Anthuyami (the hidden)?

A. The Kartha (doer) is one who, having acquired the idea of pleasure and pain, possesses the body and Antakarnahs (internal

(1.) The 14 organs are the five organs of sense, the five organs of action and four Antahkaranas (the internal organs), viz., Manas, Buddhi, Chitta and Ahankara.

(2.) All these organs are each animated by an intelligential principle called the Devatās, which know how to perform their own function only.

organs) to gratify the desires proceeding therefrom. The idea of pleasure is that modification of the mind known as desire. The idea of pain is that modification of the mind known as dislike. The causes of feeling pleasure and pain are sound, touch, form, taste and odour.

The Jiva is that Adhiasi (viz., one who thinks this body to be Atma or self) who thinks this (his) body which is obtained through the effects of good and bad karmas as one not obtained by him through such means.

The five groups are Manas (mind), &c., (viz., Manas, Buddhi, Chitta and Ahankara, which create respectively uncertainty, certainty, fitting thought and egoism); Prana, &c., (viz., the five vital airs, Prana, Apana, Vyana, Udana and Samana); Satwa, &c. (viz., Satwa, Rajas and Thamo qualities); the (five) Elements (viz., earth, water, fire, air and akas); and the virtue and its opposite. That which is endowed with the properties of these five groups, which does not perish without Atmagyana (Atmic wisdom), which appears eternal through the presence (or influence) of Atma, and which is the vehicle (for the manifestation) of Atma, is called the original Avidya (nonbeness) and is the seed of the Linga (subtle) body. This only is called Hridaya-ghranthi (lit: heart-knot). The Chaitanya (consciousness) which is reflected and shines in it is Kshetra-Yagna.

Sākshi (witness) is that conscious one who knows the appearance and disappearance (of the three states) of the knower, the knowledge and the knowable, who is himself without (or not affected by) this appearance or disappearance and who is self-radiant.

Kūtastha is he who is found animating without exception the mind of all creatures from Brahma down to the ants, who is the Atma, which is the seat of the Sākshi (witness) of all (creatures') mind, and who is shining.

Anthiryami is the Atma that shines, as the ordainer, being within in all bodies like threads strung successively in rows of beads and serving the purpose of knowing the cause of the several differences in Kūtastha and others who live with him.

8. Who is Pratyagatma (the individual Atma)?

A. It is of the nature of truth, wisdom, eternity and bliss. It has no vehicles of body. It is abstract wisdom itself; like a mass of pure gold which is devoid of the changes of bracelet, crown, &c. It is of the nature of Chit (consciousness). It is that which shines as Chaitaniya (atmic-consciousness) and Brahm. This Pratyagatma is subject to the Upadhi (vehicle) of Avidya¹, is the meaning of the word Thwam (thus in "Thatwamasi" or That art thou).

9. Who is Paramatma (the higher one)?

A. It is that which has the attributes of truth, wisdom, eternity, bliss, omniscience, &c., which is subject to the vehicle of Maya² and which is the meaning of Thath (that in Thatwamasi).

10. What is Brahm?

A. That which free from all kinds of vehicles, which is the Absolute Consciousness itself, which is Sat (be-ness), which is without a second, which is bliss and which is maya-less is Brahm. It is

(1 and 2.) Both terms mean the highest matter; but Avidya forms the particles of man, whereas Maya those of the universe.

different from what is meant by the word *Thwam*, which is subject to *Upadhis*. It is also different from what is meant by the word *Thath*, which is subject to varieties of *Upadhis*. It is (of itself) differenceless and appears as the source of every thing. It is the pure, the true and the indestructible. And what is (this) truth? It is the *Sat* (be-ness) which is the aim (or goal) pointed out by the *Vedas*. It is that which cannot be said to be *Asath* (non-be-ness). It is that which is not affected by the three periods of time. It is that which continues to exist during the three periods of time. It is that which is. It is that which is one without a second. It is that which has none similar or dis-similar to it. It is that which is the seat (or source) of all creation. It is that which does not perish, even though space, time, matter and cause perish.

And what is *Gyana* (wisdom)? It is self-light or illumination. It is that which illuminates everything. It is that Absolute Consciousness which is without any concealment. It is that Consciousness which has no beginning or end, which is perpetual, which is without modifications, and which is a witness to all modifications.

And what is *Ananta* (the eternal)? It is that which is without origin or destruction. It is that which is not subject to the six modifications (viz., birth, growth, manhood, decay, old-age and death.) It is free from all *Upadhis*. It is that Consciousness which, being all full and without destruction, permeates *Avyakta* and other evolved universe, like the earth in the modifications of clay, the gold in the modifications of gold, and thread in the modifications of thread.

And what is (*Ananda*) bliss? It is that which is the receptacle to all happy sentient beings like the ocean to the waters (of rivers), which is eternal, pure, without parts and non-dual and which is the sole-essence of *Chidananda* (bliss belonging to consciousness).

11. Of how many kinds are substances?

There are three kinds, *Sat* (Be-ness), *Asat* (Non-be-ness) and *Mythia* (Illusory).

What is *Sat*? It is *Brahm*.

What is *Asat*? It is that which is not.

What is *Mythia*? It is the illusory ascription to *Brahm* of the universe that does not exist really.

What is fit to be known? It is *Brahm* the *Atma*.

What is *Brahma Gyana* (Brahmic wisdom)? It is the rooting out of all—bodies and such like—that are non-*Atma* and the absorption in *Brahm* which is *Sat*.

What is non-*Atma*? It is the universe which includes *Jiva*, *Akas* and others.

12. What is *Maya*?

A. The root of this non-*Atma* is *Maya*. She appears in *Brahm* as clouds, &c., do in the sky. She has no beginning, but she has end. She is common to evidence and non-evidence. She is neither *Sat* nor *Asat*; nor is she a combination of both (*Sat*—*Asat*). She is indescribable. She does not exist in *Brahm*, which is the seat of the varieties of differences as extolled by the wise. It is she that does not truly exist. Her nature is non-wisdom (*Agyana*). She

appears as *Mulaprakriti*,¹ *Gunasamyā* (a state when the three *Gunas* are found in equilibrium), *Avidya* (Ne-science) and other forms. She has transformed herself into the form of the universe. A *Brahm*-knower knows her thus and enjoys her.

With reference to this subject there are the following slokas.

"I am not body. I am not the *Indryas* (organs). I am not *Buddhi*. I am not *Manas*. I am not *Esa* (Lord). Nor am I *Ahankara* (Egoism). I am not one that has *Prana* (breath) or *Manas*. I am full of light. I am always witness to *Buddhi* and others. I am indestructible at all times. I am (*Chith*) consciousness alone. I am always beneficent. I am not the doer nor the enjoyer. I am in the form of witness to *Prakriti* (matter). On account of my presence alone, do the bodies and others perform their function as if they were not inanimate. I am the firm, the eternal, the ever-blissful, the pure, of the nature of wisdom and stainless. I am the *Atma* of all *bhutas* (elements or beings). I pervade everywhere. I am the witness. There is no doubt (about this). I alone am the *Brahm* that is to be known through all the *Vedantas*. I am not the form—that can be known,—of *Akas*, *Vayu*, &c. I am not form. I am not name. I am not *Karma*. I am the *Brahm* that is of the nature of *Sachithananda* (Be-ness, consciousness and bliss). I have no body; and whence (then) are birth and death to me. I am not *Ahankara* (Egoism); whence then are hunger and thirst to me. I am not *Manas*, and whence then are grief and delusion to me. I am not the doer; and whence then are bondage and salvation to me." Thus did the invisible voice speak the truth to the sages. Yea, thus did the invisible voice speak the truth to the sages.—Such is the *Upanishad*.

"INFIDEL BOB."

(Concluded from page 193.)

IN presenting this last instalment from Colonel Ingersoll's Lectures of the quotations which tend to prove that he is deeply tinged with the Theosophic spirit, it may be well to say that no purposed attempt has been made to give a reader, unacquainted with his writings, the least idea of his inimitable wit or powerful logic. Those passages only that bear upon the theme in hand were chosen, and of these but samples have been given. It may be said that many passages of an opposite character might be culled from Colonel Ingersoll's Lectures; and, to a certain extent, that is true. But, anyone conversant with his writings, has no difficulty in separating his real ideas, spoken from his heart, from the arguments put forward in the heat of controversy; and it is to the latter category that almost all his "untheosophical" utterances belong. Like most controversialists Colonel Ingersoll frequently uses the best weapon available at the moment for the purpose of disabling his

(1.) This refers to that slumbering state of the universe—called also *Mahā-Sushupti*—between the cessation of and the reawakening into activity of the universe. In this state all the *Jivas* are absorbed with their *Karmic* affinities into *Mulaprakriti*. On the reawakening into activity, it (*Mulaprakriti*) is called *Maya*, *Avidya* and *Thamasi*, which also differ in themselves.

adversary, and yields to the temptation to "answer a fool according to his folly." When, therefore, we find him speaking of Spirit and of God in a manner that may seem to us, who are dwelling in the quiet of a philosophic mind, to be somewhat undignified or even flippant, we must remember that it is not *our* idea of these things, or even his own idea, that he is characterizing, but the distorted and insignificant notions concerning them which are put forward by his opponents. Colonel Ingersoll calls himself an Agnostic; and an Agnostic in the meaning in which he uses the term is simply one who says, "I do not know,"—and does not mean, as some writers have represented, one who declares "I will never know," or "Man can never know." In the former sense Theosophists are necessarily Agnostics,—like everyone else who is not so grossly and conceitedly ignorant as to imagine he has fathomed the unfathomable. But even when doing his best to pose before us as an Agnostic (? *Anglice*, Ignoramus ?) Ingersoll cannot help being Theosophical. Could anything be more so than what he says of modern controversy in his recent article in the *North American Review*, entitled: "Why I am an Agnostic"? He says:—

"In the discussion of theological or religious questions we have almost passed the personal phase, and are now weighing arguments instead of exchanging epithets and curses. They who really seek for truth must be the best of friends. Each knows that his desire can never take the place of fact, and that next to finding truth, the greatest honor must be won in honest search."

Again, in the same article, he confesses that, Agnostic as he is, he is "forced to the conclusion"—several conclusions—which, if they be not purely *gnostic* and Theosophical, no conclusions ever were. Hear him:—

"My mind is so that it is forced to the conclusion that substance is eternal; that the universe was without beginning and will be without end; that it is one eternal existence; that relations are transient and evanescent; that organisms are produced and vanish; that forms change—but that the substance of things is from eternity to eternity. It may be that planets are born and die, that constellations will fade from the infinite space, that countless suns will be quenched—but the substance will remain."

Were Colonel Ingersoll to pursue his own ideas, as here stated, a little farther, he would find himself *volens volens* a Theosophist. What is that "substance" which remains when worlds and suns vanish from space, but Mulaprakriti? What is the "one eternal existence" but Parabrahm? He has only to remember his own dictum that *everything lives*—that, in fact, the "one eternal existence" is life itself,—to see that if material nature is dissolved and disappears, while "substance" still remains, the material universe does not fade *from* space but *into* Space; and there we have a Manwantera and its succeeding Pralaya. His is not the mind to limit eternity to one day and one night, however long, or to deny that universes, like "organisms," must necessarily be "produced, and vanish," in endless series.

It is when the question is asked: How, and by what means, all things, great and small, are produced? that Colonel Ingersoll is

truly agnostic; and who indeed is not so, in presence of that tremendous mystery? Some may trace cause and effect a little further back than others do, and follow them up on other "planes" of being, or fancy that they do so; but all must quickly come to the limits of their mental powers, beyond which the mind staggers, and all is darkness and mystery; to give a name to which unknown and unthinkable "something which is not anything" in no way helps us to comprehend it or its modes of action. We Theosophists see the Great Mystery not only *beyond* but *within* everything; "each grain of sand, each leaf, each blade of grass" has for us an unfathomable depth, a meaning which, eluding us, escapes into infinity. So these have also for Colonel Ingersoll; and few Theosophists will refuse to say "Amen" to the concluding paragraphs of his article:—

"Let us be honest with ourselves. In the presence of countless mysteries; standing beneath the boundless heaven, sown thick with constellations; knowing that each grain of sand, each leaf, each blade of grass, asks of every mind the answerless question; knowing that the simplest thing defies solution; feeling that we deal with the superficial and the relative, and that we are forever eluded by the real and absolute,—let us admit the limitations of our minds, and let us have the courage and the candour to say: We do not know."

He agrees with Epicurus that Virtue is the means and happiness the End:—

To me Epicurus seems far greater than Aristotle. He had clearer vision. His cheek was closer to the breast of Nature, and he planted his philosophy nearer to the bed-rock of fact. He was practical enough to know that virtue is the means and happiness the end: that the highest philosophy is the art of living. He was wise enough to say that nothing is of the slightest value to man that does not increase or preserve his well-being, and he was great enough to know and courageous enough to declare that all the gods and ghosts were monstrous phantoms born of ignorance and fear.¹⁰

Each religion is fitted for the time it is born:—

Man has produced every religion in the world. And why? Because each religion bodes forth the knowledge and the belief of the people at the time it was made, and in no book is there any knowledge found, except that of the people who wrote it. In no book is there found any knowledge except that of the time in which it was written."

He states the true nature of unbelief:—

The truth is, that what you call unbelief is only a higher and holier faith.¹⁰

The world's religious ideas are improving:—

We are making religions to-day. That is to say, we are changing them, and the religion of to-day is not the religion of one

year ago. What changed it? Science has done it; education and the growing heart of man has done it. And just to the extent that we become civilised ourselves, will we improve the religion of our fathers. If the religion of one hundred years ago, compared with the religion of to-day, is so low, what will it be in one thousand years?¹¹

Our ideals become nobler as our minds expand :—

As man advances—as his intellect enlarges, as his knowledge increases, as his ideals become nobler, the Bibles and creeds will lose their authority—the miraculous will be classed with the impossible, and the idea of special providence will be discarded. Thousands of religions have perished, innumerable gods have died, and why should the religion of our time be exempt from the common fate?¹⁰

Devotion to a religion is not man's true object :—

We deny that religion is the end or object of this life.

When it is so considered it becomes destructive of happiness—the real end of life. It becomes a hydra-headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It devours their substance, builds palaces for God (who dwells not in temples made with hands), and allows his children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with despair.²⁰

In reality Religion is the highest science :—

What is religion? Religion simply embraces the duty of man to man. Religion is simply the science of human duty and the duty of man to man—that is what it is. It is the highest science of all. And all other sciences are as nothing, except as they contribute to the happiness of man. The science of religion is the highest of all, embracing all others.¹⁷

He tells us what he thinks the religion of the future will be :—

We are laying the foundations of a grand temple of the future—not the temple of the gods, but of all the people—wherein, with appropriate rites, will be celebrated the religion of Humanity. We are doing what little we can to hasten the coming of the day when society shall cease producing millionaires and mendicants—gorged indolence and famished industry—truth in rags, and superstition robed and crowned.²³

In another place he says :—

That which is founded upon slavery, and fear, and ignorance, cannot endure. In the religion of the future there will be men and women and children, all the aspirations of the soul, and all the tender humanities of the heart.⁴

Sympathy is the true basis of Morality :—

After all, sympathy is genius. A man who really sympathises with another understands him. A man who sympathises with a religion instantly sees the good that is in it, and the man who

sympathises with the right, sees the evil that a creed contains.

Sympathy is the mother of Conscience :—

The idea of right and wrong is born of man's capacity to enjoy and suffer. If man could not suffer, if he could not inflict injury upon his fellow, if he could neither feel nor inflict pain, the idea of right and wrong never could have entered his brain. But for this, the word conscience never would have passed the lips of man.⁴

He declares what are the real good and the real evil :—

There is one good—happiness. There is but one sin—selfishness. All law should be for the preservation of the one and the destruction of the other.

We can be happy only by making others happy :—

Now, then, as I say, if you want to be happy yourself, if you are truly civilised, you want others to be happy. Every man ought, to the extent of his ability, to increase the happiness of mankind, for the reason that that will increase his own. No one can be really prosperous unless those with whom he lives share the sunshine and the joy.³

Were men unselfish this world would be a paradise :—

Ah! What a beautiful religion humanitarianism and charity might become! To do so sweet a thing as to love our neighbours as we love ourselves; to strive to attain to as perfect a spirit as a Golden Rule would bring us into; to make virtue lovely by living it, grandly and nobly and patiently, the outgrowth of a brotherhood not possible in this world where men are living away from themselves, and trampling justice and mercy and forgiveness under their feet!²²

He tells us what is true success :—

Let us teach our children that the happy man is the successful man, and he who is a happy man is the one who always tries to make someone else happy.¹⁷

In what true worship consists :—

The only God that man can know is the aggregate of all beings capable of suffering and of joy within the reach of his influence. To increase the happiness of such beings is to worship the only God that man can know.³¹

The Brahmin's prayer :—

There is a prayer which every Brahmin prays, in which he declares that he will never enter into a final state of bliss alone, but that everywhere he will strive for universal redemption; that never will he leave the world of sin and sorrow, but remain suffering and striving and sorrowing after universal salvation.⁴

Religion is not a theory—it is life :—

There is no religion but goodness, but justice, but charity. Religion is not theory—it is life. It is not intellectual conviction—it is divine humanity, and nothing else. There is another tale from the Hindu of a man who refused to enter Paradise without a faithful dog, urging that ingratitude was the blackest of all sins. "And

the god," he said, "admitted him, dog and all." Compare that religion with the orthodox tenets of the city of New York.¹¹

Doing—not believing—is the important thing :—

Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing.¹²

The religion of Christ has been smothered by dogmas :—

As the philosophy of the ancients was rendered almost worthless by the credulity of the common people, so the proverbs of Christ, his religion of forgiveness, his creed of kindness, were lost in the mist of miracle and the darkness of superstition.¹³

Dogmatic Christianity has killed the religion of Jesus :—

The morality in Christianity has never opposed the freedom of thought. It has never put, nor tended to put, a chain on a human mind, nor a manacle on a human limb; but the doctrines distinctively Christian—the necessity of believing a certain thing; the idea that eternal punishment awaited him who failed to believe; the idea that the innocent can suffer for the guilty—these things have opposed, and for a thousand years substantially destroyed, the freedom of the human mind. All religions have, with ceremony, magic, and mystery, deformed, darkened, and corrupted the soul. Around the sturdy oaks of morality have grown and clung the parasitic, poisonous vines of the miraculous and monstrous.¹⁴

True Religion is the child of Freethought :—

True religion must be free; without liberty the brain is a dungeon and the mind the convict. True religion is the perfume of the free and grateful air. True religion is the subordination of the passions to the intellect.¹⁵

Civilization consists in the subordination of passion :—

What is passion? There are certain desires, swift thrilling, that quicken the action of the heart—desires that fill the brain with blood, with fire and flame—desires that bear the same relation to judgment that storms and waves bear to the compass on a ship. Is passion necessarily produced? Is there an adequate cause for every effect? Can you by any possibility think of an effect without a cause, and can you by any possibility think of an effect that is not a cause, or can you think of a cause that is not an effect? Is not the history of real civilisation the slow and gradual emancipation of the intellect, of the judgment, from the mastery of passion? Is not that man civilised whose reason sits the crowned monarch of his brain—whose passions are his servants?¹⁶

He describes the inner or astral world :—

The dark continent of motive and desire has never been explored. In the brain, that wondrous world with one inhabitant, there are recesses dim and dark, treacherous sands, and dangerous shores, where seeming sirens tempt and fade; streams that rise in unknown lands from hidden springs, strange seas with ebb and flow of tides, resistless billows urged by storms of flame, profound and awful

depths hidden by mist of dreams, obscure and phantom realms where vague and fearful things are half revealed, jungles where passion's tigers crouch, and skies of cloud and blue where fancies fly with painted wings that dazzle and mislead; and the poor sovereign of this pictured world is led by old desires and ancient hates, and stained by crimes of many vanished years, and pushed by hands that long ago were dust, until he feels like some bewildered slave that Mockery has throned and crowned.¹⁷

Actions must be judged by their consequences :—

We know that acts are good and bad only as they affect the actors, and others. We know that from every good act good consequences flow, and that from every bad act there are only evil results. Every virtuous deed is a star in the moral firmament.¹⁸

As we would reap, so must we sow :—

If a man injures his neighbour, it is not enough for him to get the forgiveness of God, but he must have the forgiveness of his neighbour. If a man puts his hand in the fire and God forgives him, his hand will smart exactly the same. You must, after all, reap what you sow. No God can give you wheat when you sow tares, and no devil can give you tares when you sow wheat.¹⁹

Of the progeny of a crime :—

After forgiveness the crime remains, and its children, called consequences, still live.²⁰

"Forgiveness" is a delusion and a snare :—

If I, by slander cover some poor girl with the leprosy of some imputed crime, and she withers away like a blighted flower, and afterward I get the forgiveness of God, how does that help her? If there is another world, we have got to settle with the people we have wronged in this. For every crime you commit you must answer to yourself, and to the one you injure. And if you have ever clothed another with woe, as with a garment of pain, you will never be quite as happy as though you had not done that thing. No forgiveness by the Gods. Eternal, inexorable, everlasting justice so far as Nature is concerned. You must reap the result of your acts. Even when forgiven by the one you have injured, it is not as though the injury had not been done.²¹

Nature never pardons :—

There is no law in Nature, no fact in Nature, by which the innocent can be justly punished to the end that the guilty may go free. Let it be understood once for all: Nature cannot pardon.²²

No God can remit the consequences of our acts :—

I insist that no God can step between an act and its natural effects. If God exists, he has nothing to do with punishment, nothing to do with reward. From certain acts flow certain consequences; these consequences increase or decrease the happiness of man; and the consequences must be borne.²³

Those to whom man is responsible :—

Liberty says to the man : You injure or benefit yourself ; you increase or decrease your own well-being. It is a question of intelligence. You need not bow to a supposed tyrant, or to infinite goodness. You are responsible to yourself and to those you injure, and to none other.²⁷

He who injures another really hurts himself :—

In a little while a man will find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and that upon the man who does right the cross turns to wings that will bear him upward for ever.¹⁵

Karma—by another name :—

There is one splendid thing in nature, and that is that men and nations must reap the consequences of their acts—reap them in this world, if they live, and in another if there be one. That man who leaves this world a bad man, a malicious man, will probably be the same man when he reaches another realm, and the man who leaves this shore good, charitable and honest, will be good, charitable and honest, no matter on what star he lives again. The world is growing sensible upon these subjects, and as we grow sensible, we grow charitable.⁸

Karma—still further explained :—

There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason, the atonement becomes an impossibility. Others may suffer by your crime, but their suffering cannot discharge you ; it simply increases your guilt and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.²¹

Falsehood is self-destructive :—

Every wrong in some way tends to abolish itself. It is hard to make a lie stand always. A lie will not fit a fact. It will only fit another lie made for the purpose. The life of a lie is simply a question of time. Nothing but truth is immortal.⁴

The doctrine of endless punishment is blasphemous absurdity :—

Nothing but the most cruel ignorance, the most heartless superstition, the most ignorant theology, ever imagined that the few days of human life spent here, surrounded by mists and clouds of darkness, blown over life's sea by storms and tempests of passion, fixed for all eternity the condition of the human race. If this doctrine be true, this life is but a net, in which Jehovah catches souls for hell.²¹

What happens when Belief is considered necessary for salvation :—

The idea that a certain belief is necessary to salvation unsheathed the swords and lighted the faggots of persecution. As long as

heaven¹ is the reward of creed instead of deed, just so long will every orthodox church be a bastille, every member a prisoner, and every priest a turnkey.²¹

Crime and error are but incidents in man's development :—

Is there not room for a better, for a higher philosophy ? After all, is it not possible that we may find that everything has been necessarily produced, that all religions and superstitions, all mistakes and all crimes were simply necessities ? Is it not possible that out of this perception may come not only love and pity for others, but absolute justification for the individual ? May we not find that every soul has, like Mazeppa, been lashed to the wild horse of passion, or like Prometheus, to the rocks of fate ?²⁷

Mankind is more to be pitied than to be blamed :—

I want you to remember that everybody is as he *must* be. I want you to get out of your minds the old nonsense of "free moral agency ;" then you will have charity for the whole human race. When you know that they are not responsible for their dispositions, any more than for their height ; not responsible for their acts, any more than they are for their dreams ; when you finally understand the philosophy that everything exists as an efficient cause, and that the lightest fancy that ever fluttered its painted wings in the horizon of hope was as necessarily produced as the planet that in its orbit wheels about the sun—when you get to understand this, I believe you will have charity for all mankind.³

We are brothers in weakness, as in strength :—

The truth is, we are both good and bad. The worst are capable of some good deeds, and the best are capable of bad. The lowest can rise, and the highest may fall.³

"Let us be friends :—

I propose good fellowship—good friends all round. No matter what we believe, shake hands, and say, "Let it go ; that is your opinion ; this is mine : let us be friends." Science makes friends ; religion, superstition, makes enemies. They say, belief is important ; I say, no ; actions are important ; judge by deeds, not by creeds. Good fellowship.^{18*}

* The numbers attached to the quotations refer to the following Lectures, some of which are now out of print. 2. Breaking the Fetters. 3. Social Salvation. 4. Ghosts. 5. Defence of Freethought. 8. God and Man. 10. Answer to Gladstone. 11. Divine Vivisection. 15. What must we do to be saved ? 17. Skulls. 21. Is all the Bible inspired ? 29. Gods. 30. Apotheosis of Thomas Paine. 32. The Christian Religion.

THE GODDESS OF WEALTH.

THE world has ever been trying to read the riddle of the inequality of human life. Inquiring man has always attempted, and does even now attempt, to formulate an answer to the interesting problem, *Why are some men richer than others?* One points to chance. Another raises his ignorant finger towards an unintelligible God. A third finds fault with idleness, want of perseverance, and so forth. A fourth reminds us with all pomp of wisdom, of the universal laws of 'the struggle for existence,' and 'the survival of the fittest.'

Now, chance is a synonym for ignorance pure and simple. God is an excuse for ignorance. The plea of idleness and want of perseverance is an indication of ignorance and want of observation. The laws of the struggle for existence, and survival of the fittest, appear to be little more than learned hypotheses, without any clear indications of the mode in which they work out the inequality of human life in the department under discussion.

There are men and women who work to their utmost and yet cannot secure a decent competence. There are others who, with the best will, and with a very respectable power to work, find absolutely no work to do. To bring against all and every one of them the sweeping charge of idleness and wickedness would be extremely unphilosophical. It would be more. It would be an indication of the most wretched cruelty, or, at least, of gross and culpable ignorance. The majority of those men and women, who, with the best will to work, find absolutely no work, or who, with a very respectable amount of work, cannot secure a decent competence, are from virtue's point of view the very best of human beings.

There appears to be no reason why many a bright, pure and healthy man and woman should die out in the brutal struggle for existence, to give more room on earth to as many dark, impure and unhealthy human beings who happen to be rich. To expect that the strong and the healthy should die out because they are poor, is to ignore the multifariousness of human nature. The poor are seen to live very long lives, and poverty has not yet ceased to exist after a world-old struggle for existence with wealth.

Modern philosophy gives us no satisfactory solution of the problem. It does not even attempt to locate the causes of wealth and poverty. The ancient philosopher with his gods and goddesses, and his recognition of a functioning universe behind the phenomenal, was more keen-sighted. Let us see how has he solved the problem in India.

The sun, as I tried to explain in my 'Thoughts on the Prasnop-nishat,' is not only the source of our heat and cold, but as well that of wealth and poverty. He is the centre of the macrocosmic life-principle of that portion of space over which his influence extends. Every point, every portion, large or small, of the shining disc is a complete picture of the whole. The whole is a Figure,—inasmuch as it gives form to the living organisms of earth. That figure is not, strictly speaking, that of a man or beast or any particular tree. It is the figure of a something which is common to

every terrestrial form. It is the figure of a god, who, under given circumstances of Time and Space, appears in whatever shape that suits these. But since every point is a picture of the whole, the sun is in fact nothing more than a group of innumerable life-figures, all alike in general appearance, and yet all having considerable tatwic differences caused by their relative positions to each other. In other words, the one great centre of our system, is a collection of innumerable atomic centres of energy, each of these differing from the other in the phase of its action. Every department of human life has thus a centre of informing energy in the Sun. Each of these centres is a god, or a goddess, or, more properly, the life-principle of a god or goddess. One group of these life-figures—these atomic centres of energy—has received the name of Lakshmi (Fortune), the goddess of wealth. She is a goddess of the very highest possible importance in human life. As the Rishi Bhargava in his ode to the Goddess says, she is the ruling principle of human life.

There is no object of man which is not rendered easy of attainment by the goddess. It is Lakshmi that gives dignity to man. It is Lakshmi that makes man respected, courted and caressed. It is Lakshmi that makes him comfortable. It is Lakshmi that covers all his faults. It is Lakshmi that helps him in becoming useful to his fellowmen. The most superficial observer of society can never deny the mighty influence which wealth exercises in human affairs. It is impossible to live without it. What this power is has only fallen to the lot of the pantheistic tatwic philosopher to discover.

In order to better explain his conclusions, I shall follow the good old rule of Indian philosophy, *Know thyself by thyself*. This is the rule which the science of Breath has by pre-eminence adopted. It has thus discovered that man thinks of wealth, longs for wealth, or comes in the possession of wealth, when in his body works a certain phase of the tejas tatwa of Prána, and when his life-principle has a generally prevailing tinge of that tatwa. It is thus evident that the power which gives us wealth is a modification of the tejas tatwa, and that it is located in our own life-principles and nowhere else. Whence does it come into our life-principles? From the fountain head of all life, the Sun. It is thus to the Sun that we trace the wealth-producing tejas tatwa of our life-principles, and thence we call this particular modification of the tejas tatwa a goddess, and find her out to be a perfect Figure, an ethereal being who has the inborn power of assuming whatever figure the circumstances of time and space dictate.

The Sage Bhargava in his ode to Lakshmi speaks of her as *Tejorupa*. This means that the tejas tatwa enters principally into the composition of the life-principle of the goddess, and, as shown above, the pantheist has learned this lesson from the manifestations of breath in the human body.

It is further said of the goddess that she is present in every living thing. In the mineral, the vegetable, and the animal kingdoms, she is universally present. In fact, it is her presence that gives to anything the character of wealth.

Her chief resort among metals is in gold. It is therefore that she is spoken of as having a general tinge of gold, wearing golden clothes, playing with lotuses of gold, seated upon a lotus of gold, carrying in her hands vases full of gold. It is also on the same account that the world puts the highest value upon gold. The possession of gold is the highest indication of wealth. The use of gold coinage, is the complement of a nation's wealth.

The absence of gold coinage from India shows, without even the slightest possibility of mistake, that she has angered Lakshmi, and courted the favour of her antagonist Poverty. The more has a country to pay for gold, the greater without a shadow of doubt is her poverty.

And what then is the cause of poverty? Why is the goddess of fortune sometimes so very cruelly absent from her temple in the centres of human life-principles—individual or national?

She is represented to be the loving and devoted wife of Vishnu, the great Preserver of the Purana Triad. Everything in the phenomenal world is found subject to a threefold change—creation, preservation and destruction. The sun is the great source of these changes in the kingdom of terrestrial life. What is the function of the preserving energies of the sun? To see that every created thing has the fullest and the longest possible play of its qualities, and that, above all, it is given the best opportunities to propagate itself, so that the stream of usefulness might never receive a permanent check, and that the qualities of the thing might be forever preserved. In fact, the production of its like is the highest and the only possible preservation. It is in this way that the 'Unconquerable Preserver' does his duty, and it is in the performance of this duty that his loving and faithful consort invariably follows him. For what is wealth? It is the use of the productions of the earth, in whatever form they appear, to the utmost of one's necessities.

Who is a man of wealth, but he who does, or can, command the use of whatever he wants to the desired extent? That a man has the power of governing things so as to utilize them to the utmost of his necessities and to the utmost of their capabilities, shows that he has in him the power which in the solar macrocosm is called Vishnu, Or, to use the terminology of the Indian pantheist, the fact indicates that Vishnu has thrown his reflection into the life-principle of the man.

Here then is the secret of wealth. If you use your wealth to the utmost of its capabilities, if you *preserve* it by using it in such a way that it goes on constantly *producing its like*, or helping in the process, you give room in your life-principle to the *Great Preserver*, who is invariably followed by Lakshmi. She cannot live without her lord. The long and short of the argument is that, if a nation or any individual human being uses every earthly object that he comes in contact with, to the utmost of its capabilities, and in such a way that it might not be wasted, but produce or help in the production of other useful objects, that nation and that individual is sure to become wealthy. In other

words, he is sure to have the power of using things to the utmost of his necessities.

Learn to *preserve* a thing, and that thing will learn to preserve its connection with you.

In order to be able to *preserve* a thing, as Vishnu does by giving the fullest scope to its productive powers, the one thing that is absolutely necessary is knowledge. Unless you know what a thing is, you can never possibly give full scope to its productive powers. It is on this account that one of the names given to the goddess of fortune is *Vidya*, knowledge. The knower is the same as the preserver, and in his track come knowledge and wealth.

It is evident from the above remarks that the true worship of Vishnu is a scientific investigation into, and an intelligent utilization of, the qualities of terrestrial objects to the utmost of their productive value. Now what man or what religion is there that will deny to mankind the right of doing this sort of practical honor to this one of the most important manifestations of divine energy? The Hindu pantheists differ from others in his belief that the divine whole has in Himself distinct centres of the various energies which are seen working in the universe, and it is to these minor centres which are, so to speak, the organs of the whole, that he gives the names of gods and goddesses. In doing this he aims at the perfection of scientific analysis, and succeeds in the attempt. Who can help it, if he gives offence to beginners in theology— young or old, priests or laymen?

We have now discovered the cause of wealth. It is the presence in the life-principle, of the focussed picture of the goddess of wealth, and this is consequent upon the presence in the centres of our life of her consort the Great Preserver.

The question of the causes of wealth and poverty is now reduced to this, 'Why is Vishnu absent from some life-principles, and present in others?'

To answer this question we have to fall back upon the universal doctrine of Karma. Every action changes the colour of Prána (life-principle). When the tatwic composition of the human life-principle is in touch with the tatwic composition of Vishnu, the energy of the god is focussed in the man. The single action which produces sympathy between the microcosmic and the macrocosmic life-principles, is to follow into the steps of the Preserver in relation to wealth. If we use and utilize whatever of wealth we possess so as to give the fullest play to its productive energies, our life-principle takes in the image of the god. If, however, we waste our wealth in useless luxuries, or do not use the necessities of life to the utmost of their capabilities, our life-principle will be blind to the universally diffused rays of the Preserver. We ourselves are responsible for the present absence or presence of Vishnu and his consort in our life-principle.

I tried to show in my essays on Prána in the ninth volume of *The Theosophist*, that the greater part of the actions we do, have their effect in the next birth. The present presence or absence of Vishnu and Lakshmi is always the result of actions done in the last life. Those men and women who are groaning under poverty,

did, in the long past, all that lay in their power to waste the productive capacities of their wealth. The force they have thus generated must have its way. No amount of hard work, no amount of virtue and intellect, or even of vice, will help you, unless and until the colour intensified in your life-principle by your wasteful habits is gone. It is not to be understood by this that present habits of useful application of wealth, and careful use of the necessities of life that fall to your lot, never have any effect in the present, and that they are always postponed for centuries. As a matter of fact these good habits always show their good result in the present life, when Vishnu and Lakshmi are already present in the life-principle. And besides they always generate the same good force, to be always laid in store for the future. Let no man therefore become idle, because he is suffering for past misdeeds which must have their way. Let him always go on creating to the utmost of his powers, the antagonistic force of good deeds. As the good colour forces its entrance into the life-principle, the other hastens its exit. It is only a question of the fight of two opposite forces. The stronger wins, and while a good store is always being laid up for the future life, the present hardship is a good deal softened down. The life of a nation being long enough for the same astral combinations of time to appear again and again, the working of this law is better studied there. Thus the Hindus were very rich of old. Those were the times when they knew the nature of their gods, when they strived by good deeds to place them in the shrines of their life-centres, and not in temples of brick and mortar. They began then to spend their monies in luxuries, useless wars, and for the sake of mere show. They forgot how to preserve their wealth, and Vishnu consequently fled from them, and with him Lakshmi. Their future rests with themselves. Let them worship Vishnu practically and truly, and not by burning incense on the altars of stone. They will by and by drive the demon of Poverty out of the land of their fathers, and once more leave the gods free to come back to the land they loved so much of old.

RAMA PRASAD.

ELOHISTIC TEACHINGS.

IV.

ANTHROPOLOGICAL.—THE ORIGIN OF MAN.

(Continued from page 195.)

THE origin of man, with the cause of his existence, is veiled in the obscurity which enshrouds the mystery of Being.

Had the human race a beginning?

Some have ventured to doubt this, and, taking things as they find them, assume that mankind is as persistent as the earth itself—that man is co-eval with his surroundings and will endure with them; but that the immortality accruing to him in this way belongs to the race which passes through endless generations, while the individual men and women successively perish. The alternations of barbarism with civilization have even been held to countenance this view. The general coincidence of these conditions, which must be distinguished from their contrasting secular relations, shows that the one does not prevent the other, while the want of persistency in progressive advance—with the successive relapses indicated by history, affirmed by tradition, and observable in the careers of succeeding generations of individuals, families, nationalities and races—suggest that persistency of race, with instability of type and a perishing individuality, is a reasonable way of accounting for the anomalies of life.

Others, following the geological indications, claim that the earth was at one time void of life, and that from small beginnings—how initiated they admit themselves powerless to explain—it has made a gradual if intermitting advance to the present day. These affirm that conscious life, which has culminated in man, is moving onwards and upwards on this earth, and point to the recent rapid advance of human knowledge in proof of this. But so doing, while subordinating the interests of the individual to those of the race, they overlook the persistent if irregular ebb and flow of the tide of civilization, and fail to recognize that man is now on the crest of an advancing wave, the retreat of which may be nearer at hand than it is agreeable to admit. Were some great cataclysm to overwhelm the earth as in its earlier geological eras, were its continents to subside and other lands to rise from the ocean depths, what would become of our boasted civilization? During the subsidence—with all the dread phenomena which accompanied it throughout the period (possibly involving successive generations) of its occurrence—terrified man would lose every vestige of his previous slowly and painfully acquired knowledge, and those who escaped from the subsiding to the up-heaved land would have to commence a renewed career of barbarism on a new earth. The ebb of the tide here would, from its relative suddenness, be more rapid and complete than its flow, and the consequences resulting from it more widespread and enduring.

This alternate flux and reflux—under which the gains of the advancing wave are swallowed up by and disappear in its retreating successor, so that when a balance is struck the ultimate benefit to the human race must be potential rather than actual—

is very suggestive. Hence in all ages those who have reflected on the subject have been driven to the conclusion that the natural, culminating in the human, is but a developing matrix through the advancing forms of which a Something successively passes, that it may be moulded and modelled during its passage, and prepared for that real life to which the present is a prelude.

This Something, thus being acted on by the serial lives, of which the natural matrix is constituted, has been individualized as Spirit in subordinate orders of Being and is being personalized as Soul in man.

Under such a view the origin of man must be regarded as coincident with origin of life.

But even so his possible origin is twofold, and owing to this two schools of thought have grown up together, and have even alternately succeeded each other, either having only been capable of temporarily overcoming and casting out its opponent.

Of these two schools—the one, which I shall call the human, affirms the natural origin of man on the planet whereon he dwells, and denies his previous existence in an inconceivable condition apart from the earth: whereas the other, the superhuman school, assumes the pre-existence of man in another and higher, an indefinable state, and claims his descent therefrom to, and incarnation on, his present planetary abode for some mystic purpose to be attained through his successively embodied lives.

This mystic purpose has never been declared. It is a mystery, the unveiling of which would reveal the meaning of life. Now to ascertain the meaning of life by discovering its object is the aim of both schools. But if man came down as man from on high, if he is in essence one with the Most High, and if the Most High is the sum of all perfections, from which nothing can be taken away and to which nothing can be added, then is the descent of man to an imperfect state wholly unaccountable. Had it been affirmed that he descended to this imperfect state to make it perfect, or at least more perfect, then would his descent thereunto have been intelligible. But to claim that he voluntarily entered a state from which only imperfections can be gained; that he debased that state by a disgraceful fall, and still further degrades it by the uses he makes of it; and that his one desire is or should be, to be freed from it in order to regain his original perfection, and so be enabled to return to and once more become one with the Most High, is to admit that the life of man on earth is a failure, its object purposeless, its meaning unexplained.

The writings of the Elohist embody, in a more or less tangible form, the teachings of the earlier, the human school. The reinterpreting transformations and extensions of the Jehovist and his successors give expression to the doctrines of its superhuman supplanter. I shall, therefore, for greater convenience, speak of these schools as Elohist and Jehovistic, respectively—using these designations as typical representatives of the human and superhuman ways of regarding the workings of nature, since natural and mystical interpreters first came into collision.

From whatever point of view the origin of man may be considered, the inquirer should always bear in mind that actual knowledge on the subject—a knowledge whose accuracy cannot be called in question—is wholly beyond his reach. He can but theorize on the indications before him, and the ultimate outcome of his speculations must rest upon, must be—hypothesis.

The first condition of any such hypothesis is, that it should be free from any savour of absurdity; that it should offer probable grounds for its acceptance and be reasonable in its requirements. To do and to be this, it must meet and account for all the ascertainable facts and relations with which it has to deal, and harmonize its conclusions with the requirements of these.

The hypothesis of the Jehovist, as interpreted by the Kabbalists, when reduced to its simplest proportions, is grounded on the assumption of the divine origin of man—an origin which he, nevertheless, considers not incompatible with a variously interpreted fall.

But then, to explain and reconcile these inconsistent or seemingly inconsistent relations, this hypothesis assumes the Divine, to which it attributes his genesis, to have been itself evolved from the impassible and absolute Divine which is the Supreme source and fontal essence of all things, and, therefore, though still divine from the human point of view, actually something less than Divine in virtue of this evolution: so that what in the human is the manifested man, is the last in a series of descents from that which first emanated from the impassible Divine.

The impassible Divine of the Jehovist has neither characteristics nor attributes. It neither willed, desired, nor caused that first emanation which evolved the universe. And yet it is the source from which all flows—the One from which all proceeds, and to which all will eventually return.

Is emanation possible under such conditions? Only in one way. It must have been the result of unconscious and involuntary function.

The descent through this emanation is, according to the Jehovist, from the idealized transparency and formless purity of the subjective state, through what may be termed progressive condensation, to the ideal types of form in the invisible order, from which the visible order is to be derived.

These ideal types are—in virtue of the transforming influences of the idealizing evolution through which they have passed, have become—spiritual beings seeking embodiment in the further condensation and organization of the forms they have by idealization made their own. And by gaining this embodiment these spiritual beings constitute themselves the progenitors of man.

The mystery of the Fall is intimately associated with the transformation of the heavenly into the earthly man. Some of the expositors of the primary evolution of spirit affirm that, like and with the evolution itself, the Fall passed through successive phases, the first of which was the refusal of some for a time to accept the embodiment which was the natural issue of individualized and developed Spirit. But it is more usually maintained

that the first fall was that of Spirit into matter through incarnation—though how this view is to be reconciled with the assumed conditions under which it was induced is difficult to understand: and that the second was the fall of the incarnated heavenly man into sexual generation, from which proceeded the earthly and fallen man. But, when the theory of the Fall, which was of Jehovistic origin, was imposed on the subjugated Elohist school, the surviving holders of the Elohist doctrine secretly taught their concealed disciples that the actual and only fall they recognized was that of the natural man into the power of Spirit and his acceptance of the teaching of spiritualizing guides.

According to the Jehovist each human being is an embodiment of a spirit entity derived through evolution by emanation from the impassible Divine, and, therefore, though unconscious that this is the case, is in reality an incarnate god.

Under this view man is by no means the simple being he fancies himself, but a complexly organized medium of the potencies, an individualization of the principles and a personalization of the entities constituting the several orders through which he has passed to his actual state, a something from each of these having entered into and forming that of which the self consists, and endowing that self with its own faculties and powers, to be called into activity as his further evolution proceeds.

The Jehovist finds a confirmatory basis of this view in the Elohist account of the Creation, which he reads as a statement of the evolution of the invisible order and of the heavenly man by the potencies which, in their mediatized forms are to become the progenitors of the earthly man.

Passing over this misrepresenting appropriation of the Elohist narrative, with the remark, that it can but treat of evolution in the visible order, since its object is to show how, after the creation of the heavens and the earth, the atmosphere and the land are upraised from the water by the action of fire, and are then by solar action clothed with vegetable and quickened with animal life, in advancing series, till in the human the culmination of these is gained, and man and woman—the male and the female, not the male-female, man—by their advent crown the initial work; and considering the actual narrative, as though it had been really intended to denote the successive stages of an antecedent evolution of Spirit in the invisible order, with a view to its progressive involution in a materialistic medium, the occult axiom—"as above, so below"—at once determines the relations of the visible to the invisible evolution. This must follow its invisible types in the order in which these were produced, that the invisible may become progressively visible, since otherwise the involution below would not correspond with, would not be as the evolution above. And yet so little did the Jehovist regard this axiom, that in his account of the origin of the visible order he makes the advent of man precede that of the animal and vegetable kingdoms, and even leaves it to be inferred that he is the progenitor of these, according to the assertions of subsequent interpreters.

The want of accord here is so palpable that later apologists have sought to evade the difficulty by affirming that the creation of animals recorded in the Elohist, and, as they would have it, spiritual kosmogony, is that of the Zodiacal signs and other constellations, there represented as beasts; but, setting aside the fact that the names given to these were simply distinctive designations, suggestively recording, in the way of the mystery language—that is, in its name as well as the peculiarities of the animal designated—the prevailing characteristics of the order of nature, when they were respectively in astronomical ascendancy, the creation (apparition or initiation of the special functional action) of the luminaries proper to the phase of evolution then reached is stated to have been the work of the fourth day or stage thereof, and so to have preceded animal evolution, whether of the invisible or visible order.

The Jehovist's view of the method of the antecedent creation of man harmonizes with the conception of antecedency. According to it man, at first but the diffused shadow of the incarnating Spirit, passes from the cloudlike state through successive stages of condensation, consecutively gained by various processes of reproduction, until his present organization and stature are attained. These he reaches as a bisexual being, and it is not until the division of the sexes that the Fall takes place, as a fall into the natural process of generation.

While his organization was proceeding, from being single-eyed he became three-eyed and two-eyed.

In the one-eyed man spiritual and natural vision were combined.

In the three-eyed man the third eye was the organ of spiritual vision.

With the loss of spiritual vision at the Fall the third eye was absorbed and disappeared, retreated into the centre of the brain—a rather singular conclusion, by the way, since the retreat of the third eye from the disturbing influence of physical vision ought to have facilitated spiritual insight.

It would thus appear that the marvellous blindness of the Jehovist (or his interpreters) to the facts and relations with which he had to harmonize his hypothesis, is only equalled by his wonderful ignorance of the earlier Mystery Language. Had he been familiar with even the rudiments of that language, he would have been preserved from the error of attributing to the Elohist a teaching wholly at variance with the doctrine he was handing down. Had he pondered over the phenomena of nature and the progressive character of evolution, he would have realized that vision with two eyes was more perfect than, and therefore an advance upon that obtained through one—so that, if after the development of two, the original single eye remained, or recurred as a third eye in some individuals, this phenomenon should only be regarded as a *lusus natura*, and the vision of those individuals would have been less perfect in consequence of this defect; and would have learnt that the bisexual preceded the unisexual organization, because it was an order of a lower type—that the bisexed were incapable of unaided or independent volitional generation, the double sexed

union of two of the bisexed being necessary for reproduction; that the division of the sexes was a slow process, not brought about by the dividing of one into two, but by the gradual development of one set of organs and the absorption of the other; and that this was accomplished low down in the scale of being, and was completed before the higher orders were reached, though a tendency to relapse to the lower state sometimes shows itself as a degrading process. This is occasionally demonstrated, in the rare cases of so-called human hermaphroditism. These seem to have been caused in the embryonic state by a sustained attempt of the incarnating spirit to change its sex through the organization it is building up. As a consequence of this effort it finds that all it is able to do is, cause an arrest of development in one direction and a slight redevelopment in the other, and so produce a sexless being.

The grave error of the Jehovist and other inculcators of the superhuman view of the origin of man, has been that of claiming to find their doctrine in the writings of antecedent teachers, especially in such as have been widely accepted and are highly venerated. The most ancient of these scriptures have been written in some of the various forms of the long forgotten Mystery Language. They have consequently been misunderstood and misinterpreted, and have thus become capable of having some of the characteristic marks of *any* doctrine imputed to them. Owing to this the superhumanizers assume that their views are to be found in all ancient SS., and that all ancient religions are simply the exoteric shells of an esoteric kernel. But, so doing, they forget the recoil which must follow the demonstration of the inaccuracy of such a pretension in even a single instance.

The dissociation of the Elohist from the Jehovistic doctrinal formularies is very suggestive in this regard, for it shows that evidence has been claimed and testimony relied on as bearing a witness contrary to that which, under cross-examination, is actually given. This is unfortunate, for, apart from their intrinsic value, it tends to discredit doctrines which, after all, must, in the last instance, stand or fall by their own merits, and should be a warning to all inquirers to consider the reasonableness of any teaching submitted to them, apart from the source from which it may be claimed to have been derived, or the authority attributed to it by its imparter.

The Elohist is not free from the suspicion of having appropriated and misinterpreted an earlier kosmogony. He seems to have had before him a pictorial representation of the several successive phases of Creation handed down by some earlier teacher, and in his written description of the series has fallen into sundry errors. The gravest of these is the conversion of the depicted commencement of the physical, physiological and psychical action of the luminaries on the at length duly prepared earth, and advancing embodiments of life into an account of the creation of those bodies. But these defects of his kosmogony are as nothing, when compared with its great merit of being grounded on a natural basis and formulating a truly scientific hypothesis. It claims that the energy to be incarnated in man, with the elements

by operating on which the incarnation is to be accomplished, is eliminated from Space—viewed as a form of Divine Substance—by some unknown functional action, but, owing to the conditions involved, necessarily remains therein, with the simultaneously extruded elements, in a diffused state, tending to cloud the natural transparency of space. This the Jehovist has read as the emanation of that which is to become human, from the Divine; and it is through overlooking the functional character of his emanation that he has fallen into an error, the consequences of which vitiate his whole hypothesis.

The only way he has been able to find out of the error thus initiated, is that extension of his hypothesis which makes of the visible order an illusive state.

Here again he has misread and misrendered the Elohist, whose teaching was that it was an illusion to suppose that happiness was attainable in this state, and not that the state itself was illusory. Indeed, it is obvious at a glance that if the visible is a manifestation of the invisible, in whatever order or degree, it must be as real as that of which it is the manifestation. Even viewed as a veil of the Divine, it must be an actual vesture to be able to clothe that which it so effectually conceals. To suppose that the transient is itself illusory, because its transiency can be fancifully treated as illusive, is not other than a delusion.

Having been functionally eliminated from Space, the Elohist hypothesis holds that the diffused energy and elements are gathered up from the spaces in which they are diffused, by the planetary bodies—of which they are thus made basic constituents, that the pristine transparency and purity of space may be maintained—and thus obtain a primary embodiment; and then, by a series of functional changes, they are gradually brought to a state in which they can be restored to and reabsorbed by their original source, Space.

This series of functional changes constitutes evolution—as displayed in the universe, and as brought under the observation of man in the planet on which he dwells.

By the instrumentality of this evolution the energy to be incarnated in man, and the elements with which it is associated, pass functionally from the elemental state through the inorganic, the organized and the animated kingdoms, in a progressively advancing order, to the human, which it enters as a spirit.

This spirit, when duly matured, possibly only after many incarnations, is functionally converted into a soul, which, at the close of its final embodiment, enters the soul state as the divinized, the Divine human.

It thus appears that, under the earliest traceable natural view of Creation inculcated by the human school, man was held to have originated on this earth, as a germ implanted by the Central Sun, which, under the fostering influence of the Polar, the Equatorial and the visible Sun, acting on it in succession was passed, by the agency of the inorganic, the organic and the psychic cell, through the mineral, the vegetable and the animal kingdoms, into the human state.

During its passage through these kingdoms which occupied a period commensurate with the geological epochs, the developing germ, gradually adding organ to organ and member to member, prepared its advancing bodily form and fitted its simultaneously growing faculties for the crowning step in its terrestrial evolution—entry into the human.

The six successive preliminary phases of this evolution are clearly indicated and accurately defined in the Elohistic Kosmogony, rightly interpreted.

Through their instrumentality the primary germ has become a matured spirit, which passes the seventh, eighth and ninth phases of its continuing evolution in a series of human incarnations, until, fully prepared by these, it enters the tenth phase, of assured happiness—the soul state, duly fitted for the enjoyment of the life of that state.

When the Elohistic and the Jehovistic hypotheses are compared and contrasted, it is found that they severally deal with different aspects of kosmical function—the one wholly natural, defined by the Elohist; the other wholly spiritual, set forth by the Jehovist.

These aspects have this much in common, that their point of departure is the invisible—Space. But they differ absolutely in their methods, the Elohist describing a natural evolution of Spirit, through functional interaction with Matter, crowned by its incarnation in man; the Jehovist, a degrading involution of Spirit in Matter, to the human, or a descent of the heavenly and his manifestation as the earthly man. But then, to meet the difficulties of his hypothesis, the Jehovist affirms that the involution is illusory, whereas the Elohist maintains the evolution to be real and actual.

Following upon this the issues of the evolution and the involution are so far similar that both Elohist and Jehovist assume a return of the outcome of evolution and involution to the source from whence it proceeded. But then, according to the Elohist, the return is in the form of the divinized human, as a personal organ of the Divine, whereas the Jehovist affirms that, its personality disappearing, the spirit of man returns to, is reabsorbed by, and becomes one with its original source—so that where the Elohist sees the actual creation of personal Divine organs in which the Impersonal is personified, the Jehovist can only see a meaningless degradation of the Impersonal with a view to an ultimate return to the impersonal state.

The hypothesis of the Elohist, however, does not limit the effect of evolution to the production of the personal organs of the Impersonal. On the contrary, it affirms that this is the selected product—the human soul; and that those human spirits which fail to reach the soul state at their last incarnation, are ultimately dissolved and repass, as the regenerated elements of its substance, to the source from whence they had been originally eliminated—Space. Thus the Elohist, more far seeing than the Jehovist, includes the evolution of spirit with the evolution of man in his theory, and, by predicating the final issue of each, shows that the humanizing is higher than the spiritualizing function in the order

of nature; while the Jehovist, limiting his vision to the spiritual aspect of his subject, is blind to all that lies beyond.

Is it possible to penetrate behind the veil which conceals the conditions and relations of the soul-state? One of the fundamental principles of the secret doctrine suggest that it is, for if the occult axiom—"as above, so below"—holds good of the previous phases and states of passing life, then must the inverse reading of that axiom—"as below, so above"—hold good of this state. Hence those seeking a clue to the conditions of life in the "Above" may reasonably expect to find it by pondering on the conditions of life in the "Below" for life in the "Above," though higher in degree, can hardly differ in kind from the life of the "Below" from which by evolution it is derived.

HENRY PRATT, M. D.

THE VISIT OF APOLLONIUS TO THE MAHATMAS OF INDIA.

(Concluded from page 215.)

THE next proceeding was to install Apollonius on the Chair of King Phraotes, and then Iarchas invited him to ask any question or open any discussion he pleased. Apollonius shewed himself the sage. His first question was "Did the Mahatmas know themselves?" But Iarchas's reply was a surprise to the Greek. "We do. We know all things, simply because we first know ourselves. This is the first and elementary knowledge, without which no one can be admitted into our circle."

His next question was, "What opinion did they hold of themselves?" And was answered, "That they held themselves to be gods because they were good men." His next enquiry was about the soul. He was informed that they held the reincarnation theory of Pythagoras. This led him to ask whether like Pythagoras Iarchas could remember any previous incarnation as a Greek or Trojan warrior. Here the high priest reproved the conceit of the Greeks, in thinking the heroes of the Trojan War to be the height of perfection, to the neglect of the reverence due to better men—whether Greek, Egyptian or Indian. His last incarnation had been one Ganges, a king of the Indian people. The Æthiopians were in that day living in India and subject to him. He was ten cubits in stature and very handsome. He built many cities, repelled an invasion of the Scythians (Aryans), embanked and diverted the river Ganges so called after him. In his end he was assassinated by the subject Æthiopians, who driven by the vengeance of the Indians, as well as by the growing sterility of the earth and other causes produced by his ghost, were forced to leave their native land and wander from place to place until, satisfied with the punishment he had given them, he had allowed them to settle in the part of Africa called after them Æthiopia.*

* Is this referring to the advent of the Shepherd Kings or of the Israelites?

This discourse was interrupted by a messenger announcing that the king of the country was on his way to consult the "Prophets," and would arrive toward evening. Iarchas answered he was welcome, and that he would leave them a better man for having met their Greek guest.

He then resumed his conversation and asked Apollonius in his turn to tell something of his previous incarnation. Apollonius excused himself on the plea that it was an undistinguished one and scarcely worth recalling. "But surely," observed Iarchas, "to have been the captain of an Egyptian merchantship was not such an ignoble occupation: for I see you were that." Apollonius remarked that the profession ought to be as worthy as that of a politician or general, but sailors had degraded it by their own conduct. "Besides, my very best act in that life no one deemed worthy even of praise. In those days pirates infested the Phœnician Sea. One of their spies came to me one day when I was in harbour on the eve of starting with a rich cargo. He offered me 10,000 drachmas if I would allow them to capture my vessel. I pretended to agree, and arranged that they should remain hid on the further side of a promontory while I set sail during the night, and lay to under the promontory, so that they could fall upon me in the morning. We happened to be in a temple; so I made the pirates swear to fulfil their promises to me, and I swore to them to do as they wished. But instead of lying to, I set on all sail and so got off." And you think this a just act? remarked Iarchas. "Yes," said Apollonius, "and a humane one—I saved the life of my men and the property of my employers, and was, though a sailor, above a bribe." Iarchas smiled. "You Greeks seem to think that, if you are not actually doing wrong, you are just and virtuous. Only the other day an Egyptian was here telling about the Roman Proconsuls now-a-days; how they go out gaily to their provinces with axes and lictors and other insignia of office, but without the slightest information of the people they are going to govern, and the silly people exclaim, 'what fine governors they are: for they do not take bribes.' But your fault is due to your writers of fiction, they cry up Minos who really was a tyrant, while they decry Tantalus, who made his friends partners of immortality at his own expense. See our idea of Tantalus," and he pointed to a statue of a Thessalian holding a goblet, from which brimmed an incessant stream of refreshing wine.

Here their conversation was interrupted by the tumult in the village, occasioned by the king's arrival—"very different from the way Phraotes comes," observed Iarchas, "he comes as quiet as a 'mystery' ceremonial."

Apollonius noticed the good men were not stirring themselves at all or making any preparation to receive his Majesty. So he enquired if they intended offering the king any refreshments. "Aye, aye," was the quiet reply, "we have plenty of everything here. He is a gross feeder. But we allow no animal food—only vegetables and sweetmeats. Here he comes." The king glittering with gold and jewels approached as a suppliant with hands outstretched. The Masters enthroned on their seats, bowed their heads

as if graciously granting his request, but ignored the presence of the king's son and brother. Iarchas then rose up and asked the king if he would take refreshment. The king assented, and, lo, in rolled four tripod tables of their own accord, followed by bronze automaton cup bearers: trays of sweetmeats and bread, fruits and vegetables, all exquisitely prepared, moved up and down the guests, held by invisible hands. Two fountains of wine and two fountains of water, one hot and the other cold, flowed from the tripods, the automata mixed the water and wines in due proportions, and distributed the beverages in goblets of large size made each out of a single precious stone.

The company reclined at their meal in the fashion of the refined Greeks and Romans of the day, but no place of honour was assigned the king.

In the course of the dinner Iarchas said to the king, "Let us drink to the health of this illustrious gentleman here," indicating Apollonius. The king demurred. "I hear he is a friend of Phraotes." "Yes," replied Iarchas, "and he is still a guest of Phraotes, even here with us." "But what are his pursuits?" asked the king. "Those of Phraotes," was the answer. "I do not think much of them nor of your guest" sneered the king: "they prevent even Phraotes from being manly." Apollonius here asked Iarchas to inquire of the king if he derived any advantage from not being a philosopher. "Only this," modestly replied the king, "that I feel myself to be as good as anybody else." "You are right," replied Apollonius, "you could not still hold that opinion if you were a philosopher." "And pray, my fine philosopher," sneered the king, "tell us what you think of yourself." "That I am a good man only so long as I am a philosopher." "You are crammed full of Phraotes, I see," said the king. "That is sign that I have learnt something by my travels; and, if you could see Phraotes, you would say he was crammed full of me. He wanted to give me a letter of introduction to you, but, when I heard from him that you were a decent gentleman, I told him it would be superfluous."

This little flattery mollified the king's jealousy and suspicions, and he said "Well, sir, I wish you welcome." "The same to you," replied the Greek, "but one would fancy that you had just come in."

"I should like to know," asked the king with a self-satisfied smile, "what the Greeks think of me?" "About as much, I suppose, as you think of them," replied the Greek. "That's nothing at all," said the king. "I am sure the Greeks will be delighted to hear that fact when I tell them, and they will think you a most unique specimen of humanity," was Apollonius' retort, and then quietly turning to Iarchas, "Let us leave this idiot to himself. I suppose he has drunk too much. But why do you treat his son and brother so ignominiously and not even admit them to your table." "Because," said Iarchas, "they may one day rule, and by slighting them we teach them not to slight others."

Apollonius, then, noticing that the number of the Sophoi was only eighteen, asked how it came to be such a peculiar number. He was informed that the Indian Lodge of Magas paid no attention

to the number, but only to the qualifications of their members. When Iarchas' grandfather entered it, it consisted of eighty-seven, of which that grandfather was the youngest, and eventually in his 130th year the only surviving member. In all that time no eligible candidate having offered himself for admission, he remained four years without a colleague. The Egyptian Lodge once congratulated him on his being the sole occupier of the seat of wisdom; but the old man begged them not to reproach India with the small number of its wise men. Iarchas criticised the system of the Greek Elian Lodge, as he had heard they elected the Olympic Dikasts by lot,—thus leaving to chance what should be the reward of merit—and elected always the same number—being obliged thus sometimes to exclude good men and sometimes to include inferior ones: a much better system, he said, it was to allow the numbers to vary with circumstances, but to strictly require the same qualifications.

The king, so long left out in the cold, here rudely broke into the conversation. "I do not like your Greeks: they ran away before the Persians." Apollonius took the trouble to correct the king's knowledge of history. Then the king apologized for his false notions, on the plea that the rascally Egyptian travellers had always misrepresented the Greeks to him, making out that all their religion, laws and civilization were derived from the Egyptians, while the people themselves were the scum of the earth, cracked-brained, romancing, poor but swaggering. But henceforth," added the king politely, "I shall hold a better opinion of them."

Iarchas remarked that he had been long waiting for this day to come that was destined to undeceive the king. "But now that you have had your lesson let us drink together the loving cup of Tantalus and retire to rest." And so stooping to the cup he first quaffed it himself and then handed it to the other guests, and there was enough for all: for it bubbled up mysteriously as if from a fountain.

Then they lay down to rest, but at midnight they arose again and floating in the air sang a hymn to the mystic pillar of fire. Then they have a private audience to the king, and next morning early after the early service, the monarch had to retire to the village in virtue of a convention which forbade his remaining more than one day at the college. As he left, he pressed Apollonius to come and visit him there. The sages now sent for Damis. The poor Chela had all the previous day been left down in the village, but Apollonius gave him the above succinct account of what had occurred, and he entered it in his note book.

This day Iarchas gave his two guests an epitome of the philosophy of the Indian school. The earth was composed not only of the four elements—water, fire, air, earth—but also of a fifth, viz., "Æther" (? akasa, astral light, tatwas' magnetism.)

These were all co-related, but spiritual beings were generated out of the æther, and terrestrial mortal beings out of the air. The world is an animal and hermaphrodite or bi-sexual, and as such reproduces all creatures of itself and by itself. This world might best be likened to one of those big trading vessels which are

now used for traffic in the Indian Ocean, a sort of floating home and castle with pilots at the helm and look-out, seamen for the masts and sails, marines to guard against pirates, and a captain over and above all who rules and directs the rest. So in this world there is first a ruling deity, and then bands of sub-deities who each have their department, some above the earth and some below it. For, perhaps, there was a distinct region below the earth-level terrible and deadly.*

Poor Damis here carried away by admiration burst into extravagant praise of the Indian's elegant discourse and fluent Greek, and further conversation was interrupted by the arrival of native suppliants, a child possessed, a lame man, a blind one and other unfortunates; all of whom were cured and sent away happy.

Apollonius, but not Damis, was further initiated in astrology and divination and invocations to deities. Only "etherial" souls, such as that of Apollonius, could apprehend such subjects. But still Iarchas said to Damis pleasantly, "Do you never foresee anything,—you who are the companion of such a man?"

"Yes," said Damis, "but only in matters that concern me personally. When Damis predicts he only predicts for himself—like an old witch." And the Sophoi all laughed at his modest pleasantry.

Their stay among the Sophoi extended to four months. On their departure their hosts provided them with camels and a guide, and gave Apollonius a special present of 7 rings, one for each day, and dedicated to each planetary spirit. They accompanied their guests on the road and took an affectionate farewell of Apollonius, prophesying that even in his life-time he would attain the honours of divinity.

The itinerary of the journey back is most perplexing in some particulars.

They started with the Ganges on their *right* and the Hyphasis on their *left*, they travelled down to the sea coast, and reached it in *ten days*. Now if they were at Mt. Aboo and the Hyphasis taken as the Nerbudda, this might be taken to be correct. But if they were in Kashmir and the Hyphasis is the Jhelam, or Chenab, as the route up seemed to indicate, there must be some mistake in the name of the rivers, and also the sea must have come up much further up the Indus than at present, or the travellers must have mistaken the Indus, which is very broad in its lower course for the sea itself. But the lapse of two thousand years must doubtless have pushed the mouth of that river much lower down, judging by the present rapid rate of the delta formation. In this *ten days'* journey they came across wild oxen, asses, *lions*, panthers and tigers, showing they must have traversed jungles on the way and perhaps a desert also; they met with a new species of monkey, black, hairy and dog-faced, like little men. This last looks as if they must have come by way of Bengal, and therefore the position of the Ganges was rightly mentioned and only the number of days wrongly. But I still think their home

* In here speaking of the "earth," the Mahatma was probably referring not to our globe but to our present terrestrial grade of consciousness and to the "elementary" life that haunts our sub-consciousness.

route was by Scinde. For the historian says distinctly that after ten days they came to a small merchant factory and passage boats of a Tuscan build, and *that the sea was of a very dark colour*—indicating that they were mistaking the river water for the sea, because the banks were so distant. Furthermore, after dismissing the guide and camels with a letter of thanks to their masters, in which Apollonius says, "I came to you by land, with your aid I return by sea and might have returned by air,"* the travellers embarked, and sailing along came across the mouth of the Hyphasis which ran into the sea (? river) through a narrow gorge with beetling cliffs, its current being strong enough to cause danger to navigation. What river in India answers this description? The Nerbudda or Mahanuddy might if the sea came further inland in those days. Does any tributary of the Indus enter the river thus? The historian goes on to say that at the mouth of the *Indus* they found a city called Patala, built on an island formed by the river where Alexander had collected his fleet in old days—Damis in his note book gave some particulars of the Indian Ocean then called the Red Sea, which the historian mentions as interesting facts confirming the observation of other travellers, viz., that there the constellation of the Great Bear is no longer visible, and at noon there is no shadow and the stars are all in different positions. This certainly favours the view that the travellers returned by the Bay of Bengal and rounding Ceylon got into equatorial regions. But Damis may have been recording not his personal observation, but what he heard from the sailors.

For the rest they passed a town Byblus, famous for large mussels, another called Pagala of the Oritae, with rocks and sands of copper, a city Stobera, where the inhabitants the Carmani fed themselves and their cattle and clothed themselves with fish. Then they anchored off Balara, a mart for myrrh and palms. Then a pearl fishery is mentioned, and the ingenious method the inhabitants employ to make pearls grow in the oysters. This may have been in the Persian Gulf. For the next thing mentioned is that they finally reached the mouth of the Euphrates and went up to Babylon, where they again met their friend Bardanes.

Such is the interesting account of Philostratus, who was a master of Greek rhetoric at the Court of Rome. It only remains to add the interesting way these Boswellian notes of Damis fell into his hands and thus came to be published. When Damis died his journal was kept by his family as an heirloom for upwards of a century, till one of the descendants knowing the taste that the Empress Julia Domina, the wife of Severus, had for the curious, presented her with it. She found it so interesting that she gave it to Philostratus with orders to revise and edit it.

To us, perplexed students of the present day, this account is still more interesting as a corroboration of much that we have heard from other sources. I venture, in conclusion, taking as I do the history of Philostratus to be genuine and the journal of Damis

* He actually did use this method of "Projection" once when he disappeared from a tribunal at Rome at noon whilst on his trial and appeared at eve to Damis at Puteoli.

authentic, to point out some of the points we may learn from it. 1st.—That the school of the Mahatmas in India not only existed two thousand years ago, but was connected and in intercourse with similar esoteric circles in Egypt and Greece, and that there were false lodges as well—perhaps of black magicians. 2ndly,—That the powers and teachings and habits of this school correspond with those of the prophets of the Hebrews and the Persian and Median Mages. 3rdly,—Here we have an explanation of the historian's great problems, the origin of the Greek Myths and of the Shepherd kings. 4th,—Here we have a proof of the esoteric teaching of reincarnation and astrology. 5th,—The powers of clairvoyance, æthervoyance, projection of the astral body, levitation, healing, prophecy, &c., now seen commonly in spiritualistic communities, were then possessed by the few, and with the tendency of the age, as seen in art, music and science, have spread from the few to the many.

It would, as I said at the beginning, be of extra interest to us in India if we could identify the then abode of these Mahatmas. Perplexing as the itinerary is, surely the minute description of the rock of the Indian sages ought to be enough to enable us to do this. There cannot be many rocks answering that description. Can any of my readers experienced in Indian travels or geography help me?

LUCKNOW.

F. W. THURSTAN, M. A.

THE AGE OF SRĪ SANKARĀCHĀRYA.

(Concluded from page 185.)

SECTION III.—INTERNAL EVIDENCE.

BEFORE proceeding to examine the evidence furnished by his works, it may be asked what his works are. This is a pertinent question, seeing that a good many works—more than sixty—are generally ascribed to him. The works, when judged by their style, and the system of philosophy they inculcate, are not all his production. Very few of them can be *his* works. These are the Brahma Sūtra Bhāshya, the Upanishad Bhāshya, the Gitā Bhāshya, the Commentaries on Sanatsujātiya, and on Sahasranāmādhya. It is doubtful whether he wrote a commentary on Nrisimhatāpani Upanishad, as it contains extracts from the 'Vārtikas' written after his time. One Sankarānanda wrote commentaries on several minor Upanishads, such as the Kaushitaka, and on comparison of these, in point of style, with the commentary of Nrisimhatāpani, it is evident that he alone must have written it.¹ Upadésasahasri and Drigdrisyavivéka claim to be the writings of Sri Sankarāchārya. For the present it is doubtful whether they are his writings. The other works, such as Apārōkshānubhūti, Ātmānātmavivéka, Vivékachūdāmani and Ātma-

1. Some, however, think that even the commentaries on Sanatsujātiya and Sahasranāmādhya are not his own.

bódha cannot be his works, for they are in many respects in contradiction with philosophical conclusions found in his Sūtra, Upanishad, and Gitā Bhāshyas. Even among the commentators on his Védānta Sūtra Bhāshya, there is a difference of opinion as to the real import of several passages; compare, for example, the interpretations in Bhāmati and Vivarana; and a particular passage in Aitareyopanishad Bhāshya which contains several modes of interpretation.¹ Sidhāntalésasangraha, a treatise on Védānta Philosophy, by Appiah Dikshitā, enumerates many sub-divisions among his followers. It is plain, therefore, that after the time of Sri Sankarāchārya his school became variously divided, and every individual belonging to a particular division wrote a work, on the basis of his own doctrines, and attributed it to the philosopher. That this was the case will be apparent to any one who has an opportunity to go through Appiah Dikshitā's examination of those systems, and compare his statements with such works as Vivékachūdāmani, &c.

Looking, then, into those works that are undoubtedly his own, viz., the three Bhāshyas, we find him quoting Upavarsha,² Sabaraswami,³ Bhartriprapancha,⁴ Dramidāchārya,⁵ Vritthikāra,⁶ Kumārīlabhatta,⁷ Prābhākara,⁸ Udyōtakara,⁹ Prasastapāda,¹⁰ and Isvara Krishna.¹¹

We may now try to roughly ascertain the dates of these several authors, and find out which of them was the last in point of time.

Upavarsha. His name is rendered famous by the Kathāsāritsāgara of Sōmadēva and Kshēmēndra, which is an abridgment in Sanskrit of Brihatkatha written by Gunādhyā in the Prākṛit tongue, during the reign of Śātavāhana.¹² He was the author of a gloss on Jaimini's Mimāmsa Sūtras and the Védānta Sūtras of Bādarāyana. He is stated to have lived during the reign of king Yōgananda, and whoever he might be, there can be no doubt that he lived before the Christian Era. Sabaraswami was the author of a commentary on the Mimāmsa Sūtras of Jaimini. His date may be between the 4th century B. C. and the 2nd century A. C.¹³ He quotes in his work a *vṛitti* on the Mimāmsa Sūtras. Besides, Bhartrihari in his Vākyapadēya quotes certain solutions of Mimāmsa problems. These solutions are those of Sabaraswami and of

1. Vide p. 29 of Madras Edition.

2. Pp. 291, 953 of Védānta Sūtra Bhāshya (Bibliothica Indica series).

3. Pp. 58, 953 (Ibid).

4. Pp. 1, 373, 375, Brihadāranyōpanishad Bhāshya (Madras Edition).

5. Pp. 1, 87, 89, Chhāndōgyōpanishad Bhāshya (Madras Edition).

6. Pp. 57, 343 of Védānta Sūtra Bhāshya (Bibliothica Indica series; pp. 7, 93 of his Gitā Bhāshya (Babu Bhuvan Chander Bysack's, Calcutta Edition, which also contains Anandagiri's commentaries thereon, and a Hindi translation).

7. Pp. 50, 53, Védānta Sūtra Bhāshya (Bibliothica Indica series).

8. P. 57 (Ibid).

9. (Ibid).

10. 2nd Adhyāya, 2nd Pāda.

11. 2nd Adhyāya, 2nd Pāda (Ibid).

12. As may be learnt from Kathāsāritsāgara, Bāna's Harsha Charita, Kuvalāyaṇanda, Chandrika, and Kavyādarsa of Dandi.

13. During this period many famous Yāgnīkās flourished, such as Pakshilaswami, Hariswami, Dévaswami, Karavindaswami, Dhūrtaswami, and various others whose names ended with "Swami." This may rightly be called the 'Swamy Period.'

none else. Bhartrihari's date being the first century A. C., as can be deduced from Vākyapadēya itself, Sabaraswami's date may be fixed not later than the beginning of the Christian Era, and at any rate after the third century B. C.

Bhartriprapancha is no doubt identical with Bhartrihari. He appears to have written commentaries on the Upanishads, the Védānta Sūtras, and the Bhagavadgita. From Sri Sankarāchārya's commentaries and Anandagiri's gloss on the Brihadāranyakōpanishad of Kānwasākha, it appears that he commented on the same Upanishad, but belonging to Mādhyandina Śākha. Bhartriprapancha must, no doubt, have been a very famous writer, as he was quoted by several Visishtadwaitic philosophers as well.

Dramidāchārya (Dravidāchārya) was beyond all doubt a native of Southern India, as his name implies. He was the author of commentaries on the Védānta Sūtras, and the Upanishads. He is also quoted by Sri Rāmānujāchārya in his Védānta Sūtra Bhāshya, and Védārthasangraha. His date cannot be fixed, with certainty but, there can be no doubt that he lived before the Christian Era, for his Bhāshyas are quite unsectarian, and must have therefore lived before sectarianism got a hold on the Vedantists. His works are commented upon by one Vāmanāchārya, not the author of Kāśikāvṛitti.

Vritthikāra. He is of course the same as Bódhāyana. It is an established rule that whenever there are Sūtras there must of necessity be a small commentary (Vṛitti) to enable the reader to understand those Sūtras, and thus the author of the Vṛitti must be either the author of the Sūtras themselves, or a pupil of his. The date of Vritthikāra depends therefore on the date of the Sūtras, which is too remote to be definitely settled. Vritthikāra's interpretations are accepted by Sri Rāmānujāchārya in his Védānta Sūtra Bhāshya, but not by Sri Sankarāchārya in several places. His commentary (Vṛitti) consisted of 100,000 grandhas of 32 syllables each; he is followed by Dramidāchārya, Brahmanandi, Achāryakapara, and Achāryabhāruchi, as may be seen from Sri Rāmānujāchārya's Védārthasangraha.

Prābhākara is a follower of the school of Sabaraswami, and as he was called guru, his followers were called Prābhākaras, and his school Gurumatha. His school is severely criticized by Kumārīlabhatta in his Tantravārtika, Tantraratna, Vārtika (in slokas), and Tuptika. The interval between these two authors may be supposed to be about a century.

As Kalidasa is mentioned in Kumarilā's Tantravārtika, he lived after the time of the poet. Unfortunately there is a good deal of difference among Orientalists and Sanskritists as to the date of Kalidasa. Without going deeply into this broad question, we may say that as he is mentioned in one of Palakēsi II's inscriptions (637 A.C.)² and in Bāna's Harsha Charita, (550 A.C.), there is nothing

1. He is quoted by Sri Yāmunāchārya, the Paramaguru of Sri Rāmānujāchārya in his two Védāntic works, Sidhitrāya and Āgamaprāmānya.

2. These are the dates of Western writers, and only tentatively adopted. These are given as the latest dates that can be assigned to them.

extraordinary in thinking that Kálidása must have lived at least three centuries before the time of Pulakési II. The date of Kálidása can at all events be before the 4th and after the middle of the 2nd century. From Méghadúta (1st canto) we learn that Dignága was a contemporary of Kálidása—Dignága condemned the Nyáya philosophy, and in reply to those condemnations Udyótakaráchárya wrote his Nyáya Vártika. This information is from Váchaspathi-misra's Nyáyatátparyatiká. Udyótakaráchárya's date, may be placed in the 4th century A. C. and therefore Kálidása's in the 3rd century (roughly), and Kumarila in the beginning of the 4th century.

Ísvara Krishna was the author of Sánkhyakáriká, otherwise called Tatvasangraha. Sri Sankarácárya does not directly give his name or quote from his work, but he gives the substance of what Sánkhyakáriká says in reference to certain philosophical questions. There can be no doubt that Ísvara Krishna lived before the time of the Advaita philosopher, for his Paramaguru Goudapádácárya wrote a commentary thereon, which is said to have been translated into Chinese during the reign of the Chang Dynasty, 557—583 A. C.¹ It is quite probable that Goudapáda lived a century before the date of its translation, and it is possible that he was a contemporary of Udyótakara, in the beginning of the 4th century, granting that this is the earliest date that can be assigned to him, the latest date being a few years before the translation, say about 550 A. C. This would give the earliest date for our philosopher (Sri Sankarácárya) as 350 A. C.

Kanáda Sūtras are quoted in the Védánta Sūtrabháshya, and so also Prasastapádácárya's gloss thereon; but Prasastapádácárya and Udyótakaráchárya were, it is generally known, contemporaries. If the latter lived about the beginning of the 4th century, the former too must have lived about that time.

We also find certain passages in his works which tell us when he lived. They are as below:—

(i). Nahidévadatta Srughnésannidhiyamánahtadaharéva Pátaliputré sannidhiyaté, yugapathá nékathra vrittáv ánékathraprasangáth dévadatta yagnadatta Yóriya Srughnapátaliputranivasinóh.² Dévadatta who is (present) at Srughna* (at a given day) cannot be present at Pátaliputra† on one and the same day; if (however) a man is present in different (and distant) places, he must possess different personalities, as in the case of Dévadatta and Yagnadatta, who live at one and the same time at Srughna and Pátaliputra.

(ii). Yópih Srughnánmathurángatvá Mathuráyáh Pátaliputram vrájati. Sopi Srughnápátaliputram yátali sakyaté varithum.³ He

1. Journal of the Royal Asiatic Society, Vol. XII (new series).

2. Védánta Sūtra Bháshya, p. 463 (Bibliotheca Indica Series).

* Near Mathura in Northern India.

† Now in ruins near the modern Patna.

3. Ibid, p. 1093.

who goes from Srughna to Mathura, and thence to Pátaliputra may be considered as going from Srughna to Pátaliputra.

(iii). Yathápúrnavarmanassévá bhakta paridhána mátraphalá, rájyavarmanassévá rajya thulya phaléthi.¹ Just as the service of Púrnavarma will give food and clothing, (so) Rájyavarma's service will be productive of kingly bliss.

(iv). Satórivádvayósambandhassambhavati Nasadasató rasatórivá abhávasyacha nirupákhyatvát pádutpaththériti maryathákarana manupapannam Satamhi lóké kshétra grihádénam maryátháthrishta nabhávasya nahivandhyaputró rájábabhúva prákpúrnavarmanó abhishékathi thyévam Játiyakena maryáthákaranána nirupakhyóvandhyáputró rájá babhúva bhavatibhavishyoti itivá visishyaté.²

Between two entities a relation does exist; but not between an entity and a non-entity; nor between two non-entities—for how can non-entity be described? To draw out a boundary between the genesis (of an entity) and (its) prenatal condition is utterly impossible. This boundary is visible in the case of entities, but not in the case of non-entities. If it is said that an indescribable son of a barren woman was king before Púrnavarma's accession to the throne, would it necessarily lead (us) to the conclusion that the son of a barren woman was, is, or will ever be a king?

From the 1st and 2nd quotations it will be plain that in his time Srughna and Pátaliputra were in existence.

From history we learn that:—

(a). Pátaliputra, once the capital of India, and mentioned by Patanjali, the Grecian and Chinese writers, &c., was washed away about the year 750 A. C. by excessive floods in the Sone and the Ganges, at the junction of which it stood.³

(b). That the modern city of Patna dates only from the time of Shir Shah (1541 A. C.) Popular tradition is said to confirm this account, and that at the present day a masjid of plain massive construction is pointed out as the masjid built by Shir Shah, and it has an inscription of Shir Shah's.⁴ Srughna also a very ancient city near Thaneswar on the Jumna, is identified with the modern Sugh.⁵ The modern Sugh is said to contain about 200 houses,⁶ and it is not possible to find out when it came to the degraded condition it is now found in. We are, however, told that "the discovery of coins of the Tomar and Chohan Rajas of Delhi shows that the place

1. Chándógyópanishad Bháshya, 2nd Prapataka, 23 Khanda, or p. 71, Madras Edition.

2. Védánta Sūtra Bháshya, p. 465 (Bibliotheca Indica series) on the Brahma Sūtras II. 1, 18.

3. Archaeological Survey Reports, Vol. VIII, Notes. Pp. xii and xiii. This is based on the Journal of the Royal Asiatic Society for 1836, and Journal of the Asiatic Society of Bengal, Vol. VI.

4. Archaeological Survey Reports, Vol. VIII, p. 28. It is here said that with the exception of a few wrecks which are used as steps, a few fragments, near a temple and numerous boulders of stone lying scattered on the banks and built into the river revetments showing that on this side probably was the old city, with its store edifices:—no other traces of old Pátaliputra exist in modern Patna. It is quite improbable that the Pátaliputra of Sri Sankarácárya's time would be so description.

5. Archaeological Survey Reports, Vol. II, p. 229.

6. Ibid, p. 228.

7. Ibid, p. 230.

must have been occupied down to the time of the Muhammadan conquest in A. D. 1193." General Cunningham also thinks that there are evidences at least of its partial occupation as late as the reign of Feroz Toglak (1320 A. C.) Hiounthsang says that the greater part was in ruins, but the foundations still remained. "It possessed five monasteries containing 1,000 monks who discussed clearly and ably the most profound and abstract questions; it also possessed 100 temples of Brahmins, whose followers were extremely numerous."

From Sri Sankarāchārya's mention of the names of these two cities it is evident that the fame of the city must have been so great and in a flourishing condition to enable him to mention them more than once in his works. We have now found out that Pātaliputrā was in a flourishing condition before A. D. 750, and Srugghna before Hiounthsang's visit of the place in about 635 A. C. Thus in all probability Sri Sankarāchārya lived before the 7th century A. C.

The credit of first bringing those passages that relate to Purnavarma to the notice of Oriental scholars, and of basing a historical argument thereon, is due to Mr. K. T. Telang of Bombay. His paper is to be found in Volume XIII of the Indian Antiquary, p. 95, *et seq.* His arguments with regard to the date of Purnavarma found in passages Nos. 3 and 4 are briefly as follows:—

(a). Sri Sankarāchārya must have lived at the time of one Purnavarma as he mentions his coronation. Purnavarma could not have been a fictitious personage, for we are told by the philosopher that his coronation actually took place.

(b). If we search for the name Purnavarma in the various lists of kings of India, such as the Kadambas, Pallavas, Chāndels, Maukharis, Utpalas, &c., only two Purnavarman occur, one of whom is mentioned in the Javanese Inscriptions.² It may be most unlikely that the philosopher ever alluded to the Javanese Purnavarma. The other Purnavarma must therefore be the man alluded to. He is mentioned by Hiounthsang in his travels, and is found

1. Hiounthsang quoted in *Ibid.* p. 227.

2. There is a good deal of doubt attached to the Javanese Purnavarma. He too appears to have been an Indian Prince, although the evidence in favor of such a conclusion is very insufficient.

The inscription in Java is in Sanskrit, and the name of the country or town of which he was the ruler is not legible. The character of the inscription is a development of that in use during the reign of the early Pallavas. The Pallavas were the foremost of kings in Central and Southern India, and they ruled over the largest of the contemporary Buddhist kingdoms of India (Mr. Foulkes on the Pallavas in the *Journal of the Royal Asiatic Society*, New Series, Vol. XVII). Mr. Foulkes thinks, and so also does Dr. Burnell (*South Indian Paleography*, p. 131) that he must be a Pallava prince who conquered Java, in about 450, A. C. that being the date assigned to the inscription by Prof. Kern (*Vide The Indian Antiquary*, Vol. IV, p. 356, *et seq.*)—and from the fact that Varma is the general surname of Pallava Kings. This supposition receives considerable strength from the fact that there were also connections between South Indian and Javanese kings, and a king of Java sent in about 921 A. C. his four sons and a daughter to Southern India for education, (*Vide* p. 204 of Mr. Foulkes' article on the Pallavas, in the *Journal of the Royal Asiatic Society*, New Series, Vol. XVII, p. 204, and *Madras Journal of Literature and Science*, Vol. XVI, p. 133.)

to have reigned about 590 A. C.¹ Sankarāchārya must therefore have lived about that time.

The great objection to this conclusion is that, according to Sri Sankarāchārya's fourth passage, one Rājavarman must have been a contemporary of Purnavarma. In other words, Sri Sankarāchārya was a contemporary of one Purnavarmanaraja, who was contemporary with another king called Rājavarman. But no king of the name of Rājavarman seems to have been a contemporary of Purnavarma of Western Maghadha.

Mr. Pandit throws out a suggestion that Sasānka, king of Kanuj, might be identical with Rājavarman. And Mr. Telang thinks that "this is not very probable, if Sasānka's other name was Narēndragupta as we are told by General Cunningham (*Archæological Survey Reports*, Vol. I)"; nor does he himself try to find out with whom Rājavarman can be identified. There can be no doubt, that Mr. Telang's date, viz., the end of the 6th century A. C., is the most acceptable one under the present circumstances, but it would also be better if the earliest date that can possibly be assigned to the philosopher be taken into consideration, and the intervening period as the *safest* one that can be fixed for him—as other con-

1. This second Purnavarma was King of Western Maghadha, and reigned about 590 A. C. According to General Cunningham (*Archæological Survey Reports*, Vol. I, pp. 5, 7, Vol. III, p. 137), Hiounthsang says of him thus "...the King of Maghadha, called Purnavarma, the last of the race of Asoka-*raja*, hearing of it (i. e., the destruction by Sasānka of the sacred Bōdhi tree at Gaya, sighed and said 'the sun of wisdom having set, nothing is left but the tree of Buddha; and this they now have destroyed, what source of spiritual life is there now.' He then cast his body on the ground overcome with pity, then with the milk of a thousand cows he again bathed the roots of the tree, and in a night it once more revived and grew to the height of 10 feet. Fearing lest it should again be cut down, he surrounded with a wall of stone 24 feet high." He also speaks of a pavilion of six stages "having been formerly made" by Purnavarma. In his 'Life' it is said that "Purnavarma Raja, Lord of Maghadha, had a great respect for learned men, and that he assigned the revenues of twenty large towns for the support of Jayasēna (the teacher of Hiounthsang) which Jayasēna declined to receive. The narrative then proceeds.—'After the obsequies of Purnavarma, Śīladitya raja also invited him to be the master (of the country),' and assigned him the revenue of eighty large towns of Orissa, which Jayasēna likewise declined to accept. From that time we are further told Jayasēna "has constantly lived on the mountain called Yashnivana, where he takes charge of disciples." We have then four different passages relating to Purnavarma in Mr. Beal's volumes, and taking them all together the following conclusions seem to be fairly deducible from them:—

First.—Purnavarma had been dead sometime before Hiounthsang's visit to India.

Second.—Purnavarma must have lived at a time sufficiently removed from the date of Hiounthsang's pilgrimage, to warrant his speaking of the work done by Purnavarma as having been done 'formerly' or 'in old days.'

Third.—The interval of time between Purnavarma, and Hiounthsang must be enough to explain the reduction of about four feet in the height of the wall built round the Bōdhi tree.

Fourth.—The interval between Purnavarma and Hiounthsang must not be too large to be spanned by the life of Jayasēna who was living in Hiounthsang's time, and had acquired renown enough during Purnavarma's reign to be offered the revenues of twenty large towns by that sovereign.

These passages and the foregoing ones from Hiounthsang's work and life, are taken from Mr. Telang's paper "On the dates of Purnavarma and Sankarāchārya," intended for publication in the *Journal of the Bombay Branch of the Royal Asiatic Society* for this year. It is on the foregoing reasons that he places Purnavarma about 590 A. C.,—the date first given by General Cunningham, but subsequently changed to 637 A. C.

siderations such as the literary ones take us back a century or two earlier.

We have previously come to the conclusion that the earliest date that can be assigned for him was the middle of the 4th the latest date being the last quarter of the 6th century (about 590 A. C.); and we may not be far from truth if we say that he lived somewhere about the 5th century A. C.

SECTION IV.—SUMMARY AND CONCLUSION: AND A BRIEF BIOGRAPHICAL SKETCH.

In the first section we have examined the various traditions current about Sri Sankarāchārya, and found that none of the traditions could bear the tests that were applied. The inconsistencies between any two different traditions were too many for any of these to be seriously considered. As the majority of the traditions pointed to Kaladi in Malabar as the philosopher's birth-place, we must accept it.

It is quite probable that, as has already been pointed out, an attempt towards his biography was made in later times; but they could not get the whole truth, and had therefore to simply record the traditions current in their times. The dates of the biographies being several centuries later, there is no wonder why the traditions were different from one another. In addition to this, every biographer seems to have twisted the narrative with a view to give some sanctity to the particular mutt he belonged to, or the places he had seen. We have at present no work which can be truly considered as his biography, written during or immediately after his time. The length of his life is not, however, doubted, although different traditions make it 32, and 55, while some Western writers even consider 32 years as the length of his active life, and thus make 40 years the length of his entire life: but we accept 32 as the most probable, firstly, because there is nothing very extraordinary in thinking that a person, became so profound a thinker and so great a philosopher writer, within such an early age as thirty-two; and secondly, because the majority of traditions have it.

In the next section we took up external evidence, and from it we found that, by making the date of Sri Rāmānjāchārya as the basis for our calculations and going upwards, the date of Sri Sankarāchārya might be fixed at the last quarter of the 6th century A. C. at the latest.

In the third section (on internal evidence) we divided the subject into two parts; first, to ascertain bibliographically what can be considered as the earliest date, and we came to the conclusion that it must be about the middle of the fourth century A. C.

In the second part, certain names of persons and cities which were mentioned by the philosopher in his works, and which persons and cities, were found to have had a contemporaneous existence, were considered in the light of history, and we concluded that he must have written his works at the time when those cities and persons had an actual existence; and although we in the main adopted Mr. Telang's arguments, we pointed out that it would

perhaps be not far from truth if we should say that he lived in the middle of the earliest and the latest dates, between the middle of the 4th and the 6th, that is in the 5th century A. C.

The places and persons he mentions in his works are all of Northern India, that is India north of the Vindhya mountains. If he was a native of South India it might be said he would naturally be expected to take up for purposes of illustration persons and places of South India, such as Chidambaram, Conjeveram, &c. The only way of answering this, is by saying that he was born in South India, but went in his boyhood to North India, lived there for a long time, and there alone composed his works.

It is also a matter of doubt whether the slokas said to have been composed by him in adoration of deities in certain sacred places in South India were really his, for the language and style in which they are written are entirely different from the sweet and exquisite style of our philosopher, as we find it in his works: but it is probable that they might have been written by his successors who all bore the same name as a title.

To attempt a brief biographical sketch.

He was born in Kāladi, Malabar, became a nominal sanyasi at the age of eight, and by this time studied a great deal, then went in search of a really good Guru, found him in Góvindayógi, on the banks of the Nerbudda: then became a real sanyasi, and studied the different schools of philosophy under him: for a long time he argued with several philosophers of antagonistic schools, visited several sacred places, such as Badarináth, Dwárka, &c., and composed his three Bháshyás,—and probably his commentaries on Sanatsujātiya and Sahasranámādhyaia too,—in Northern India alone, somewhere on the banks of the Ganges. He never seems to have really persecuted the Buddhists as some of our Western writers and Sankaravijāyas have it. The extraordinary composure of mind exhibited by his writings forms a striking contrast to those of the other reformers and philosophic writers, and would induce any reader to think that he had nothing to do with Buddhist or any other persecutions as Mr. A. Barth represents when he says that the disciples of Sri Sankarāchārya "Organized into military bands and constituted themselves the rabid (!) defenders of orthodoxy." With the exception perhaps of this single writer, every one else firmly believes that he was too philosophical to have a hand in those persecutions.

Lastly, towards the end of his life he came to the south, but had to leave his body and this world in Conjeveram, at the early age of thirty-two. We think Conjeveram was the most probable place of his Nirvana, for at present there is an image of him in the temple of the famous goddess Kāmākshi, and judging from the style of architecture and the local traditions to the effect that his body lies buried underneath the image, which is now worshipped.

For Sri Sankarāchārya and his works we have a very high reverence. The loftiness, calmness, and firmness of his mind, the impartiality with which he deals with the various questions, his clearness of expression—all of these make us revere the philosopher, more and more: but the object of this paper, written as it is by a

Visishtādwaitēe is not in any way to underrate the value of his works, or the merits of their author by fixing his date in a comparatively recent period: and we assure our Adwaitēe brethren that the object of this paper is simply to see what date can be fixed for him, by impartially and without any prejudice examining the different traditions and evidence we have, and to show our Western writers, that, even according to their recognized canons of examination, the date of this eminent philosopher is at least three centuries earlier than that they usually accord him.

ADYAR ORIENTAL LIBRARY, {
10th October 1889. }

N. BHASHYA CHARYA.

APHORISMS FROM SANSKRIT.

(Continued from the "Theosophist" for September, 1889.)

24. ONE who professes to be other than his own self is a self-deceiving thieving rogue, who can do all evil things.
25. Tell the truth as thou hast seen and heard it. The telling a truth tends to the purity of the soul and to the conservation of Religion.
26. The gods and goddesses look upon him as a being superior to all in this *loka*, who doubteth not that the living soul in him hath not told a lie.
27. O noble soul! Think not that thou art alone; the all-virtue and vice-seeing and all-knowing God is always present in the heart.
28. Truth and the practice of truth and noble deeds throw the light of Religion on a heart that remaineth unmoved in happiness and misery as well.
29. The society of the vicious worldlings engendereth an inordinate desire, which leadeth to impiety and vice, while the society of good men is the royal road to Religion.
30. One who, some way or other misled, does not heed the kind and useful words addressed to him, deteriorates according as he gets slow in his performance and has to repent of his past misdeeds.
31. He who takes to the ways of the wicked, disregarding the sage advices of the pious, is sorrowed over by his friends, when they find him soon encountering evils.
32. He who is peaceably disposed, skilful, grateful, intelligent and guideless, acquires fame in this world and engages not himself in any harmful pursuit.
33. There is neither fame, nor shelter, nor happiness, for the ungrateful. The ungrateful deserve no pity: they are sure to suffer.
34. He who gives a share to others of whatever he eats and drinks and is charitably disposed and apt to have a legitimate share of happiness and enjoyment, and is not envious, enjoys the highest felicity.

35. The giving away in charity is the most difficult work in this world of ours, as man hankers after riches, and riches are acquired with the greatest possible difficulty.
36. Having made a fair start with some work of charity with wealth acquired by unfair means, the giver is not freed from the great fear which is a necessary consequence of sin.
37. A sense of duty shall be well guarded with money honestly acquired. He who earns a livelihood with dishonesty, is turned out from the sacred precincts of all pious actions.
38. To the best of thy power feed others, learn to be forbearing, practise religion, and always kindly treat all.
39. Have beds for the sick, seats for the wearied, water for the thirsty, and food for the hungry.
40. An intelligent well-wisher should give away medicine, diet, food and the like things to the deserving only.
41. Remove mental suffering with knowledge and physical suffering with medicine. The wise do not give way to sorrow, being convinced of their destiny.
42. He, who has a control over his mind and senses, is not made to suffer repeatedly. A peaceful heart does not murmur at the prosperity of others.
43. There is no end of the misery of one, who is jealous of another's riches, beauty, intrepidity, lineage, children's happiness, prosperity and good works.
44. He who feels ashamed at the utterance of obscene words by others, hates sin, and prospers; a falling off from this keen sense of hatred against sin is followed by an impediment to the practise of virtue, which in its turn affects prosperity.
45. One, who is grateful and averse to ascribe faults to the otherwise spotless character of others, and practises virtue, has happiness, religion, wealth and paradisaal bliss in reserve for him.
46. An unjust punishment entails on the inflictor a corresponding loss of his good name and fame in this world and in the next that of beatitude. Therefore avoid it.
47. By forgiveness people become obedient; Forgiveness is a jewel; with the weak Forgiveness is a sterling merit; with the strong it is an ornament.
48. A well-wisher regards others as a part and parcel of his own self, for happiness and misery are to be found among all, who are near and dear to us and who are not so.

NAKUR CHANDRA BISVAS.

PERSECUTION BY THE FREE-THINKERS.

IT is a great anomaly in the law of human nature that even Free-thought should arrogate to itself infallibility for its own pet dogmas. Of all the fields of useful action for the bettering of humanity,—next to Theosophy, the fundamental basis of all religions, philosophies and sciences, that the human thought has ever evolved in the past and has yet to evolve in the future,—that of Free-thought is the most fitting arena for one who is a real truth-seeker. The Free-thinker is, like a Theosophist, a friend of humanity, a real sympathiser with mankind in ignorance, and he should endeavour, on a rational basis, to adopt means to lead his erring brethren to the light of reason and thus lessen the burden of their misery. Free-thought is not fettered with any ritualistic rules, nor is the sphere of its investigations in any way limited. Free-thought cannot dictate authoritatively to its followers like the Christian Church that they “should go so far and no further.” Like Theosophy, it “seeks for truth,” and consequently every problem that touches nature in any way, should engage a Free-thinker’s attention. So Nature, the Prakriti of the Hindus, is the only Bible of Free-thought,—and not the Pradhana, which is too subtle yet to be fully grasped by a Free-thinker who has not understood the veritable teachings of the Eastern Occultism,—and work is the only worship it recognizes, and the service of man the only goal of a Free-thinker’s existence. Free-thought should, in the name and interest of Truth, give every liberty to its followers to take up the study of any subject, any dogma or doctrine, any religion and philosophy (these being two different aspects of one and the same truth), or any theory, however futile and inconsistent it may appear at first sight with the preconceived beliefs or so-called established physical or materialistic scientific truths; and it should permit the dissection, discussion, reconstruction and verification of any and all of these subjects and their ultimate acceptance, if reason and proof warrants it, or their rejection if the evidence is against their truth. Between these two extremes of acceptance and rejection, there lies a middle course of suspending one’s own judgment when the evidence is insufficient or wanting. This “golden mean” should be adopted by every Free-thinker, when he can neither seasonably accept nor foolishly reject a theory. And it is his sacred duty to test it in every possible way till the solution of the intricate problem is attained, either directly or indirectly. When his own methods fail, he should learn other methods from persons who are in the fold of his own following, or from outsiders who profess to know and teach him. Certainly he is never asked to accept such teaching on blind faith, despite logic and common sense. He should also remember that all theories are not amenable to one uniform course of research. Physics and metaphysics have each its own method of investigation into the secrets of nature. The brain and the spinal cord can be seen and dissected, but thought can never be tested by a telescope or a microscope, nor can it be expressed in a mathematical problem that could be solved by a “protoplasmic or a molecular scientist”

by the ordinary rules of his exact science. The world has suffered for centuries together from bigotry, ill feeling and abominable persecution of the orthodox and illiberal religionists all over the world. During the *Middle Ages* the suffering had attained its climax on the European Continent when the *Inquisition* had its sway. But, alas! even to-day, in the enlightened Nineteenth century, with all our boasting of its learning, enlightenment, and liberal thought and speech, persecution still lives and flourishes in its borrowed garbs, in the mild and disguised form of abusing and obstructing the progress of humanity. It is a melancholy fact to-day that so-called Free-thought even is not unaffected by the contagion of persecution in endeavouring to stifle its own children, and prevent them from pursuing the course of action which they are convinced will best lessen human misery and enhance the happiness of all sentient beings. I was long under the mistaken impression that this spirit of oppression was confined only to the Free-thinkers of the Madras Presidency, but it has now opened my eyes when I find substantial evidence that it exists elsewhere also in the ably written pamphlet now before me, called “Why I became a Theosophist?” Mrs. Annie Besant, the well-known colleague of Mr. Charles Bradlaugh, M. P., the veteran champion of religious, social and political liberty, has been fighting for years together the battle of liberty side by side with her coadjutor on the Free-thought platform. And every Free-thinker will agree when we say that she has done more than any other Free-thinker in England, except Mr. Bradlaugh, for the cause of free-thought in that country during the past ten or fifteen years. She has sacrificed everything most dear to herself, in the worldly sense, for Truth. In the pamphlet above referred to, she complains bitterly that one especially of her brother Free-thinkers, the Editor of the *Free-thinker*, had attacked her personally “in an unjustifiable manner” for having joined the Theosophical Society. Progress is the order of Nature. Free-thinkers are not wedded to any particular sect or dogma, and every beam of light of the sun of wisdom, through whatever crevice it comes, ought to be gladly accepted. It is from the chilling religious faith that most of us have emerged into the daylight of Reason, Materialism and Modern Science, and why should we now hesitate to advance further to Theosophy, which is found to give the key that unravels the mystery of the highest problems of Life and Death,—problems for which Materialistic Science can suggest no solution. I heartily sympathise with my sister, Mrs. Annie Besant, the distinguished Vice-President of the “National Secular Society” of England, in her present persecution by a portion of the English Free-thinkers; more particularly when I think of my own state of mind brought about by the abuse which was freely showered on me by the Madras Free-thinkers when I joined the Theosophical Society in December 1882. I was a Secularist for a period of upwards of seven years, and a certificated member of the “National Secular Society,” and a member of the “Free-thought Union” of Madras. My case is almost parallel with that of my sister Mrs. Besant. I was once a staunch orthodox religionist of the Visishtadwaita sect, and through love of Truth I joined the Free-thought party in

1875, and ultimately I went over to the *Theosophical Society* after careful research and conviction of the truth of Theosophy, the Divine Wisdom;—the immediate cause of my joining the Society being a personal discussion with the sage Madame Blavatsky, and her clear exposition of the aim and scope of this universal Religion and Science for three consecutive days, the discussion occupying us for over four hours each day.

My brother Free-thinkers of Madras persecuted me most uncharitably for leaning to Theosophy, even before I formally joined the Society, and that necessitated the appearance of a declaration on my part of severance from the Free-thought party, which appeared in the then *Philosophic Inquirer* of Madras, in its issue of 13th August 1882. I wrote to Mr. Bradlaugh how I was treated by the Madras Free-thinkers, and in reply he wrote to me in his letter dated the 23rd of August 1882, as follows: "I Much regret to read, not only in your letter but in many communications which have reached me, the statement of the irritation which has grown up between so many of our Hindu Free-thought friends." The Editor of the *Philosophic Inquirer* also shared the abuse with me. This irritation at Madras had provoked even my sister, Mrs. Annie Besant, who wrote, to quote from the *Philosophic Inquirer*, July 16, 1882, that "The Theosophical Society seems to be attracting within its pale in India some of those who have been forced to give up ancient superstitions, but who are not strong enough to rest upon reason alone. The published explanation of its objects and principles conveys no very definite idea of the requirements for membership, beyond a dreamy, emotional, scholarly interest in the religio-philosophic fancies of the past," &c. Need I state that I was actually forced out of "Free-thought Union" and the "National Secular Society?" I then wrote an article under the heading "Can a true Secularist be a Theosophist?" as a reply to the abovementioned strictures of members of the *Hindu Free-thought Union* of Madras, which appeared in the *Philosophic Inquirer* of July 23, 1882. In this article I fully stated the objects and principles of the Theosophical Society and those of the Secular Society, and showed how a true Secularist can be a Theosophist. I shall quote here only one passage from that article. I wrote among other things that:—

"Nature is the common ground of both; neither Secularism nor Theosophy outstrips its boundary. Nature is the whole of known and unknown phenomena, the causes and consequences, the happened and those yet to happen. Secularism admits no being outside the universe, and neither does Theosophy. The former is allied to truth, the latter is a staunch ally of truth. Truth is the body, the heart and the kernel of both. Secularism and Theosophy are twin sisters in the field of investigation. Both are modest, firm and unyielding to any force, but to the force of knowledge and wisdom. The origin of both is noble. They are mutual in the kindly office of helping each other. One is rudder to the other. It is impossible to approach the shrine of Theosophy without being led by Secularism. Secularism should first plough the ground and make it ready for Theosophy to sow the seed. Theosophy should acknow-

ledge the debt of obligation it owes to Secularism. Secularism will do without Theosophy, but the latter can scarcely stand without the prop and support of the former. The Scientists and the Theosophists are, like the Pandoos, wedded to the same mistress, Truth and Virtue. Both are speculative thinkers and both are well-wishers of the world. Both are bent upon righting the wrong, mending folly and correcting human errors. Secularism is the close friend of humanity as much as Theosophy is the brother of man. Secularism respects noble lives and Theosophy pays due homage to Mahatmas, not the jugglers or mountebanks, but the great and wise thinkers, or the Brothers, who are not supernatural, but "are just as much tied by natural laws as anyone else; they are conditioned by all the forces of the universe," as stated by Col. H. S. Olcott, the President of the Theosophical Society. What is there in Theosophy that Secularism should hate? and what in Secularism for which Theosophy should chide Secularists? Upbraid not Theosophy, mistake not its aims; wait, wait until you are convinced of its inner truth,—or of its folly! Theosophists, extend your right hand of brotherhood ungrudgingly to Secularists, they are the true and undaunted soldiers under the illustrious banner of Truth, that hoisted the courageous flag of Freedom, Equity, and Fraternity."

I am now infinitely pleased to learn that our sister, Mrs. Annie Besant, "the brilliant atheistic orator and splendid atheistic writer," waited so long, examined so carefully and impassionately into the claims of Theosophy and at last embraced it herself,—recognizing beyond all dispute, the truth of the Wisdom-religion of the ancients. Truth is often repelling at its first sight, and only persevering and intelligent enquiry can then make it acceptable. I have to confess that I was not free from the touch of prejudice. I attacked Theosophy and the Theosophical Society more than once before I examined into it, and in my article under the heading "Is not Death the ultimate End of Life," which appeared in the *Philosophic Inquirer* of May 21, 1882, I wrote that "Matter is indestructible though ever changeable. It is known by special characteristics, such as density, visibility, &c. And in this condition as a human body, it puts forth animal activity. Soul, spirit, will, locomotion, speech and several such manifestations, are the sure indications that matter is in this peculiar condition; and when this condition is displaced, all these several functions cease for ever. But to say even after the change of condition and circumstances that soul or any principle of man does exist is beyond our cognition, and to say that the merit or demerit of a person leaves indelible impressions on the surrounding atmosphere, and these impressions live for ever, is utterly unthinkable.... We can reasonably say that a wicked man broke the glass, but can any one understand you, oh! imaginary reasoner, that the wickedness of a man broke the glass, unless you speak in a metaphorical sense.... Who ever lived again with such impressions to tell the tale of his former birth?... We do not know how far our respected friend Col. Olcott realizes it...."

It is not possible for all men to believe in the reality of the other planes above this physical one; but it is in every way possible for

nem to enquire about those planes, and most people who do so, attain conviction after due deliberation and investigation. If the truth cannot be made plain at once, glimpses can be obtained and further progress from that standpoint will lead them into realms unknown before. According to the well-tried maxim, "Truth will prevail in the end," which my dear brother and first instructor, Mr. Damodar Mavalankar, has often impressed on me in his lengthy personal correspondence with me, it is certain that, Theosophy the diluted essence of knowledge and wisdom, has been often prevailing among men, notwithstanding the stupid opposition, which faces it anywhere and everywhere in this matter-of-fact world. We congratulate heartily our brave and able sister Mrs. A. Besant, who has evinced great moral courage in siding as she has done with Truth, and in abiding by her true and honest convictions. I have been all along very carefully watching the behaviour of the Free-thinkers towards Theosophy and the Theosophical Society, and I very eagerly expected that the noble champions of Free-thought will some day rally round the banner of our sages, the Rishis of the Aryavarta, the Mahatmas of the snowy Himavat.* I have realized my expectation in Mrs. A. Besant's cordially embracing Theosophy. Will it stop here? Ah! No. The future will bring us more success. The signs are significant, and Theosophy is a common topic all over the world from "China to Peru." The cyclic law is in its ascendancy, and I can safely prophesy, if it is not too much, that *Theosophy*, the true fundamental basis of all philosophies, all religions and all sciences, will be the common, the only philosophy, the only religion and the only science all over the world in the no distant future, to the utter discomfiture of its enemies.

May Theosophy prosper and the *Masters* bless us!

R. JAGANNATHIAH, F. T. S.,

Founder of the Bellary "*Sanmarga Samaj*."

BELLARY,
10th December 1889. }

* It would be a doubtful gain to have all these "noble champions" full sledged Theosophists. There is an immense accumulation of rubbish and ordure, left by long centuries of priests and dogmas, which must be cleared away before the house of Theosophy is built, and the horny-handed son of reason, who is not so delicately constituted as to suffer from the work, is just the man to remove this rottenness. Strong common sense, a generous and altruistic nature, and the courage of one's opinion, are enough for the work of the iconoclast or the religious scavenger. If his spiritual nature were too much developed, the job would make him sick in his stomach.—Ed.

Reviews.

"THE KEY TO THEOSOPHY."*

The "Key to Theosophy" will be exceedingly welcome to those who have been preaching Theosophy for some time,—whatever it may be to outsiders. In the very clearly written work before us Theosophists are for the first time taught in readily comprehensible language a good deal about what it is that they really *do* believe. This sounds satirical, but there is no other way of expressing the idea that we have at last got an authoritative exposition of Theosophy, since, were anyone to put the matter in this crude form, he would at once be told that as there is no such thing acknowledged in Theosophy as Orthodoxy, "authority" goes for very little indeed.

Although the Authoress has liberally provided a cheap edition for the Indian Market, the work is more likely to create a sensation in the West than in India, where, in one form or another, the chief doctrines of Theosophy crop up in all the current systems of philosophy and religion; and when Madame Blavatsky sharply cuts Gordian Knots which it has baffled rival systems of Philosophy for hundreds of generations to unloose, Western readers are far less liable to grumble at this summary treatment than people whose intellectual faculties have been exercised almost from childhood in debating the knotty points in question, and who, to all appearance, are as little likely to come to an agreement about them now, upon the old lines, as they were ten centuries ago.

All this disputation of the schools the "Key" leaves quite, or almost quite, unnoticed; and very wisely confines itself to presenting the *system*, Religio-Philosophico-Cosmico-Ethical, which the Authoress wishes the world to understand as that of those mysterious personages, the Adepts of the Himalayas,—the Mahatmas, her teachers.

There can be no doubt but that it is only upon this basis that Theosophy can be adequately presented or fairly judged. Theosophy is not Buddhism, nor Advaitism, nor Dwaitism, nor Vishistadvaitism, and does not profess to be taken from those, or any other forms of philosophy or religion; it is therefore as illogical as it is unfair to object to its teachings, because they do not agree in all points with those of the particular philosophy the objector happens to follow. The claim which Theosophy makes as to its origin must be taken into account in judging of its merits, and it claims to come fresh from the fount of Wisdom; not, indeed, from the "Throne of God," whence most religions are supposed to have descended,—through some mysterious back stairs, at whose foot there waited to receive it a divinely appointed mouth-piece of heaven,—but from the secluded dwelling of saintly men, who are the present custodians of this knowledge in its purity, and the heirs in wisdom of a long line of similar sages, of whose hidden existence the world has ever been obscurely cognizant. We are told that hitherto a great deal of the teachings which are now being given out under the name of "Theosophy" has been kept jealously from publicity, and confided only to those who had entered irrevocably into the service of truth, by enlisting

* THE KEY TO THEOSOPHY. Being a Clear Exposition, in the form of Question and Answer, of the Ethics, Science and Philosophy, for the Study of which the Theosophical Society has been founded. By H. P. BLAVATSKY. 8vo. pp. 307. Theos. Pub. Co., Lim. London: 1889.

in the ranks of the sacred brotherhood of the Wise Ones. We are further told that, according as men were prepared to receive a new or different instalment of truth, some half-initiated member of the Brotherhood was deputed to spread this imperfect presentation thereof in the world, or to bring it with him into the world;—that all the religions which have appeared upon the earth are of this nature: half truths, entrusted to some one who was still sufficiently in touch with ordinary human nature to be able to influence worldly people, to be delivered to men for their immediate use, guidance and improvement, it being well known to their divulgers that even these half truths would quickly become corrupted by human folly and selfishness,—qualities of current human nature which made it useless to attempt to introduce more than such half-truth into the world with any hope of their being comprehended or received at all.

This theory of the origin of religions accounts for their strange similitudes, and equally strange differences. And it also explains how it is that Theosophy has so many resemblances with them all, and yet differs very materially from each. Every religion obtained originally some of the material of which Theosophy also is composed, and worked it into its own structure; so that in the fabric of each there are some threads of the wisdom of the Truthful Ones, and no religion is a "Lie out of the whole cloth," as some of the more uncompromising materialists assert.

One effect of the "Key" will be,—and, indeed, has already noticeably been,—to shut the mouths of the more silly of the tribe of cavillers and difficulty-mongers—as far at least as the press is concerned. It is an old saying that "a Fool can ask questions which a Philosopher cannot answer." In ordinary cases, the philosopher may without loss of reputation tell the fool to go to school and learn the elements of his subject; but in this particular instance foolish questioners appear to have a kind of presumptive right to a categorical answer, for there is no other recognized schoolmaster in Neo-Theosophy than the very learned and highly philosophical lady, the authoress of the "Key;" who, if not exactly engaged in drawing down fire from Heaven, is at all events by degrees bringing to light from hidden sources a very wonderful system of religious philosophy, or philosophical religion. The foolish ones therefore assume a *primâ facie* right to have all their questions answered and objections met by her, and if they are treated to a good many puzzles and paradoxes, it is entirely their own fault.

It is their own fault because they ought to have remembered that but a few truths are at present being divulged. It is impossible to set up a machine if some of the parts are wanting. It is a thousand times more difficult to present in the form of a universal solver of all possible conundrums a system of philosophy, confessedly fragmentary or imperfect, in which not only parts are wanting, but also the mental powers and appropriate kind of consciousness on our part to understand their working even were they present. This cry for a complete picture of that in which for us there must necessarily be wide gaps has been the curse of all religious systems, whose expositors have invariably felt themselves constrained to paint in all kinds of fanciful objects wherever a lacuna occurred, in order to satisfy the insatiate "thirst for truth" of followers not sufficiently developed mentally to be able to suspend their judgments in matters which, if they stopped for a moment to reason for themselves, they could plainly see that real knowledge was impossible; and who by incontinently demanding information when none is to be had, have simply invited deception and fraud.

Far be it from us to suggest that all this is the case with those whose questions are answered in the "Key." Almost all the questions therein asked are reasonable, and frequently extremely apposite. (The book is in the form of question and answer throughout its 307 pages). Still there are many gaps in the doctrine which is gradually unfolded as the book proceeds, and also here and there a paradox which those who have been intellectually nourished on the very plain and matter-of-fact diet furnished by modern scientific text books, might perchance qualify as a confusion or contradiction. When the reader comes to such passages as these, he should ask himself whether he is not expecting the authoress to show him how to put his puzzle together when half the pieces are wanting, and whether the confusion he feels is altogether due to the book.

On the whole, however, the value of the "Key to Theosophy" cannot easily be overestimated,—at least in its particular line. It is essentially a treatise on the philosophical and religious aspects of "Theosophy;" although it wanders slightly off the straight road occasionally, a well-known little weakness of the learned Lady, whose rushing ideas tend to overflow into side channels all the time.

The book is one which will educate the educators,—those whose function it will be to teach Theosophy to the multitude. The multitude itself cares little for philosophy, and is chiefly amenable to the simple truths of ethics which are delivered to it from heart to heart. These are its medicines for the ills of life, and it has neither time nor inclination to enter into details, either with regard to the character of the medicines or the nature of its disease. All that most of us care to know in that case are names,—what our complaint is called and with what drug we are being dosed,—and this is very true also in matters philosophical. The "Key," in fact, teaches the anatomy and physiology of Theosophy, very necessary knowledge for the practitioner, indispensable for him, indeed, if he would take care of others, but which does not necessarily make him strong and healthy himself; for health and strength do not depend upon a knowledge of our organs and their functions, but upon pure air, good food, and wholesome exercise; and experience proves that in matters spiritual, as in physiological, one may be very learned in his anatomy and physiology and still be feeble and sickly himself, with weak chest, knock knees and poisonous breath.

In a future article we hope to give the reader an idea of the contents of this very valuable book, which not only every one who pretends to the name of Theosophist should carefully study, but which should also be read by all outsiders who desire to have authentic information as to the nature of Theosophy and the aims and objects of the Theosophical Society.

ALPHA.

(To be continued.)

THE VOICE OF THE SILENCE.*

Those who have made "Light on the Path"† their "prayer book" for the last few years, will find it a little difficult at first to attune themselves to the somewhat different key in which "The Voice of the Silence" is pitched. It may be because the latter is a translation, while the

* THE VOICE OF THE SILENCE, being extracts from THE BOOK OF THE GOLDEN PRECEPTS, for the daily use of Lanoos (disciples). Translated and annotated by H. P. B. Theo: Pub. Co. Lim. London, 1889.

† By a strange oversight "Light on the Path" is omitted from the list of works recommended officially by the British Section, as also are "The Idyll of the White Lotus" and "Through the Gates of Gold."

former is an original work, that a certain transcendental roughness and jerkiness is apparent in Madame Blavatsky's invaluable addition to books of occult science and devotion; but the difference between these two works will strike some people as like that between a magnificent melody by Verdi, and a fragment of Wagner;—a simile which the admirers respectively of melody and of harmony (with a trifle of discord thrown in) will each take as a compliment to their taste. While "The Voice of the Silence" supplements "Light on the Path" it cannot be said to replace it.

The book is dedicated "To the Few," and few will probably be those found capable of appreciating it at its real value. It goes many fathoms deeper than "Light on the Path" into the region of what (following the example of the authoress) might perhaps be termed *meta-meta-physics*. An irreverent reviewer once said that, as far as he could see, all that would be left of him, were he to sublimate himself according to the instructions in "Light on the Path," would be something comparable only to the "grin" which remained after little Alice's "Cheshire Cat" had vanished from her view. If that sapient reviewer were to give an opinion as to his condition after realizing in his inward being the processes described in "The Voice of the Silence," he would probably liken himself to the ghost of that same "grin"! But Madame Blavatsky does not write for such unintuitive materialists, and "The Few" will probably make up by the intensity of their admiration for the lack of appreciation on the part of the many of the really magnificent lessons of occult wisdom which she has given to the world in the shape of the three too short "Fragments" which compose the work.

In the Preface the authoress tells us that these Fragments are derived from "The Book of the Golden Precepts," one of the works "put into the hands of mystic students in the East," and forming part of the same series as "The Book of Dzian," on which her "Sacred Doctrine" is based.

"The Original Precepts," says the Preface, "are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called 'Contemplative' or Mahâyâna (Yogachârya) schools are established. They are written sometimes in Tibetan, but mostly in ideographs.....The Book of the Golden Precepts—some of which are pre-Buddhist, while others belong to a later date—contains about ninety distinct little treatises." Of these Madame Blavatsky learned thirty-nine by heart "years ago;" and of these thirty-nine she now gives three to the world—"The Voice of the Silence," "The Two Paths," and "The Seven Portals." Of course it need not be said that this is not told in the Preface as a mere literary device to plausibly account for the publication of the book, like the well known "manuscript left by a mysterious stranger"—but as a very serious and strictly true account of the origin of the work;—so, at least, the present reviewer understands it.

"The Voice of the Silence" deals with spiritual conditions and exercises necessary for emancipation. It ends thus:—

"Behold thou art become the light, thou hast become the sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE."

"The Two Paths" have little in common with the familiar "two ways" of theology,—with the sheep trotting up the one, and the goats capering down the other, while "the Almighty" presides at the wicket, and the Devil stands by to see he is not cheated out of any of his own.

We are told:—

"When to the Permanent is sacrificed the Mutable, the prize is thine, the drop returneth whence it came. The OPEN PATH leads to the changeless change Nirvâna, the glorious state of Absoluteness, the Bliss past human thought.

"Thus the first Path is LIBERATION.

"But Path the second is—RENUNCIATION, and therefore called the Path of Woe."

The Path of Woe "leads the Arhan to mental woe unspeakable," for he gives up self, and *self*, and even SELF for the sake of SELF. He becomes "A SAVIOUR OF THE WORLD." Still it seems that the bitterness is but bitter-sweet after all, and "payment" only deferred. ("Eternal Justice" always requires what is vulgarly called "payment"), for we are told:—

"Sweet are the fruits of Rest and Liberation for the sake of *self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."

Between these two Paths the then Initiate has to take his choice:—

"Behold! the goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O Aspirant to Sorrow, throughout the coming cycles.....Om Vagrâpani Hum."

"The Seven Portals" are gates upon the PATH which the aspirant for Bliss, or its opposite, must pass through; and this he can do only by opening each portal with its appropriate Golden Key. These Keys are respectively: The Key of charity and immortal love; The Key of harmony in word and act; Sweet patience that nought can ruffle; Indifference to pleasure and to pain, illusion conquered, truth alone perceived; The dauntless energy that fights its way to truth; Dhyâna; and Prajna."

After these Portals are passed, the aspirant is told:—

"Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy soul."

It is at this point, or somewhat yet beyond it, that the choice between The Two Paths must be made.

The attainment of Arhatship is a matter of importance to the universe; for, "In signs of praise both heaven and earth unite" when the happy event occurs.

"Hark!...from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE's wordless voice in thousand tones ariseth to proclaim:

"JOY WITH YE, O MEN OF MYALBA.

"A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE.'

"A NEW ARHAN IS BORN."

It is needless to say that everyone who lays claim to any knowledge of Theosophy ought to thoroughly study this wonderful little book, and try to understand as much of it as he can.

R. H.

Correspondence.

"MY PROPHETIC SOUL, MY UNCLE!"

TO THE EDITOR.

I heard the following from a Chela; he holds a respectable post under the Government of Bengal, and is closely related to one of the leaders of Brahmo Samaj. He is, however, not a Fellow of our Society, but belongs to a Secret Brotherhood, of which, by the way, there are many in India:—

"I was then a young man, one of the naughty students of Hare School, Calcutta. I and my uncle were great friends; we were of the same age, lived together and studied the same books. My uncle was then suffering from a disease which gradually developed into phthisis. The last physician who treated him was Dr. Mohendra Lal Sirkar, who advised us to remove ourselves with the patient to a house near his own, which we did. I was at last compelled to recognise the fact that my poor friend and relative had not many days to live; we then made a solemn compact that whoever of us should die first, would try his best to appear to his surviving friend and tell him, if possible, the state he found himself in after death.

A little more than a month after the above, my friend died, and we burnt his body to ashes as is our custom. About five days after the sad occurrence, I was lying alone in a room on the outer compartment of the house. The doors and windows were open, the room was well lighted by the moon. I was fast asleep on a sofa with the curtain drawn. Suddenly at about midnight I awoke and found my uncle just by the side of my bed, but outside the curtain. He appeared to me just as he looked a few hours before his death, and was naked. I thought I was dreaming; I closed my eyes, for a few seconds, looked again, then rubbed my eyes, then looked again, the figure was still there intently gazing at me with a dull, dazed stare. I then looked round, and with the help of the light of the moon which was nearly full, could well discern the articles of furniture of the room which were all in their proper places. I turned in my bed and was perfectly convinced that I was wide awake. Suddenly our solemn compact came into my mind; I felt no fear and accosted the apparition thus: 'Are you come uncle to fulfil the compact? All right; now let me hear what you have to say. Well, why do you not speak uncle?' The apparition raised the curtain a little, and by a motion which seemed to me like the leap of a monkey, sat on my bed. 'Well, my dear uncle, I am very anxious to hear from you, why do you not speak?' And I tried to catch hold of its hand, which was near mine; then by an exactly similar motion it regained its former place. 'Why do you stare, uncle, oh why can you not speak? Do speak pray.' At last I could endure it no longer; I raised myself and stretched my hands to catch hold of the apparition, when it vanished. I was filled with indescribable sorrow and began to pace the room to and fro. I have now learnt from my Master the reasons of the apparition's not being able to speak."

Yours truly,

K. P. MUKHERJI, F. T. S.

BENGALPUR.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH;

[Family motto of the Maharajahs of Benares.]

THE OUTLOOK.

I SHALL never forget the inspiring effect upon my mind of a sermon I heard at New York on the Sunday after the Battle of Bull Run, in the first year of the Rebellion. Our army had been disastrously, disgracefully routed, and there was general gloom: the capture of Washington with the National archives and treasury seemed inevitable, and with it the overthrow of our Government. On the following Sunday the Rev. H. W. Bellows, one of our greatest pulpit and platform orators, preached the sermon in question to a great audience that hung upon his words. From that moment and throughout the four years of our titanic struggle I never despaired for the country. The eloquent preacher searched into the depths of the question of national life and strength and appealed to the calm judgment, faith and manhood of his hearers. A brave heart himself, he infused his courage into the heart of every sympathetic listener.

And now that I sit me down to survey the position of the Theosophical Society in the first half of its sixteenth year of activity, this old lesson comes back to me with force, and I feel the deepest regret that I lack the lofty power of Dr. Bellows to put into the hearts of all my colleagues the perfect confidence which many of us feel in the destiny of this remarkable movement. If there be faint heartedness in some quarters and doubt or despondency in others, it is merely because the movement is not considered as an entity, but only viewed in fragments. There are hosts of men who are myopic as regards broad questions, and can see only what is close to the mind's eye. Others become pessimistic when looking through smoky mental spectacles. From the very beginning I have had to listen to prophets

of evil crying: Woe to Theosophy! Woe to the Society! because A has resigned, B turned traitor, C reviled, or D died. Yet the Society grows stronger and stronger every year: new countries come under its influence, new Branches spring up, new books are published, and the public interest in Hindu, Buddhist, Zoroastrian, and other Eastern philosophies is ever deepening. What better proof is needed than the last year's record furnishes—my splendid success in Japan and Ceylon, my late tour throughout the United Kingdom, the year's returns of American work, the Pacific Seaboard Convention, the popular agitation in Great Britain following after Mrs. Besant's adhesion, the excellent Convention at Bombay, the doubling of our Permanent Fund, the joining of the Head-quarters Staff by Dr. Daly and Mr. Fawcett, the sale of our books, notably of the "Secret Doctrine" and "Key to Theosophy," the striking success of Mme. Blavatsky's Esoteric Section? These are facts that are culpably lost sight of, by timid friends and brothers. Full of the best intentions and thoroughly convinced of the truth of the old philosophy, they should not jump to false conclusions because they do not properly inform themselves as to the progress of our work, and perhaps because they lack the excellent quality of persistent pluck.

Viewing the Theosophical movement, then, as a whole, I must honestly express my great satisfaction with the outlook. If it were a mere question of local activity or inactivity, we might say that we deplore the temporary reaction observable in this or that country, or in this or the other town; we might grieve over the effects of petty personal quarrels and misunderstandings, the decease of masterful workers, the defection of individuals once prominently active. But this is no local movement, it is confined to no city or country, no creed or race: it is essentially cosmopolitan and internationally evolutionary. Its vitality, therefore, depends upon no one person, group or local organization. It is an influence provocative of a general stimulus of thought and awakening of conscience, the world over. It rests upon broad propositions not to be refuted or ignored. Yearly this fact comes into greater prominence; yearly our poor little personalities become more and more dwarfed, and our platform rises higher and higher. Look back fifteen years to the parlor coterie in New York who gave birth to the idea of such a Society as ours, and then glance at its outcome. Only thus may we estimate the progress achieved. What matters it, in making such a retrospect, that certain Branches or groups of Branches are for the moment lethargic, waiting like the Sleeping Princess for the kiss of the Delivering Rescuer? What matters it that the religious enthusiasm we created throughout India has been turned aside momentarily into the smoother and more flowery channel of politics? What matters it that, for want of helpers about me, I have to leave India and some other countries to learn self-help and do the best they can, while I travel to new and far lands where the soil is ready for the sower, and the call most urgent for pioneers to start new vortices of this force: this force, whose potentiality is the spread of truth and the salvation of mankind from the abyss dug by those twin devils, Ignorance and Superstition? If my colleagues should check off our

register even scores of Branches which survive but in name—but do still survive so far as we have any official knowledge—and tell me that this or that remedy must instantly be applied, I can only admit the fact, while saying it is not vital since Theosophy stands. I can only point to the files of our Magazine and our official Annual Reports for evidence that I have said over and over again, in the strongest language, that, without means and men at my command, I cannot do what the simplest common sense shows to be indispensable. Take, as our nearest example, India, a vast country of 1,525,540 square miles in area, over which I have travelled several times, and organized Branches of our Society. What the Hindus need is constant overlooking, and what they most value is encouragement by representatives of the Head-quarters. We should have an Inspector to each Presidency, if possible an European, residing at least a week each time with each Branch, organizing courses of study, making new Branches and, himself outside caste, being a sympathetic friend, brother, good counsellor, and blameless exemplar to all his spiritual wards, so to say, irrespective of social or religious considerations. The ideal of such a man would have to possess the following qualifications: a good education; eloquence as a speaker; force as a writer; a thorough sympathy with Indian nature; appreciation of its sweeter and nobler qualities, and belief in his power to arouse its higher potentialities; a familiarity with Indian history, with the leading features of the various national creeds, and with the meaning and relative value of religious and caste observances; an inclination to be perfectly neutral in political, sectarian, and all other questions outside the three declared "Objects" of our Society; a sincere love for the Indian races, so sincere as to make him—when he remembers his Cleveland Streets, his Excise Revenues, and his Divorce Courts—prone to forgive them for the many and manifest defects in their characters—resulting from generations of national despiritualisation and the ever increasing struggle for life; and make him to set himself, with brotherly love, to bring out what is good, and noble, and admirable in these races. Above all, he should have the talent of organisation, and a great fund of patience and gentleness, accompanied with absolute unselfishness. I appeal to the whole body of enlightened Indians to say whether I have exaggerated in my description; whether this is not a portrait of the kind of man many expect me to supply. This granted, then, how am I to draw down from the sky five such persons? And where find the others of special adaptabilities who are this moment urgently demanded for Ceylon, Burmah, Siam and Japan?

All this, of course, applies to the ideal or, as one may almost say, the impossible man. But let no one imagine, because such gifted beings are as rare as the Udumbara flower, that this is an excuse for sitting idly by and doing nothing. Let us simply try to do as well as we can. Person after person has come out here to India and Ceylon, worked more or less well for a time, and retired in despair. Yet, all the same, each has done something, which is far better than never to have done anything. The one eternal,

imperative word taught the neophyte is TRY. And to Hindus I have only to say what I said in my first public address on Indian soil :—

"If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence, and give good example as well as good advice."

"Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot hear his approaching footsteps, but he will come; as the man always does come when the hour of destiny strikes."

"It will be the work not of years but of generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustan who are disposed to act rather than preach cannot commence a day too soon. This hour the country needs your help."

This is explicit enough, and after eleven years in India I simply reiterate it. Many have heeded me, have worked hard and well, have set the good example. Bombay in particular, once as lifeless and sadly supine as Madras and Calcutta are now, has become an active centre whose influence reaches even America and Europe through the publications of our Branch. Mr. Tookaram and others have "tried" in sooth with all their hearts, and reaped blessed results. I ask and implore others to do likewise, to help themselves and help their countrymen without waiting for me to find the ideal personages above mentioned. I myself am full of imperfections, I have scarcely any money at my command, I have a host of obstacles and difficulties to overcome. The movement spreads so swiftly as to have outgrown my ability to do it full justice. Formerly I could stop in India year after year, but now I am wanted in all directions.

I go to a new country, a popular excitement follows, Branches spring up, books are enquired for, a manager is immediately needed to follow after me and organize the movement. Where can I find him? And, since I have nobody to travel, and superintend, and teach, and agitate during my absence, I may upon returning find Branches fallen into torpor, indifference prevailing here and there, contemptible personalities at work under false masks of public devotion, and "reform" and "resuscitation" made watch-cries by people who do nothing themselves. How cruelly unreasonable have not many been in their views of the situation and their strictures upon the Executive! The President's mistakes, the President's failures, the President's this and that; as though the President ever pretended to be infallible like them, or were not the chief of the most incongruous and unprecedented association of personalities ever formed for the pursuit of the highest, most difficult ideal ever conceived of! To "command the Channel Fleet or perform the surgical operation for lithotomy," Sydney Smith's ideal difficulties would be child's play in comparison with the successful performance of this other task.

But, though India has been instanced, I do not wish to draw any invidious comparisons. If there were as many difficulties to overcome in other countries, I doubt if the outlook there would be anything like as encouraging as it is here. I have, and have ever had, the most perfect confidence that the Hindus have the disposi-

tion and latent capability to redeem their national reputation. Other Europeans complain that they cannot get on with them: I never had the least difficulty. Perhaps my unwavering love for them may blind my eyes to their faults and deficiencies, but I think not. I believe they only want leaders—Native leaders. Nobody ever talked more plainly and boldly to them about this than I, because nobody ever had a more ardent desire to see them worthy of their ancestral renown. Let them help me to make a good working organization, and the moral and spiritual redemption of India will proceed swiftly and surely. Bombay and other towns have shown the way. With proper organization, the National Congress has sprung up; without it, it will crumble to pieces. Yet it is ten times more hard to find men to perfect the Theosophical scheme than to find others to carry on the Congress work; for politics are comparatively a paltry affair, and tend to personal demoralisation. An astute politician would serve for that work, while a sort of saint is needed for the first named! The Hindus are disposed to give a most filial and unquestioning obedience to leaders whom they respect and whom they think love them and their country. Let us try to find such.

Mr. Judge thinks the future centre of the theosophical movement will be America; it may be so, but that depends upon the help that comes to us to put the Indian branch of the general movement upon the best footing. Let us wait and see. We have just met two almost irreparable losses in the untimely deaths of Pandit Bhashyacharya and of Charles Francis Powell, my beloved American colleague. Who volunteers to step into the vacant places, to trample upon self, and assume the heavy duties and responsibilities of this unpaid and heart-trying work?

To sum up the Indian situation before turning our thought elsewhere, I may say that it is most encouraging as regards the persistent effect of our associated work upon the patriotic zeal and religious bias of the Indian peoples, and as to its tendency towards a coalescence of previously disunited castes and races. This tendency, begun by us, is now being enormously increased by the Congress movement. In the apathy of certain Branches, for example those of Calcutta, Madras, Poona, etc., etc., is shown the effect of insufficient leadership: which evil is remediable and, under the peculiar circumstances of Indian political administration, liable to be remedied at any given moment. It is as unsafe to predicate the collapse of our movement upon the momentary torpor of any given Branch or Branches, as it is to count upon the indefinite continuance of the useful activity now seen in others, when the local leader or leaders may tomorrow be ordered away to some other station by their official superiors, leaving no worthy substitutes behind.

And now as regards the United States of America I have little to say that has not been said. When the Founders left New York, in December 1878, there was but one Theosophical Society, the original body out of which every branch has since sprung. There followed several years of inactivity, due to the transfer of the centre to India; but in 1883, Mr. Judge and some others, co-operating

with Dr. Buck and Dr. Cones, began a new era. One after the other, ten Branches sprang up under the direction and authority of a Central Committee, called the Board of Control. We then altered the plan and formed the American Section, which still controls our affairs in that part of the world with great ability and success. By the latest returns it appears that, after striking off four which had died out, we now have 30 active Branches, scattered over the whole continent, with fresh ones forming. The movement is constantly gaining force and increasing in influence. To use an expressive Americanism, Theosophy has "come to stay" in the United States. To stay and to *grow*; because its practical ethics, its recognition of the principle of human equality on the super-social plane, its impregnable theory of man's origin, potentialities and destiny, its scientific view of the nature and origin of evil, and of the action of a cosmic law of Karma, its invigorating power over the moral nature, and its perfect harmony with the theory of the working of natural law—combine to make up a scheme of life and thought exactly suited to the American character. So far from there being any likelihood of the movement dying out in the United States, the probability seems much greater that the present leaders will soon find themselves, like the fabled Phaëton, run away with by their team of blooded coursers. It takes a *very* strong personality to drive for any long time the chariot of American thought.

As regards Europe, the most active centre of the Theosophical movement is London, where the ground was prepared by Mr. Sinnett and the late Mr. Ward, and where Madame Blavatsky's ardent spirit is battling against her physical infirmities; like a lion flinging himself against the bars of his cage. Carp as a prejudiced public may about her indiosyncracies or shortcomings, nobody can deny that in actual vigour of intellect, persistence of purpose, exhaustlessness of resources and of enthusiasm, and capacity for sustained literary labour, she is ahead and shoulders above all competitors. She has also a unique faculty of winning, for a time at least, the enthusiastic devotion of helpers. This faculty, which we formerly saw filling Adyar with Hindu and European colleagues, has now gathered about her at London a band of men and women, educated and intellectual, and some of aristocratic social rank, who are causing the press of Great Britain to teem with discussions of the questions which specially interest ourselves. The unselfish devotion of Countess Wachtmeister and Messrs. Meade and Walter Old, of the faithful Keightleys and several others, is beyond all praise. The accession of Mrs. Annie Besant and Mr. Herbert Burrows has given us two precious allies and quadrupled the chances of our Theosophical movement penetrating to the bottom of British social strata. After enjoying the opportunity of a friendly relation with the lady in question extending over several months, I feel warranted in saying that not even the conversion of Mr. Sinnett and Mr. Hume, in the old Simla and Allahabad days, had a more important effect upon the destinies of our Society than hers is likely to have now. It is materialism, not any combination or conspiracy of Christian bigots or schemers, that has been the

greatest obstacle for us to overcome; and Mrs. Besant, formerly the beloved apostle of that school of thought in Great Britain, is best fitted to untie its cunningest knots of sophistry and pseudo science.

The British Section, which was formed in 1888, has recently been reorganised, with Revised Rules, and has begun work in dead earnest. One result of the London energy, particularly of Madame Wachtmeister's personal zeal, is the creation of active nuclei at the Hague (Holland) and Stockholm (Sweden). Over seventy of the best people in the Swedish capital are already registered as members of our local branch, and our publications are exposed for sale in the book-marts of Sweden and Norway. The interesting report of the Swedish Theosophical Society will be separately printed.

A branch has existed at the Hague since 1881, but the death of its Founder, the late Captain Adelberth de Bourbon, checked its career until lately, when a friend of Madame Wachtmeister's revived and greatly increased the local interest, and there is now the prospect of a large and useful Branch.

Late reports from Paris give us the impression that activity prevails in the Hermes Lodge as well as outside that body. The movement is not confining itself to our Eastern lines, but running also in the grooves of Egyptian, Christian and Masonic esotericism. We have no fewer than three Magazines publishing by our members, viz., *La Revue Theosophique*, of Countess D'Adhémar and Madame Blavatsky; *L'Aurore*, of the Duchesse de Pomar; and *L'Initiation*, of M. Encausse. Other colleagues contribute to the Magazines and Journals of France.

The Vienna Lodge continues its useful labors, aiming, as it has from the first, to encourage its members to put their spiritual ideals into the practice of daily life.

Dr. Barbieri d'Introini, formerly King's Physician at Mandalay, has, with a group of sympathetic friends, formed a branch at Milan (Italy) since the beginning of the present year, and translations of the *Buddhist Catechism* and other of our works have been made into the Italian language.

The Branches at Corfu and Odessa are inactive from natural causes, such as deaths of members and changes of residence, while those of Brisbane (Australia) and Queenstown (South Africa) are virtually extinct for similar reasons. The recent revolution in the Island of Hayti (West Indies) has, I fear, finished off the group the Bishop of Hayti was engaged in getting together, and that in New Zealand is much crippled by the removal of our dear friend Mr. Sturdy to England. Yet, despite these several misadventures, the reading of theosophical literature and discussion of theosophical topics was never so active as now, the world over.

Advices within the past fortnight from Japan encourage the belief that my tour of last year in that part of the world is producing remarkable results. It appears that all that was needed was that somebody should touch the heart and conscience of that grand nation to quicken into life its old love and reverence for Buddhism.

As for Ceylon, I may say that the force of our movement was never so great or so increasing as it is now. Eleven new Branches have been formed within the past year, our vernacular semi-weekly organ, the *Sandaresa*, is rapidly increasing its circulation, our English one, the *Buddhist*, more than holds its own, the Women's Education Society has enrolled 800 Sinhalese lady members, our English High Schools at Colombo and Kandy have each nearly 200 boy scholars, a girls' school has been opened by the W. E. S., at Wellawatte, about 30 other schools in other localities have been placed under our management, the Hindus and Buddhists of Trincomalee and, in fact, of the whole Island, are working together in full fraternal reciprocity, the Ceylon Section of the General Council has been formed and is now at work. Many shortcomings and defects are chargeable to the Sinhalese, but to me, who have worked with them since 1880, all the facts above enumerated seem full of bright promise for the future. The unfaltering sympathy and aid of Sumangala Maha Thero make this promise all the more cheering.

The unanswerable logic of statistics will prove whether or not the views above expressed as to the general outlook of the Society's interests are too optimistic. With the single exception of 1883, when I was breaking new ground all over India, more Branches (29) were formed in 1889 than in any one year before. Commencing with 1876, the yearly increment has been as follows: 1, 0, 2, 7, 16, 24, 42, 11, 17, 15, 22, 21 and 29. Up to the close of the year 1889, we had issued 297 charters; and, deducting eleven officially extinguished, we had a total of 197 living charters at the close of last year. A process of weeding out is going on, but appearances indicate that at least as many new Branches will be annually enrolled as will suffice to fill the gaps thus made. I am making some important changes at the Head-quarters in the hope of increasing the effectiveness of the small working staff; and have been greatly touched by the home greetings that have poured in upon me from every quarter of India since my return from distant wanderings.

To sum up the situation in one sentence, I affirm that throughout the world the cause is prospering wherever there are self-helpful Branches and individual members, and languishing wherever there are not. So will it be to the end of our cycle, for so has it ever been with every cause from the very beginning of time.

H. S. OLCOTT, P. T. S.

A TALK WITH SUMANGALA.

IS SOUTHERN BUDDHISM MATERIALISTIC?

OF all the suggestions which Theosophy has been instrumental in impressing on public attention, there are few of more momentous import than that which accredits every great world-religion with two sides, an exoteric and an esoteric. Needless here to advert to the wealth of testimony forthcoming in support of these happy distinctions. The historic fact of the existence of secret lodges and hierarchies of Initiates side by side with the prevalence of popular legends and extravagances, the testimony of pictograph, symbol, tradition, and lastly that of the cultured occultist of to-day, unite in emphasising this truth. Of course it goes almost without saying that considerable reservations may be necessary when we seek to apply this principle of research to the case of any specific creed. There is, for instance, every reason to believe that a fair proportion of human religious beliefs are based on a simple nature or ghost-worship, innocent of any possible "occult" colouring. But in dealing with the various phases of religious thought grouped under the heads of Buddhism, Brahmanism, of Zoroastrianism and even Christianity, recourse must be had to a deeper and far more significant clue. It is, indeed, hopeless to account for the phenomena attendant on the mere ORIGINATION of all the great types of belief if we refuse to recognize the leading part played by the custodians of the Secret Science in the arena of human progress. All research points in fact to the existence of an Esoteric Doctrine, constituting that "unexplored remainder of theological controversy" over which the rationalists and the religionists have so long and so fiercely fought. And it is on the recognition of this fact that the hope of an eventual honourable compromise between the contending parties may be said mainly to depend.

Now among those types of exoteric creeds which have most closely approximated to what some of us hold to be the esoteric doctrine or "Wisdom Religion," Southern Buddhism occupies a prominent place. Nothing, indeed, is more impressive than the continual insistence of the *Pitakas* on that basal postulate of the occultists, viz., a Nirvana attainable by the "Ego" after innumerable "descents" into physical rebirth. In this particular respect its claims to consideration immeasurably outweigh those of the current western faiths whose faint tincture of esoteric lore—dimly discoverable amid a farrago of biblical trash—scarcely repays research. But despite its indubitably vivid esoteric impress, Southern Buddhism easily lends itself to misapprehension at the hands of the Western critic. On the one hand, we note the too hasty Theosophist who dubs it 'materialistic,' declaring that its modern representatives have entirely lost the key to its inner meaning. On the other, we confront the professional Orientalist, a worthy, to whom the bare notion of "esotericism" is repugnant, fathering on it the denial of a soul, Nirvanic annihilation, and

so forth.* So prevalent, indeed, are opinions of this sort that the expression "*materialism of the Southern Buddhist Church*" is rapidly becoming a stock household phrase. How utterly erroneous is this popular ascription of materialism to Sumangala and his school, will be speedily made apparent.

During our recent stay in Ceylon, Col. Olcott arranged for a discussion between the Right Rev. H. Sumangala and myself with a view to eliciting some definite pronouncements on the leading issues of the case. Though fully conscious ourselves of the absurdity of classing under the head of materialism a system which not only inculcates the anti-materialist idea of Reincarnation, but admits the reality of "gods," "devas," mystic knowledge, powers attainable by Dhyana, &c., &c., we were not altogether unprepared for a savour of modern rationalism. In view moreover of the assertions of those Orientalists who have so kindly consented to interpret Buddhism for the Buddhists, we had grounds for anticipating as our fare a maximum of "exotericism" and a minimum of "esotericism." Was it not the fact that the potent seigniors referred to had hurled at our heads their vast experience, gleaned in arm-chairs at home, and blandly dispelled the illusion that Buddhism and the "Secret Doctrine" had aught in common? Animated, however, by a lingering suspicion that possibly a High Priest of Buddhism might be the right person to apply to after all, we sallied forth one sunny afternoon on heckling designs intent to the Oriental College, and before long found ourselves ensconced in the roomy Library of that useful structure. There, in addition to the High Priest, was to be seen his Sub-Principal, Hiyeyentaduwe Devamitta Thero, together with a few yellow-robed monks. Mr. L. Corneille Wijesinha, Government translator of the "Mahawansa," accompanied us in the capacity of interpreter. This gentleman's complete mastery of English and Sinhalese served us in excellent stead, and it is no exaggeration to state that the highly successful issue of the discussion was in great part due to his singularly able mediation.

In opening the discussion I plunged at once *in medias res* by broaching the subject of "First Principles." Did Southern Buddhism admit a duality of spirit and matter as the essential groundwork of cosmic evolution? What was the relation of consciousness to its physical basis—the time-honoured problem known in the West as the 'relation of psychosis to neurosis'? The elucidation of these points involved a very complex and lengthy treatment which threatened, at one time, to mar our metaphysical joust, but finally drew the following purely esoteric and radically anti-materialist admissions from Sumangala Maha Thero:—

There are two co-existent but mutually dependent principles

* Outside the Orientalist world proper, there are many unbiassed European free-thinkers who labour under a similar delusion, probably owing to their want of ability to penetrate the intricacies and vermiculations of Eastern metaphysics. I find for instance a passage in the Appendix to Büchner's "Force and Matter," where the teaching of Gautama is described as initiating a "remarkable atheistic and materialistic religion"! Schopenhauer himself fell into the error of regarding the Nirvana as the absolute annihilation of subjectivity, and thus vitiated an important portion of his borrowings from Eastern thought.

underlying cosmic evolution. The first is NAMA, which may be said to correspond in a general way to the concept "Spirit," that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. NAMA is, in fine, the impersonal Spirit of the universe, while RUPA denotes the objective basis whence spring the varied differentiations of matter. Consciousness or Thought (*vinnāna*) supervenes when a ray of NAMA is conditioned in a material basis. There is thus no consciousness possible without NAMA and RUPA co-operating—the former as the source of the ray which becomes conscious, the latter as the vehicle in which that process of becoming is alone possible. An excellent illustration was then furnished us by the High Priest, who compared this relation of *vinnāna* to *rupa* with that subsisting between a crew and their vessel. Though the crew [*vinnāna*] direct and control the vessel [*rupa*], they could not be carried along or even exist as a crew in its absence. Its existence renders possible their aggregation in such a manner as to admit of their directing it. Similarly *vinnāna* 'informs' *rupa*, but is itself only possible through *rupa*. The bearing of these admissions on the esoteric view of the relations between the "Logos," or Purusha, and Mulaprakriti—the dual facets of the one Absolute Reality, is too apparent to call for comment. Furthermore the attitude taken up with regard to the foundation and conditions of consciousness is especially worthy of note; constituting as it does the only thinkable reconciliation of current physiological psychology in Europe with the spiritual philosophies of the East, and embodying one of the most fertile and suggestive of the results arrived at by the best schools of German metaphysics. It is now warmly championed, though under a slightly different aspect, by Edward von Hartmann in his popular "Philosophy of the Unconscious." Von Hartmann pictures the Absolute as bringing the *per se* "unconscious subjectivity" of the "Idea" to individual consciousness in certain of the atom-aggregates which it has evolved on the objective side of its manifestation. And if objection is raised to von Hartmann on the score of the speculative imaginings with which he has sought to deck his pessimistic creed, there remain distinguished writers in the sphere of positive psychology who have been forced into a very similar line of hypothesis. Witness, in this connection, one of the leading English thinkers of the present day, Dr. Romanes, F. R. S., the author of that justly celebrated work "Mental Evolution in Man." In the course of an article entitled "The World as an Eject" (*Contemporary Review*, July, 1886), he argues for the reality of a World Soul whose "level of psychical perfection may be higher than what we know as personality." In accordance with this line of thought, he further remarks that "if the ultimate constitution of all things is psychical, the Philosophy of the Cosmos becomes a 'Philosophy of the Unconscious' only because it is a *Philosophy of the Superconscious*." In citing these interesting parallelisms I am, of course, fully alive to the fact that the ontological stand-points occupied by these diverse schools conflict in no doubtful fashion. The esoteric Buddhist and Brahmanic teachings appear to me to emphasize the immanence of dualism in the stream of Cosmic phenomena.

The speculations of Fichte and Hegel rest, on the other hand, on a pantheistic idealism; while the pantheistic creed of von Hartmann embraces a transcendental realism and inculcates a Cosmic dualism based on his ascription to the Absolute of the two attributes of Will and Idea. Romanes again oscillates between an attachment to materialistic Monism in psychology, and the scarcely consistent desire to resolve all natural phenomena into a flux of veiled psychical processes. But those who aim at detecting similarity in difference will not fail to note their very important agreement anent a recognition of the transcendental impersonal subjectivity which finds its conditioned expression in our present individual consciousness. I lay great stress on this point as it lies at the root of the religious philosophy of the future. It stirs up, moreover, a whole hornet's nest of attendant questions, to the consideration of which I hope shortly to return at considerable length.

Nama and Rupa having been thus satisfactorily disposed of, the inevitable question of Nirvana—that pendant of all Buddhist controversies alike—came up for discussion. On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

“In wandering mazes lost:—”

the cause of which deadlock was subsequently apparent when, in answer to a not too premature inquiry, the High Priest expressed his opinion to the effect that the laws of thought do not apply to the problem. The Brahmanical idea of the absorption of the ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea, of Cause and Effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the 4th degree of Dhyana or mystic development, and furthermore that the “true self,” *i. e.*, the transcendental subject—about which anon—actually entered Nirvana. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness; the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.

Touching on the modes of “meditation,” he specified two main divisions—*Samartha*, the attenuation of passion by reflection, and *Vidarsana*, the attaining of supernormal wisdom by reflection; each of which embraced twenty aspects. Buddhism, be it understood, does not trouble itself much about *Vidarsana*, subordinating as it does all aims whatever to the supreme struggle towards freeing the ego from the misery of life by the eradication of all desire and passion. *En passant* it is as well to note that the wisdom

streaming in upon consciousness through the portals of *Vidarsana* was stated to be of an order transcending the purely empirical knowledge which constitutes the content of *Vinnāna*. It is independent of sensations and only to be described as clairvoyant and immediate realisation.

Questioned as to the possibility of a world-purpose, both the High Priest and his Vice-Principal replied that the resort to design was superfluous; objective nature being no more than the necessary succession of phenomena. Further queries elicited the remark that causation from the immaterial or subjective to the material or objective is, so far as regards the human body, an established fact. Is it not, indeed, implied in the bare statement of the law of Karma, one aspect of which ascribes to the re-forming skandhas of a past birth a positive modifying influence on the infant brain? Undoubtedly. Given, however, the actuality of a causation from subject to object in the case of the microcosm man, are we to deny the fact of a similar causation from the World Spirit (Nama) to the “universal Rupa” or objective Nature? Analogy brands this limitation as arbitrary. It cannot, moreover, be contended by the Southern Buddhist leaders that the world-process as a whole is necessarily stereotyped through the eternities, for they also hold to the doctrine of alternating *Maha-manvantaras* and *Maha-pralayas*. Obviously, during the re-objectivation of Matter after a Great *Pralaya*, there would exist every scope for the origination of a new (or modification of the old) cosmic order by the clairvoyant ideation of Nama. Under any supposition it appears strange first to posit Nama and then to deny it all share in the world-process, save that of furnishing the raw material of consciousness. Subsequently, be it stated, Sumangala did go so far as to admit to Colonel Olcott the possibility of the aggregate subjective Karma of one *Manvantara* re-acting on and modifying the “tendencies” of its successor. Why not go further and accept the esoteric teaching *en bloc*?

Perhaps it is feared that any such move might prove open to misconception, owing to the absurd old Christian fashion of running the “design” argument as a prop to the idea of a “personal designer.” The bare reference to the already mentioned work of von Hartmann, a philosopher who lays the strongest emphasis on the teleological ordering of phenomena while emptying the vials of his satire on the head of Theism, will suffice to dispose of any such illusion. There is, in truth, no connection between the two positions.

In all probability (as, indeed, our respected host seemed to intimate) the esoteric Buddhist priesthood has as yet paid little or no attention to this and kindred questions anent the origin and evolution of things. Gautama himself declared that all such inquiries were profitless, as from the standpoint of his vividly practical philosophy they undoubtedly are. The complexities of human, not of Cosmic Karma, rivet the attention of his followers. Altogether students of esoteric lore can well afford to “bide a wee” before expecting to hear the last word of Southern Buddhism on this issue. Intellectual negotiations ought not to commence with an ultimatum,

A curious side light was thrown on the anthropology of the "Secret Doctrine" by some stray utterances *à propos* of the primeval races. The first men, whose "Egos"—if the term is, Buddhistically speaking, permissible—descended into rebirth from the Brahma lokas, were stated to be ethereal, of great stature, and free from the physiological necessities consequent on the possession of an alimentary canal. Originally, they were highly spiritual and enjoyed a lengthy term of life, abandoning themselves, consequent on the gradual loss of their primal longevity, to those varied passions which constitute the *bête noire* of all respectable moralists. Intellect slowly became prominent as the flame of clairvoyant spirituality commenced to flicker, and has now attained its maximum degree of splendour coincidently with the present almost total obscuration of the higher consciousness.

What must, I think, be regarded as a very valuable concession, accrued to us from the results of the ensuing relay of questions. Was there any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? I say "express," because it is pretty clear that the whole theory of Dhyana rests on the assumption that the four skhandas (*vedanā, saññā, sankhārā, and vinnāna*) do not exhaust the totality of our inner subjective nature—that there is, in fact, an unexplored domain of the soul corresponding to what is treated of in theosophical literature as the Buddhī. How, otherwise, are we to account for the fact that Sakyamuni himself is said to have received "illumination," to have penetrated by a clairvoyant wisdom into the veriest arcana of being, and to have recovered the memories of those multitudinous prenatal experiences which had chequered his path up to Buddhahood? How are we to explain the bare *storing away* of such memories if the fluctuating mass of ideas and feelings summarised as the "four skandhas" represent the spiritual side of man in its entirety? How, again, are we to bridge the gulf between rebirths in the absence of a Higher or transcendental Self as a back ground to these skandhas, a sort of permanent basis in which the potentiality of their re-combination in some future birth must, in some way or other, inhere? It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing." Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i. e.*, the conditioned terrestrial subjectivity of man, is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he very naturally fails to view aright what he terms the "stately bridge which Buddhism has tried to build over the river of the mysteries and sorrows of life." Hence we find him alluding in feeling language to the "many despairing earnest hearts" who have "been charmed, or awed perhaps, by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests upon a more or less solid

foundation of fact; that on one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, the imaginary cause beyond the reach of Reason—the individualized and individualizing force of Karma."—(*Buddhism*, pp. 105-6.)

There can be no question as to the validity of this criticism in the event of a rejection by Buddhism of the aforesaid doctrine of a Transcendental Subject. It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (a) of the reality of this overshadowing Soul or "True Self," never realisable under the forms of the empirical consciousness, (b) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (c) of its direct manifestation as intuitive wisdom in the higher states of Dhyana, and (d) of its ultimate passage into Nirvana on the breakup of the groups of causally conditioned skandhas. It will now be seen that while the Southern Church does not attempt to deal with metaphysical niceties after the systematic fashion of the Esoteric Doctrine, it embodies nevertheless the vital truth at issue. If any one conclusion of modern psychology rests on a sound basis, it is that which affirms the content of experience to be drawn from sensations, and to develop simply by their association. Now Buddhism may accept this position without much demur—the derivation by its Founder of mental states from *Phassa* (contact) being itself a complete recognition of sensationalism,—but it must at the same time link this belief on to the concept of a Permanent Transcendental Self if it is concerned to preserve the theory of Karma from attacks. This position, as we have already seen, is practically conceded by Sumangala. How clear a light the acceptance of such a supplementary doctrine is calculated to throw on many obscure passages in the Pitakas, more especially on the celebrated verse regarding the "Maker of the Tabernacle," in the Dhammapada, the Orientalist would do well to determine for himself.

À propos of the Karmic problem involved in animal suffering, the High Priest contended that the infliction of pain by a morally irresponsible creature carried with it a future retributive effect. Causation is, in fact, no respecter of persons. It matters not whether any specific "evil" thought or deed of a creature is traceable to ignorance, impulse or deliberate intention, a painful consequence either in the present or a future birth must ensue. Of course, it goes without saying that the *degree* of the Karmic suffering entailed by a vicious act depends on the intensity of the original disturbance set up in the Skandhas—a disturbance immeasurably greater in the case of a man than in that of some mere animal automaton, such as a tiger or snake. Nevertheless, this necessary reservation does not materially affect the contention. After all, it is an undeniable fact that a flame will burn the body of an incautious innocent child in the same way as that of a consciously heroic Mutius. It is simply an instance of the inexorable rule

of Cause and Effect, tempered, as always, by the subsequent compensatory action of the Karmic scales.

Further conversation resulted in the discovery of various other parallelisms between exoteric Buddhism and the Esoteric Doctrine. Among such, mention was made of the existence of several strata of matter tenanted by appropriate organisms and characterised by distinctive natural forces; of sakwalas, or groups of worlds, answering to the general notion of planetary chains; of the acquiescence of Buddhism in the so-called Firemist Doctrine of astronomy—subjects all replete with interest, but perhaps rather difficult to exploit in the course of a two or three hours' chat. However, having secured so fine a booty already, we were content to leave the remaining philosophical ideas of our venerable host unpillaged. So, after heartily thanking him, the Vice Principal, and Mr. Wijeyesinha for their courtesy and kindness, we turned our steps homeward. And if our faces wore a look of unwonted hilarity that evening, was there not ample justification for our optimism? During those few hours we had succeeded in obtaining sufficient data to demolish for ever and for aye, the absurdly rotten indictments brought against Southern Buddhism. We had seen the accusations of Materialism and Nihilism crumble away before our gaze, as surely as ever did the spectre castle of King Arthur in Sir W. Scott's "Bridal of Triermain" to that of its would-be tenants. We had recognised that the religion, or rather philosophy, underlying Sinhalese Buddhism, is one of an essentially spiritual character, the bare formulation of which would send typical European materialists and nihilists, such as Büchner and Renouvier, into a fit. A further series of searching questions as to the esoteric teaching of the *Vissuddhi Magga* and Abidhamma has now been submitted to the proper authorities, and when the results of this analysis put in an appearance, it will be possible to elaborate with more precision of detail the principles touched upon in the above-recorded conversation.

E. DOUGLAS FAWCETT.

A CLERICAL BOOBY-TRAP.

THE Editor of the *Christian College Magazine* is much to be pitied. He laid a nice little trap for Madame Blavatsky five years ago, and she refused to walk into it. He has kept it ready for her ever since, and now he complains that she is still unfeeling enough to avoid it. It is, in fact, to be feared that on the contrary she simply smiles at the Reverend gentleman in reply to his grim invitations to submit herself to legal vivisection for his amusement.

It shows a curiously constituted mind on the part of this "Man of God" to dream for one instant that by reiterated insult, however disgraceful and contemptible, he will provoke our respected Corresponding Secretary to deliver herself up to the tender mercies of his Christian College Inquisition. Whether rightly or wrongly, both she and her advisers are firmly persuaded that anything approaching to a fair trial of the points at issue in a Court of Law

would be absolutely impossible under the circumstances, and although Madame Blavatsky, herself, as all her friends know, would have dearly liked to publicly face the wretched woman upon whose sole testimony the Missionaries have built themselves so commodious a palace of slander—and, in fact, could scarcely be prevented from doing so—still her advisers preferred and still prefer that she should leave the little Christian bonfire before that palace door to die flickering out, instead of volunteering to furnish the only element wanting to make an *auto-da-fé* after the fine old pattern of the clergy in all ages.

As we said, the Editor of the *Christian College Magazine* is much to be pitied. He had spent a great deal of time, a large quantity of energy, and possibly much money, in preparing his case; and the amount of malice, hatred and uncharitableness which he has expended over it must have been a heavy drain even upon his extensive resources. That all this should have been thrown away upon the little circle of readers of his magazine is enough to make any zealous missionary feel somewhat unamiable.

But he is to be pitied for another and more painful reason also. The world discredits his story—it does not believe what he says.

Had it believed his story, what would have been the condition of our Society now? For five years every clerical organ, every sensation-loving or slander-mongering newspaper and periodical has reiterated his charges of fraud against Madame Blavatsky. There is hardly a man or woman in the whole "religious" world that is not now aware of the fact that Madame Coulomb says that Madame Blavatsky is a cheat, and that the Editor of the *Christian College Magazine* believes what Madame Coulomb says. These charges have been treated with contempt by that lady and by the Theosophical Society, or, as he puts it, "have never been disproved;" and during these five years the Society has grown and grown and grown, and Madame Blavatsky has put out work after work, works which prove her, even by the confession of her enemies, the most learned woman and one of the most powerful writers of this century: while Theosophy, thanks chiefly to her wonderful energy and strength of character, is becoming the leading intellectual, as it has already become the leading spiritual, movement of the times.

Yes; in sober truth and reality Madame Blavatsky has met this Padri's charges and repelled them. Not, indeed, before an ignorant jury, a prejudiced judge, quibbling and unscrupulous lawyers with garbled evidence, suborned witnesses, and a body of laws inapplicable to the case; but in the great court of the World's opinion, a court in which the jury consists of the enlightened and fairminded, not only of this but all future ages, and whose verdict consists in the acceptance or rejection of the accused as a leader of thought and a teacher of truth. The rapid spread of Theosophy, the eagerness with which everything that comes from Madame Blavatsky's pen is devoured, her ever growing circle of devoted personal friends, are proofs positive that her witnesses are believed by the great jury before which the case is being tried. For her witnesses are her life and her works, her disinterested sacrifice of her personality to the cause of humanity, her insensibility

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alike to insult and to flattery, her devotion to her Master; and beside the testimony of these witnesses the accusations of a thousand malicious and ignorant ex-servants, were they even a thousand times more plausible, would be as so many feathers in the balance.

For another and perhaps even more painful reason is the Editor of the *Christian College Magazine* to be pitied. He is the victim of a delusion which seems to be becoming a fixed idea, that, if he be not warned in time, may end in softening of the brain. He fancies that the scandal he was once instrumental in creating has actually had the desired effect,—of “exposing” Madame Blavatsky, silencing Theosophists, and killing the Theosophical Society. Let any one read what the poor gentleman says on that score in the February number of his Magazine, and then look around him at the extraordinary spread of Theosophy in every quarter of the globe, and remember the “Resolution of Confidence and Thanks” passed at the Bombay Convention a couple of months ago, and think of the victory after victory Theosophy is gaining in the world of thought. If after this he is not filled with pity for the unfortunate man,—why, he ought to be.

For yet another reason, and the strongest of them all is the Editor of the *Christian College Magazine* deserving of our pity. He feels the ground beneath his feet trembling, and sees the house in which he lives tottering to its fall. He sees the leaders of thought one after another deserting his exoteric Christianity. He knows that the masses are following those leaders, and that it is becoming as difficult to inveigle either the educated or uneducated into church as it is to entice Theosophists into court. He knows that he is on the losing side. He knows that year by year his words and those of others like him, are becoming more like empty sounds for the multitude, their blessings more a matter of indifference, and their curses the cause of greater mirth. He knows that it is a mere question of time,—of a few decades,—when he and his kind will be as thoroughly discredited and despised as the ignorant and vicious pagan priests were in the days of the Church’s power. He knows all that, but, bitterer still, *he knows the reason*; and he has learned that reason not from the mouth of the infidel and the scoffer, but from that of friends, his own brothers in Christ; for there has now arisen in Christianity a body of men, small indeed as yet, but powerful in intellect, in virtue and in zeal, who have sworn to purge their religion of the toads and scorpions and sloths and monkeys that infest the great mausoleum which hypocrites have built over the bones of Jesus of Nazareth—the so-called “Christian Church.”

It is the knowledge of *that reason* which makes the clericals act like madmen; and well it might. For they know that reason to be that they have denied and betrayed their Master. Denied him, not momentarily and by word of mouth, as Peter did, but in their acts and during centuries. Betrayed him, not as Judas did, with bitter and immediate repentance, but with the brazen indifference of conscious hypocrisy. They know that they and a long line of predecessors have trampled the Sermon on the Mount under their feet, and have broken the Golden Rule into fragments and burned

it as an offering to the demon of hatred and cruelty, of slander, malignity and lies. They know all this, and they further know that retributive justice is knocking at their door, that KARMA will soon require from them an account of their stewardship. It is the despair of men who do not dare to look their judge in the face that makes them still cling to the ignoble methods that served them so well and so long. It is sheer desperation that makes them fire upon those who bring a warrant from the King for their arrest.

It is not pleasant to set a trap and be laughed at by the bird you want to catch. It is not pleasant to expend your energies in the cause of the Lord—even if it be the Lord of Flies—and meet neither with result nor with reward. It is not pleasant to think that you are in danger of becoming imbecile. It is not pleasant to find the world writing you down a malicious slanderer. It is not pleasant to find that the “rock” on which you stand is but clay after all, undermined by the waves of a rising tide. It is not pleasant to feel in your inmost heart that you have betrayed the Master you profess to serve. It is not pleasant to know that the hand of an inexorable KARMA is upon you.—Therefore we pity—sincerely pity—the Editor of the *Christian College Magazine*, and pray to the Powers That Be to soften his editorial heart and harden his editorial head!

R. H.

ELOHISTIC TEACHINGS.

V.

PSYCHOLOGICAL.—THROUGH THE HUMAN TO THE DIVINE.

(Continued from page 257.)

THE mind of man is seldom satisfied with a simple survey of his surroundings. The natural objects which attract his attention soon become subjects of reflection and stimulants to reason; the ordinary course of events insensibly guides him to the perception that every effect depends upon an antecedent cause and is produced by an intermediate process; and this perception gives its first impulse to true science, whose aim is the discovery of underlying causes through the processes they originate.

From this beginning advanced thinkers in every age have proceeded step by step, widening the field of research in their onward course, until—aided by a gradual accumulation of facts, stimulated by an increasing skill in the analysis of phenomena, and encouraged by a greater experience in the interpretation of results—they have persuaded themselves that the hidden cause of all must be ultimately reached. But their progress has been marked by the invariable result that what at first seemed to be at least an approach to an approximate cause, was presently resolved into a process, the primary cause of all still eluding investigation.

Amongst these advanced thinkers the Elohist takes an exceptional position: for, while others were seeking for their actuating cause in the produced effects, he, as the result of careful research and close and accurate reasoning, came to the conclusion that

this was not to be sought in these, but rather in that in which all lived, and moved, and had their being—Space.

To him space, the all-containing uncontained, was not a mere expanse in which all were, because they must be somewhere. He could not view it as a simple capacity for holding what was produced or placed in it. To him it was boundless, unmanifested Being—the one intellectually perceptible though unintelligible because inscrutable and incognizable manifestation of the therein hidden and thereby veiled source of manifested Being. Hence he regarded space as the transparent substance of this Divine source, as the vesture, the invisible Body, so to say, of the otherwise unembodied.

This Body, so absolutely without determinate limits, distinguishable parts or appreciable qualities, was not, according to his view, without organs. To him the heavenly bodies were the organs of this boundless Being—the organs by which its functional life was carried on.

These organs differed from the organs of subordinate or manifested beings in that they were detached from and formed no part of the Body in which they circulated. They were in it, most certainly. But as certainly was it not in them. They were not even constituents of the Body, in which they circulated like the cells or corpuscles of the vitalizing fluids of organized beings, though their function was in its regard. As functioning organs they simply carried on its functional life. But this functional life, even in the distinctive details of its workings, had a distinct relation to the hidden life, of which it was in reality the foundation.

The functional office of the functioning organs of Space is, like the functional office of the functioning organs of subordinate beings, depurative and renovating in its action. It bears the same relations to the unknown actualities of the hidden life, through the vehicle of that hidden life, Space, that organic function has to the activities of manifested life through its organized and animated bodies.

The observed tendency in Space is to the condensation, accumulation and aggregation of the elements scattered through and floating in it. These are products of the incognizable actualities of the hidden life of Space,—of the life hidden in and concealed by Space. They are the exhausted elements of the Divine substance, Space, consumed through these actualities in the regions in which they are actuated, and are virtually an excretion from that substance: and they are gathered together by its circulating organs, the heavenly bodies, that they may be submitted to the functioning processes of manifested life, in order, by the functional uses of that life, to be renewed or prepared and fitted for the uses of the actualities of the hidden life, and so restored to the Divine substance.

The observed tendency in organized and animated bodies is to the conversion of tissue through the uses of life. This conversion sets free certain elements of the tissues in which it takes place. These elements are products of the uses of active life. They are

the exhausted or devitalized constituents of the vitalized tissues of which they had previously formed a part, and are virtually an excretion from those tissues, from which they have to be removed as noxious elements: from which they are physiologically removed. But, though noxious to the lives of their functioning producers, they become a necessary pabulum to vegetal or inanimate orders of being. By these they are absorbed and assimilated and reconstituted as the proper nutriment of animated bodies. Through these they are ultimately restored to and functionally reappropriated by the animated life from which they had been previously sent forth.

The analogy here is so complete, the reasoning from it so conclusive and incontrovertible, that it seemed to the Elohist impossible that the functioning universe could have any other aim, as to its common function, than the functional renewal and restoration of the exhausted elements of the substance in which it is circulating. To him, seeking as he did the unknown through the known, actuation, viewed as incognizable action, was necessarily accompanied by conversion of some of the elements of the substance in which the actuating action was induced or by the mediation of which it was produced; and as this conversion of these elements rendered them unfit for the uses and caused them to be no longer constituents of the substance in which they were reduced to the condition of foreign bodies, their removal from that substance was absolutely necessary, that its normal condition might be maintained. Now this conversion was the first step in the process of making the previously unmanifested manifest. But this was a manifestation in the lowest order. A manifestation which rendered it imperative that the manifested if still invisible elements should be removed from the substance in which they were diffused. And this renewal, with a view to restoration by renovation through progressive advance in state or condition, was to be the work of the functioning universe.

Now the function of the universe under this view was two-fold.

In the first place it had a common function, which comprised the removal, renewal and restoration of the exhausted elements of space.

On to this a proper function was grafted—a function proper to certain of the heavenly bodies—a function which resulted in the production of the Divine human from a proportion of the renewing elements. This proper function was to the Elohist creative in character, and was regarded by him as a progressive evolution, the several successive phases of which he graphically delineated in their consecutive order in his kosmogony. Thus evolution was to him a veritable Creation.

He had come to the conclusion, always by reasoning from the known to the unknown, that just as the incomplete manifestation of the incomprehensible organic unity of the Divine in space was effected by a multiplicity of detached organs, all working in harmony together and so producing a harmonious whole, so would the complete manifestation of the unity of the divinized in the order of evolution be comprehensible in the Divine-human—the

divinized man and woman—as a unity in multiplicity, in which each unit would be a personal organ of the One—that One otherwise still remaining incognizable and incomprehensible—the harmonious working of these units as a whole constituting an organic unity, the sole comprehensible unity consistent with a manifold multiplicity. Hence harmony, or unity in multiplicity, was to him the only possible manifested unity.

The conception of a unity in which one absorbed all that all might become one with itself, that each might lose its own oneness—its own separate existence in the one-ness, the existence equivalent to non-existence of the One: might lose its own self, as an illusive unreality, in the self-hood of the only real self, the One—could only be realized by him as the loss, the annihilation of the all for the gain, the reintegration, the perpetuation of the One: for, if each unit disappears in the one unit, if each ceases to be as a unit, which its disappearance under the conditions stated demands, that disappearance must be complete and absolute—so complete and absolute that it must cease to exist, that the One may be alone in its solitary state. The unity must be actual and real, not aggregative and conditioned, or the unity of the One must cease. Hence each conscious unit in losing its separateness must lose its separate consciousness or the consciousness of the whole would cease to be one—must lose its power of enjoying even the simple enjoyment of rest, or the unity of enjoyment would cease; and so on of every other quality, faculty or attribute. Nothing of the absorbed units can remain in the separate state or the unity of the absorbing unit, of the solitary One would cease in the aggregation thus constituted.

But, though nothing of the all remains in the separate state, the whole of the all is included in the One, is added to the one, is a part of, or one with the one. In other words, the loss of the all has become the gain of the One—the whole has been sacrificed to, has been consumed by the One. Now what is this but the apotheosis of selfishness? For if all become one with the One, in the One, so as to be absolutely indistinguishable from it, in what does this absorption differ from the annihilation of the all by the One for the good of the One,—for its own self-seeking ends and selfish gain?

Moreover, kosmologically speaking, the One, in virtue of its isolation by the absorption and annihilation of the all, is itself annihilated or reduced to nothingness: for the manifested universe would cease to be were it dissolved into invisible Space—the manifested effect would be lost in its manifesting cause and, with it, become unknowable with an unknowableness indistinguishable from nothingness. That is to say, the inquirer in his search for the cause of the known ends by reducing all to the unknowable state of its unknown cause while professing, by returning it to the unknown state, to identify it with that cause.

But so to identify it is to admit the absolute failure of an inquiry which leaves the inquirer face to face with a manifested universe whose cause remains as profound a mystery as it has been from the beginning.

Nor does he draw nearer to the solution of the problem by unreflectingly calling the first cause "The Absolute," in contrast with which all else is relative, though he may thus speciously veil this failure even from himself and so conceal his own ignorance; for the so-called absolute cannot avoid being relative to that which is necessarily relative to itself, seeing that no effect can be without relation to its cause. To be absolute it must reduce all to its own state—a state which then could only be described as an absolute void.

Avoiding this fallacy, preserved from the mistake, the Elohist was led, during his search for an intelligible explanation of the origin of things in his endeavour to ascertain the meaning of life, to the conclusions set forth in his kosmogony. In this he demonstrated that, admitting the existence of certain subtle and gross elements diffused in space, and admitting that these were gathered together and functionally acted upon by the heavenly bodies, the reasonable conclusion was that in the earth to which his investigations were practically limited, these, by mutual interaction under control, gradually individualized the subtle element and progressively endowed it with consciousness, perception and intelligence through the instrumentality of the life uses of successive living embodiments of the subtle in the gross, by which it (the subtle) was progressively advanced from lower to higher states until, in its human incarnation, it gained a transient personality. This, at any rate, was the hypothesis on which he based his teachings.

Thus to the Elohist man was an embodiment, an incarnation of this developed subtle element, known later as Spirit.

But the Elohist could not bring himself to believe that a personality thus gained was doomed to an ultimate dissolution. So to believe would have been, according to his view, to declare that the development of life in the manifested universe was meaningless—to admit that his inquiry was a work of supererogation. He saw that to give its due significance to such an evolution its process must be carried further, the needed extension being conducted on the same lines.

The development of the body has so far been the instrumentality, the developed body the vehicle of the developing spirit.

Through the body the spirit gains that relative stability on which its individuality and personality depend,—for the one physical characteristic of spirit, as spirit, is instability.

But the stability it has so far gained, even in its human personality, is fleeting. To gain a relatively persistent stability it has itself to become a vehicle. It has to become a vehicle to that which is imparted to it functionally during its human embodiment, that carrying this something with it, in the closest union with itself, on its final separation from its human body by death, it may be enabled to retain its personality as the divinized human on entering the soul-state, and so become a duly constituted organ of the hitherto unknown but then, to and through it, manifested active Divine Life. And it was by viewing the closing stages of terrestrial evolution in this light that the Elohist came to the con-

clusion that man was a matrix in which, if the individual so lived as to induce this change, the human soul was created.

Thus, according to the Elohist teaching, the life of man was an opportunity. In it a choice was insensibly set before him. By it a divine possibility was placed within his reach. Through the uses he made of it was this possibility to be realized. But it only could be realized by his so using his passing earthly life as to be fitted at death for that phase of the Divine Life for which the terrestrial life should be a preparation; and this divine possibility was placed before him only as a possibility, and without any consciousness thereof on his part, that each human spirit might be free to act as it desired in the flesh, and so pass at death to the state it had practically chosen by the uses it had made of its incarnation.

Under such conditions only could all be endowed with free will—with the power of doing as they liked on earth, and the certainty that absolute justice would be rendered to them in the fruition of their successive embodiments: for the conversion of spirit into soul was a functional conversion and could only take place in those whose course of life placed them and kept them in harmony with the creative design.

This was necessary to bring all its phases into unison, for the terrestrial evolution had been selective from the outset, and therefore could not but be selective throughout—final substantiation or dissolution and resolution into their ultimate elements being reserved for those who failed to reach the Divine order. But, just as elemental spirit had required many embodiments in a progressively advancing series to gain individualization and personification, passing through the elemental to the inorganic, through the inorganic to the organic, through the organic to the animal, and through the animal to the human, so does evolved spirit require many incarnations to enable it to produce the Divine from and through the human.

In the course of this divinizing process, the evolving soul has to pass successively through every type of humanity, from the lowest to the highest, that it may have full opportunity of learning the value of the divine attributes and practically making them its own, assimilating them, incarnating them, so to say, in itself, that the intent of incarnation may be fulfilled, its aim attained, its end reached, and the Divine evolution thus completed.

The creative design, as the intent of the proper function of the heavenly bodies—to which its carrying out has been committed (which must be carefully distinguished from the common function of those bodies)—has been accomplished from the outset by the passage of evolving spirit through successive embodiments to the human, and then through successive incarnations, as evolving soul, to the Divine.

The functioning organs of the Divine are the initiating and promoting agents here.

The carrying out of this evolution and bringing it to its due conclusion is their proper function, their common function being the maintenance of the Divine substance, Space, in its normal state.

In the exercise of their common function they induce an interaction, under suitable conditions, between the subtle and gross elements extended from the Divine substance by the unknown process of the hidden life, carried on therein, after gathering them up and appropriating them to the uses for which they are required, by which they are prepared for restoration to that substance and then given back to it.

In the exercise of their proper function, comprised in and constituting the uses of their common function, they induce a change in the evolving spirit, which results in its conversion into the human soul as the divinized humanity.

The divinized human must not, however, be taken for God. It is not God. It is simply, viewed as a whole, the group of detached organs through which the divine attributes gain their expression. But though not God, they bear a very close relation to the Divine Being whose organs they are, as the media through which it acts. They are the active organs of the hidden Divine Life—of the Divine Life to be manifested through them, just as the heavenly bodies are the passive or functioning organs of that life; and the understanding of the relations of the one is a sure guide to the comprehension of the expectancies of the other. The through the human to the Divine now, will be the Divine through the human then—God acting as man that man may be as God.

This teaching was wholly repugnant to the Jehovist. The idea that the manifested universe was at once created and creative, that the terrestrial was an evolved life, that man was a created being, was intolerable to him. This hypothesis was based on the view that man, with God, had no beginning. That he was one with God in the unmanifested state, and that in the manifested state God was one with him, was hidden in him.

In accordance with this hypothesis he held that the incarnation of the Spirit in man so far from being a manifestation of God in the flesh, was the hiding of the ever concealed, the never to be revealed God.

This conception appears to have been that, owing to the infinity and inscrutableness of Deity and its being void of all attributes, the existence of God was indistinguishable from non-existence.

Starting from this condition he taught that, partially aroused from this torpor, this semblance of non-existence, God, as the heavenly man, betwixt sleeping and waking, so to say, gradually assumed the appearance of existence, clothing the Divine self in illusive forms in a universe of illusions.

In these forms the inner or heavenly man resumed his seemingly non-existent state, and the animated forms in which he was concealed, owing to their own illusory character and the illusive nature of their surroundings, were ignorant of the presence within them; and because of this ignorance and their own grossness and impurity, subjected it to all sorts of abasements.

Thinking their own illusive existence to be real, they lost sight of the only reality, because to them it was indistinguishable from non-existence: and thus perpetuated the reign of illusion.

Their ignorance of the presence in themselves—hence ignorance—was the cause of the perpetuation of the dominion of illusion in each, so that the way of escape for the imprisoned deity from the vile durance of its illusive veil was knowledge—the knowledge of self, of its own Divine nature—recognizing which they would, each and all, be freed from the illusions of manifested existence and, reunited with the higher self, the heavenly man, lose themselves once more in the seeming non-existence from which they had been delusively separated.

The basis of this doctrine is the view that God is boundless in his nature and, because inscrutable in his boundlessness, has neither consciousness, desire, thought, intention nor will, since these would be practical limitations to his boundlessness.

Its aim is the subversion of nature by inducing the severance of all natural ties, the subduing of all natural inclinations, and the overcoming of all natural demands.

Its theory of illusion is designed to supersede and do away with the natural idea of a created universe.

An asserted antagonism between the visible and the invisible, combined with the resolve at all costs to place the invisible above the visible lies at its root.

Hence the singular conception, drawn from the reason of unreason, of an unreal that seems to be real, which has to be transformed into a real which seems to be unreal.

Thus in manifested life a non-existence which simulates existence is believed to be possible, and in unmanifested life an existence which is accounted as non-existence.

This dissembling results from the endeavour to place the spiritual above the natural in the Divine order, and so supersede and exclude the view that the manifested is a functioning universe.

And yet the doctrine which affirms that, because Deity is boundless in its nature, inscrutable and incognizable, it has neither consciousness, desire, intention, thought nor will, and is, therefore, as a practical nullity, incapable of conscious or volitional action, while claiming that the manifested universe (whether an actuality or merely a kaleidoscopic phantasmagoria) did not always exist, unquestionably indicates that its production or creation was a functional act, for a first cause so defined could only functionally produce or create.

HENRY PRATT, M. D.

A CHAT ON THE ROOF.

(Continued from page 121.)

PROFESSOR PANTOUFLE (*a visitor to Madras, with an introduction to Eastun*):—I confess that I find much in your Theosophy which pleases me; not the new part, I must say, about double-sexed human beings who hatched out of eggs; or men of 160 feet high and loosely put together—whatever that may mean,—and so forth; but the old ideas with which I have long been familiar as Eastern theories, but of which I have never until lately seriously contemplated the possible truth.

HEERMAN:—Such as?

PROF. P.:—Well, such as the doctrines of Karma and Reincarnation.

EASTUN:—It is a singular thing how differently the same teaching strikes the mind according as it is put forward as being a curious and interesting error or as a truth. Boys at school, for instance, learn all about the Greek and Roman gods and goddesses, but that does not convert them into little heathens. Still, the very same stories about those Divinities made ardent believers in them 2,000 years ago.

BABU X:—And our children in the missionary schools and so-called "Christian Colleges" learn Christianity in just the same way,—with very little greater chance of their taking to it seriously.

PROF. P.:—But surely the missionaries don't present it in—

BABU X:—Oh, they are serious enough about it; but the boys are taught at home to put no faith in what the missionaries say.

HEERMAN:—And the missionaries, in revenge, do their best to undermine the children's faith in their own religion; and then everyone turns up his eyes and laments the decline of "spirituality," and concludes that young India is becoming materialistic, because it is learning that water boils at 212 degrees Fahrenheit, and that 'salt is nothing but sodium chloride.'

MISS PANNIKIN:—But, Professor, what do you believe in? I am sure I don't know how you learned men can find anything to believe in, for you know all the objections to everything!

PROF. P.:—My dear young lady, if you ask me seriously, I answer that I know but little and can think but feebly; still the more I learn and think, the less I am inclined to pin my faith to any system either of religion or philosophy. We all make guesses at the riddles of existence, but who is to tell us if our guesses are right? And until we have that information is not one guess about as valuable as another?

WESTUN:—We can verify our guesses to some extent.

PROF. P.:—You guess "Reincarnation and Karma," can you verify those guesses? Would not satisfactory verification for you be irresistible independent proof for others, which would force everyone to believe in those things?

WESTUN:—If observation shows that the recurrence of periods of activity followed by periods of repose is a universal law in every department of nature, it strikes me that the *onus probandi* falls on those who would make Man an exception to that rule. As to

"Karma," it is our old friend Cause-and-Effect extended to other planes of being.

MISS PANNIKIN :—When I was at school we took our exercises to the Schoolmistress to see if they were right, or we looked at the "Answers" at the end of the book. Why cannot we do something of that kind in this instance?

HERMAN :—Because we have found out that the Answers at the end of the book are wrong in some things, Miss Pannikin, and we very naturally have come to doubt them in others.

PROF. P. :—I fear we have got upon rather difficult ground now,—difficult, that is to say, for us to understand each other upon, even with the strongest wish to do so. I have had the pleasure of meeting several Theosophists and I see very clearly that although they disbelieve in the correctness of the old "Answers at the end of the book," they have substituted in their place other Answers of their own, which, for anyone not a Theosophist already, have the same fatal defect as the old ones,—they are only somebody else's guesses.

EASTUN :—But they are authoritative,—for us at least.

PROF. P. :—That is just it. Call it by what name you like, your Secret Doctrine is *for you* a revelation. If anyone refuses to accept it he is not a Theosophist; if he does accept it I cannot see in what he differs from any sectarian. He does not, cannot, seriously question the truth of his doctrines; all he can do is to endeavour to interpret them correctly and understand them rightly. Of course, like others who have found "The Truth," he rejoices, and desires to make his neighbours share his joy.

EASTUN :—I fancy you were somewhat unfortunate in the particular Theosophists you happen to have come across. Of course there are some in our Society as there are everywhere who can no more get along without an authority than the ivy could grow skyward without a support, but these are people who bring into Theosophy the mental habits of religions. One of our most frequently repeated declarations is that Theosophy demands no belief unless the reason is satisfied,—nothing on blind faith.

PANDIT :—It is curious to me to listen to your reasoning, gentlemen, because it shows me once more the great difficulty which the Western mind experiences in dealing with these subjects. You Westerners are novices in metaphysics. Your most advanced thinkers are but now arriving at the position which the Hindu intellect attained thousands of years ago. The Professor's contention is that we cannot trust the "Answers at the end of the book." It may be that those in *his* book are mere guesses, but we *do* trust the Answers at the end of *ours*, and assert that they are not guesses at all.

PROF. P. :—That is just what I say,—you regard them as revelations.

PANDIT :—Not quite in your sense of that word. They are revelations in the sense that a modern science text-book is a revelation to an ignorant schoolboy. The difference between us arises from this, that you deny that any one can do more than guess at what you can only guess at. This to us is as

if a ploughman asserted that no one could tell him whether his guess at the square roots of 144 was correct. He guesses 21 perhaps, and sees "12" in the end of the book, and as this does not agree with his guess he contemptuously throws the work away, declaring that the writer knew as little of mathematics as he does, and like himself only made guesses; and that since, as the Professor says, "one guess is as valuable as another," 21 is quite as good a square root for 144 as 12 is.

HERMAN :—You do the ploughman a slight injustice, Pandit; he is a little more reasonable than that; for would he not be willing to allow that his "theory" of the square root of 144 is merely a "working hypothesis," provided always that you consented to regard the answer "12" in the same light,—which, of course, is eminently fair, from his point of view?

MISS PINHOLE (*Miss Pannikin's aunt.*) :—I think it is the Rev. Mr. Spurgeon that has said, "We must believe in *something*."

HERMAN :—An eminently philosophical remark, Miss Pinhole, and withal quite professional.

MISS PINHOLE :—Yes indeed; Mr. Spurgeon sometimes says extremely good things.

Enter R. R. R., and P. S. R., (they salaam and take seats).

MR. PLANTAGENET SMITH-BROWN (*who came with Professor P.*) :—I think it would be of interest to hear the gentleman who was speaking a moment ago express his views further regarding revelation.

PANDIT :—Me? Oh, it is simple enough, but they are not *my* views in particular; in one form or another they are pretty general in the East. We regard all inspiration as essentially of the nature of "teaching." You regard it as of the nature of commands, or of laws laid down. Teaching has to be understood. Commands have to be obeyed. A teacher explains and gives reasons. A commander does neither, but, instead, punishes disobedience. I think it is simple enough.

PROF. P. :—But who is the "teacher"?

PANDIT :—Those who have preceded us, and have by this time climbed to higher rungs on the ladder.

PROF. P. :—But, my dear Sir, where is your ladder? Have Jacob's effects been put up at auction?

ONE OF THE STAFF :—Progressive development. The absence of "a ladder," and of climbers on it far above our level, would imply an arrest in a universal process in Nature; and, as Herman said a minute ago of Reincarnation, the *onus probandi* should therefore fall on those who would make Man exception to the law.

MR. P. S.-B. :—Are we to understand that your teachers are "the Mahatmas"?

PANDIT :—"Mahatmas," if you like the name, but without the particularizing "the." We generally call them Rishis. Great souls, who are in a state far superior in every way to that of common humanity, and whose knowledge amounts to wisdom.

PROF. P. :—Where do they get their knowledge? From others still higher on the ladder?

PANDIT——:—Necessarily so, to a great extent; but, like us, they learn by experience, observation and experiment.

MR. P. S. B.:—May I ask, what guarantee have you that they are right,—conceding their existence for argument's sake?

PANDIT——:—There cannot be any absolute guarantee for us in our present state of consciousness concerning things that transcend it. If you cannot grasp the problem, how can you expect to understand the solution? The probability that they are right is always in its nature the same as the probability that the teacher knows more than his pupil. Those who teach us are necessarily the nearest to us in understanding,—those, namely, who have advanced a few rungs up the ladder, and who find themselves in the same relation to others who are still higher as we are to them. The series must necessarily be indefinite. We know but little of the celestial hierarchy, but between us mortals and “the Logos”—the first emanation from the Divine—there are certainly many steps, which the popular theology leaves out, making the gods themselves incarnate occasionally in order to reform the world.

PROF. P.:—You will pardon me, I hope, but after all it seems to me that whether your revelation comes at first hand from the font of wisdom or through a descending series of transmitters, what I said at the outset holds good. You Theosophists are no longer searchers after truth “wherever it may be found,” as your own writers profess; but persons who have found the Truth and need search for it no more. You are no longer free to examine your own doctrines except to satisfy yourselves of their truth; your or neighbour's doctrines except to show up their falsity.

HERMAN:—My dear Sir, would you say that the miner prospecting for gold, who had succeeded in locating the quartz reef he was searching for, had ceased to be a seeker after gold? Far from it, I think. It is then that his real task as a miner begins. I can candidly say that I am as little inclined now to fancy I have arrived at Truth as I was before I ever heard of Theosophy. I believe, however, that I have located the gold-bearing reef into which others who have gone before have sunk deep shafts and drawn out fortunes. If we pay the price, we may descend to the stratum where the gold is by means of the old shafts which these men have made.

EASTON:—You might carry that simile further, and say that just as the same reef runs under your neighbours “claims,” so the same truths underlie all religious and philosophical speculations.

WESTON:—Yes, and that is the reason why we say that whatever there is of truth in any or every philosophy or religion, *must* have come from the one underlying Truth, and *must* be found in Theosophy.

MRS. TAMARIND:—Just as all the gold must have come from the quartz reef.

WESTON:—Exactly, Mrs. Tamarind, it could not have come from any other formation—from the granite or the sandstone, or the trap.

MR. P. S. R.:—It is curious that Professor Pantoufle and I were remarking the other day at the caves of Elephanta that the appa-

rent truth of any doctrine may perhaps depend entirely upon the character of our own brains, or intellects, or consciousness. The recurrence of the same legends and symbols at all ages and in all places seems to show that;—the Cross for instance, or the conception of Father, Mother, Child. This idea of ours has a certain similitude to yours—that all the gold *must* have come from the same reef.

PANDIT——:—And must have originally got into the quartz in the same way, and from the same, to us, unknown source.

HERMAN:—In fact, we spin our theories out of our own substance according to a law of Nature, as a spider does its web.

MISS PANNIKIN (*giggling*):—How very absurd you are, Mr. Herman!

MAJOR TAMARIND:—I don't think it absurd, Katie; the very same idea—about a spider spinning a web out of its own head, you know,—occurred to me last Sunday at church when I heard the Rev. Mr.——

MRS. TAMARIND (*interrupting with explosive severity*):—My dear!!!

PROF. P.:—I asked my Theosophical acquaintances another question which they did not answer satisfactorily; perhaps you could throw a little light on that point also. How do Theosophists get over the apparent contradiction involved in the teaching that the aim of life should be to escape from the cycle of rebirth in order, by a short cut, so to say, to reach Nirvana prematurely. Surely if eternity is divided into an endless series of periods of alternate activity, and repose as you say, and if in its periods of activity the “Ever-becoming” is progressively advancing in its onward course, and if furthermore this advance is attained through its successive reincarnations in manifested life, any and every attempt to evade reincarnation must interfere with, and in so far retard, the evolution actually in progress.

E. D. F.:—The wish to escape from material existence is a sign that the individual, if not already ripe, is ripening for the change.

BABU X.:—No one would wish to go to another condition of existence before he was prepared for it,—half-baked, so to say.

E. D. F.:—You must remember that nature provides for the requirements of the individual by general laws, which do not obligingly alter to meet the convenience of those who are abnormal in some particular. It is as if nature first determined the average, and then apportioned that much to each. A seed takes a definite and regular time to germinate, or an animal so long to be born, and the term of each life is also averaged. It is possible that the total period of man's reincarnations may likewise be determined by a general average, and that when the time is up he has a Nirvana corresponding to the actual condition he has then attained to.

PANDIT P. M. K.:—We cannot tell by what we see of a man in any particular reincarnation what his spiritual condition really is. Just as the polisher of a gem applies only one facet at a time to the grinding stone, so do we return to earth in order to work out some particular Karma; the stupid beggar of this incarnation may have

safely stored away at home, so to say, a multifold experience of the most valuable kind,—a large capital of good Karma.

PROF. P.:—Whether it is possible for man to reach the condition called Emancipation is a different question. I asked how it can be considered expedient—a good or virtuous thing, in fact,—to try to escape from incarnations known to be educational and disciplinary, or incite others to do so; and Theosophists seem to agree with the Easterns in recommending that course to everyone, quite irrespective of any guarantee that he is fit for Moksha or Nirvana, or even of any consideration at all of his fitness.

MISS PANNIKIN:—I never could understand why people are so discontented with this world; it seems to me that they actually *try* to make themselves unhappy very often.

HERMAN:—It is sympathy, Miss Pannikin, that makes most people pessimistic. No one confesses to being so selfish or so weak as not to be able to put up with the world's inconveniences himself, but when we see the sufferings of others all our generous feelings are called forth and we immediately wish for the bliss of Nirvana, where no misery will exist to wound our altruistic susceptibilities; then at least the world's miseries will for us be out of sight, and therefore out of mind.

PROF. P.:—I do not think my question has been answered. E. D. F.'s reply is a mere assumption. He argues that the occurrence of the desire for Emancipation is a proof of fitness for it. In the absence of disturbing causes this might be true, just as the fall of the fruit from the tree is considered a proof of ripeness. But we know that there are fifty causes, storms, insects, disease, accident, which make the fruit fall from the tree before it is ripe, and what guarantee have we that disgust at terrestrial existence and impatience at our earthly schooling is not of the nature of a disease?

PANDIT:—I do not think that it is fair to refuse to accept our postulates, because we cannot demonstrate their *truth*, and then substitute postulates of your own which we are called upon to accept if we cannot demonstrate their *falsity*.

PROF. P.:—Excuse me; I do not do that.

PANDIT:—Is it not your argument that we should look upon the desire for Emancipation as premature and therefore a disease, unless we can prove the falsity of that supposition?

MR. P. S-B.:—Permit me a remark. If you knew the Professor as well as I do, you would understand that, he only wishes to discuss these matters from different points of view, allowing due weight to every side. But "dispassion" is so rare a thing in the world that one generally finds one's philosophic "objections" treated as attacks which have to be met and repelled. I can assure our friend the Pandit that neither of us would wish to gain a merely argumentative victory, or see our own ideas triumph in this assembly at the expense of truth.

PANDIT:—I have no doubt of that, and it is only in the shape of an unintentional bias that I can imagine any logical unfairness finding admission to your minds.

MISS PINHOLE (in a whisper to Miss. Pannikin):—Are they quarrelling?

MISS PANNIKIN—(whispering back):—I don't know; you had better ask Mr. Eastun.

BABU X.:—I think that if you look upon the matter as partly a question of growth, and partly of inclination, you will arrive at clearer ideas. By successive reincarnations we become fitted for a higher condition of existence, but we may not necessarily be aware of the fact that we are so.

HERMAN:—There is no use in a little boy trying to play billiards until he can at least get his nose over the top of the table. Until then he must content himself with marbles. But if you see a lanky youth down on his knees shooting alleys and taws with a lot of children, you naturally feel inclined to tell him he ought to be ashamed of himself, as he is quite big enough to play billiards instead, and that billiards, not marbles, is the proper game for an adult. Similarly, the Theosophist tries to point out to those who are engrossed in material things, beginning and ending with this life and full of vanities and sorrows, that they should put away these trifling and ephemeral considerations belonging to a lower stage of development, and turn their attention to a higher and happier state of existence which they can attain to, if they choose. Of course, so long as they have not grown mentally and spiritually to the necessary stature, a desire to do this, however ardent, must be inoperative.

EASTUN:—The exhortation of Theosophy seems to me to consist of two things. Do nothing which will throw you back in your progress; and do everything which will help you on. What these things respectively are it is left to us to find out for ourselves, with the assistance of those who are able and willing to teach us. If you analyse all religions and systems of morality, you will find that this holds good of them too; but, of course, you will discover also that the mass of mankind are treated by the leaders of thought as we treat children, and necessarily so. Morality and beliefs have to be instilled into uneducated people didactically and dogmatically, it is only when intuition, reason, sympathy and self control have developed, that our teachers begin to explain, point out, and give reasons; and therein, I think, lies the fundamental difference between exotericism and esotericism, of which we hear so much.

H. S. O. (breathing heavily and sniffing with great satisfaction):—Oh, what beautiful air there is here! How I do love to get back to Adyar! Such an atmosphere of peace and rest after all that constant travelling and the turmoil of the outside world.

R. R. R.:—I think it would be very interesting to hear some of the Colonel's experiences in England.

OMNES:—Oh yes, do, dear Colonel!

H. S. O.:—Nothing would please me more were it not so late. Come again soon and I will tell you something about it, if I happen to have no more than seven urgent things to think about at once.

MAJOR TAMARIND (looking at his watch):—Well my dear?

(Exeunt omnes.)

THE TEMPERANCE MOVEMENT IN JAPAN.

I SINCERELY believe that I am not qualified to present in writing the state of the Temperance movement in our country; but upholding as I do the cause of Temperance, my earnest endeavour has always been to induce the people to lead pure and healthy lives, and thus to raise society to a higher stage. If any excuse is needed in offering this paper, it is this, that my strong feeling in the matter does not allow me to remain in silence.

In order to give an account of temperance in our country, I believe it is first necessary to give that of intemperance therein; and even before giving this, it is important to investigate what drinks have from olden times been used among the people. The general name for Japanese drinks is Sâké. Sâké is brewed from rice, and tastes somewhat like Malaga wine. It contains less alcohol than strong beer, and the kinds most commonly used are called ITAMI, NISHI-NO-MIYA, MEI-SHU, (or HOMEI-SHU, MEIRIN, &c.)—an analysis of which, according to Professor Atkinson, of the Imperial University, Tokyo, is as follows:—

		Itami.	Nishi-nomiya.	Mei-shu.
Alcohol	...	12.42500	12.4520	12.981250
Dextrine	...	.21025	.3900	4.165000
Dextrose	...	.48550	.3948	21.04000
Glycerine, ashes, and albuminoids	...	1.74925	1.6926	—
Non-free acid	...	.17950	.1906	.018000
Free acid	...	.02425	.0134	.000625
Water	...	84.92625	84.8666	61.795125
Total...		100.00000	100.0000	100.00000

SAKE, not being a very violent drink, as is evident from the above table, the people's relish for it gradually grew, while its improved manufacture has, in recent times, tended to increase its strength. As, in the mediæval times, Japan used to borrow its literature, arts, science, &c., almost wholly from China, so all its customs took more or less a like turn, and at festivals,—marriage, funeral, parting, meeting, rejoicing and mourning—Sâké was invariably used to celebrate the occasion. Men of whatever rank, whether they were poets, soldiers, merchants, or farmers, nay, day laborers even, have resorted to Sâké for their highest pleasure.

During the past twelve years, the average annual quantity of Sâké manufactured is estimated at 3,238,423 koku (a koku equal to 40 gallons, so this amounts to about 129,536,920 gallons), and by taking the average population during these years at 37,000,000 (in 1889, 39,069,070), the annual consumption per head is, according to *Tokei Nenkan*, an official annual statistical publication, as follows:—

In 1875	...	for one person,	3 gallons	5—
" 1876	...	" "	2 "	9+
" 1877	...	" "	3 "	3—
" 1878	...	" "	4 "	3—

In 1879	...	...	for one person,	5 gallons	6—
" 1880	...	...	" "	5 "	1+
" 1881	...	...	" "	5 "	5+
" 1882	...	...	" "	5 "	3—
" 1883	...	...	" "	3 "	2—
" 1884	...	...	" "	3 "	4—
" 1885	...	...	" "	3 "	3+
" 1886	...	...	" "	3 "	3—
" 1887	...	...	" "	3 "	3—

According to the above figures, it seems that in 1878 and the three succeeding years, the consumption was very great, and then it gradually decreased. These four years may be accounted for by the fact that the people were given up to luxury by reason of abundant harvest and from other causes. Although it was thought at one time that more than 5 gallons of consumption per head per year might be taken as correct, yet in 1883 the amount suddenly fell, and, accordingly, the quantity manufactured greatly decreased. We give the following figures showing Sâké manufactured, expressed in gallons, according to a reliable statistical report.

Year.	The manufacturing places.	The manufactures.	Sâké.	Spirit.
1885 ...	21,824	21,133	244,794,900G.	2,567,000G.
1886 ...	18,381	18,153	149,960,500 "	2,399,600 "
1887 ...	16,425	16,184	128,839,150 "	2,140,700 "

But Beer-houses and Sâké shops are in number 114,294, and one half of these are Beer-houses.

By the above table it appears that the amount has annually decreased. If such were really the fact, both the consumption and the supply would have fallen and we should have much cause to rejoice. On inquiry into the real cause of such an anomaly, we discover a very discouraging fact. It is not the efforts of teetotallers, the failure of Sâké manufactures, nor indeed the religious education that has helped materially towards the gradual decrease of Sâké manufacture as figured in the table, but the so-called CIVILIZING INFLUENCE OF FOREIGN COUNTRIES. The Japanese, allured by the false glare of the more civilized countries, have been increasingly accustomed to indulge in *beer* and *wine* instead of their own national drink. Although the home manufacture of Sâké has decreased, yet the intemperance of the natives has not a bit abated, but, on the contrary, has taken a still more odious turn. It is a fact that the manufacturers of Itami-sâké and Nishi-no-miya-sâké have almost daily decreased, but it is also a fact that the beer manufacturers of Germany and America regarded our country as a good customer of their products. This is indeed lamentable. Now if we turn to the increase of the beer shops, it is quite alarming.

In 1896, there were only 13 beer shops in Osaka, one of the great cities of Japan, but in 1888 they numbered 490. Thus the importation of *beer* and *wine* is increasing daily, and their consumption is multiplying accordingly; we find also, as might be expected, that the

home manufacture of Sâké bears an inverse proportion to the foreign importation, the numerous breweries of foreign liquor are fast increasing day by day and month by month, but space forbids me to give figures about them. How can our champions of temperance, without zeal and with power, counteract this growing evil influence? Oh Lord, Buddha! Let us be thy humble servants! Our delight is in the Law set down for our guidance; and in the cause of Buddhist temperance, we are ready to sacrifice ourselves in order to extirpate the immorality of intemperance, which is becoming more deeply rooted in the bosom of the Japanese. But, alas! our young Abstainers' Union is alike a tree standing alone on the bank of a river, so it is difficult to meet with good success. However, I hope that our efforts will bring forth their beautiful fruit in its season.

The spread of temperance on political grounds has never been attempted; almost all results so far have been the outcome of attempts to ameliorate society on either religious or educational lines. There are many associations devoted to temperance, but I shall here give only the history of our Temperance Union, which is most prominent and hopeful association in the Temperance work.

THE HANSEI-KWAI (THE BUDDHIST TEMPERANCE ASSOCIATION.)

Origin of the Association.

The Hansei-kwai was organized in 1886 by the students of the College, Futsu Kyoco, under the West Honganji. They met for the first time at the western room of this College on the evening of January 10, and came to an agreement to form themselves into a society to be known as "Hansei-kwai," (meant to be only a Union of the Students) intending to make it a mere fraternal organization. But when the public was notified, applications for membership came from all quarters of this country, so that it became necessary, when a meeting was again held on the evening of February 10, to amend the constitution adopted at the previous meeting, in order to make it a public organization, and so our union was opened for membership.

The Name.

We understand that "*Temperance is the moderate use of good things and total abstinence from bad things.*" So we select the name HANSEI-KWAI, for it bears in Japanese the mentioned meaning. And we used for English the name of "The Buddhist Temperance Association."

Progress.

In March of the same year it consisted only of 89 totally abstinent persons, besides 200 members of the College.

In August 1887, *Temperance*, a monthly magazine, was published, which in May of the year 1888 attained its 6th number, and the members amounted to 600. Its success has been so great that of its 10th number 3,000 copies were sold to those who are not members; the members were at that time numbering 2,500.

The members were as follows in February 1889:—

The members in the College	...	...	...	300
The special members	...	...	...	971
The common members	...	...	...	1,805
Supporters	...	...	...	72

Total... 3,148

Although this number is insignificant in comparison with other great bodies, yet, when the difficulties for conducting a Temperance movement in Japan are taken into consideration, this may be acknowledged to be a good success, fairly proving the quickening of the Buddhist morality; and it is evident that the monthly increase is from 150 to 250 members.

Of all the temperance associations of this country, this is doubtless the most influential. Its founders are mainly Buddhists; but its object is not limited to the Buddhist movement; it intends to take a part in political affairs in future. In other words, the object of this Association is for appealing to the public to support total abstinence from alcoholic drinks, on moral, economical and hygienic ground; and through the influence of our religion, it aims at leading the people to a good and healthy life.

How we act.

By the aid of temperance our Association hopes to help moral and physical education, to diminish crime, to keep society in perfect order, to ameliorate the customs of the people, and to consolidate the independence of the "Empire of the Rising Sun." It hopes to correspond with all the Theosophical Societies of the world, and also it hopes to correspond with the Temperance readers of either Buddhistical and political literature, and by the united efforts thus obtained to bring their thoughts into harmony. Thus far many Theosophical and Temperance Societies have corresponded with us and have presented us with their magazines. Besides these there are now many foreigners contributing their articles on Temperance or Buddhism and sending books, being in sympathy with the movement of our Buddhists. When there are in this country more people than at present who understand English, a magazine in English will be started, thus giving a wider range to foreign communications.

The ordinary members of this Union have to contribute \$ 1.50 per year, and the magazines are to be given away freely; while a periodical in English, called "The Bijou of Asia," is now presented to foreigners.

The special supporters are these worthy gentlemen who counselled the formation of this Union, and who contribute their writings or their money; to them the two magazines above mentioned are given. The members are found everywhere in Japan, and the main office is in the College, Futsu Kyoco, West Honganji, Kyoto, other branch offices being in various parts of the empire. The leading members are almost all concerned also in the Buddhist Propagation Society.

The other meaning of HANSEI-KWAI is this: "Beware of the first and slight departure from truth, of the least endeavour to

deceive, and even of the desire to have others believe what is not so," in other words: Not to commit any sin and to purify one's own thought. This being one meaning of Hansei-kwai, let our motto be, "The Truth, the whole Truth, and nothing but the Truth."

Buddhism and Temperance.

Buddhism was introduced 2,000 years ago, and has served for the amelioration of society and of the civilization of the country. After many waves of the religious tide, it divided itself into numerous sects, and now it has 30 millions of believers. That the priests themselves abstained from drinking intoxicating liquors and persuaded others to follow their example, is manifested by the sentence "Allium and alcoholic liquors are prohibited from entering the gate," engraved on the stone monument standing before the gate of every old temple. Temperance, as you know, is one of the five commandments of our Buddha, and there are numberless documents concerning temperance or prohibition in the Buddhist Scriptures of more than 7,000 volumes; thus, for example:

"Do not drink Sâké (alcoholic drinks); do not lick it; do not smell it; do not sell it. Let not others drink it; let not others use it for medical purposes. Do not go to Sâké dealers; do not converse with drunkards.

"It is a poisonous drink; it is a noxious liquid; it is a pernicious miasma. It is the source of many mischiefs, the basis of all the vices. It injures the wise, corrupts sages, destroys morality. It is a fountain of misfortune, disgrace and diseases. The four elements (earth, water, fire, wind or air, which are said to compose the human body) decay by it. Deviation from happiness and progress to crime are caused by it. Better to drink melted copper rather than Sâké. Why? Because it causes man to lose sight of his aim, and leads him to perplexity and to ruin. It insures to man the afflictions of hell. Nothing is more injurious to mind and body. Hence, whoever himself abstains from alcoholics and endeavours to repress drunkenness, follows the principles of our Lord Buddha, and forms the basis for harmony."

Another example from a sermon by a high priest:—

"Once a man wanted to take some alcoholic drink, but his pecuniary condition did not permit him, so he stole his friend's money with which he ministered to his vulgar want. And besides he committed some debauch.

"But he did not tell the truth about his crime when he was arrested by Police officers. He, while waiting for trial, suddenly seized the sword of the Policeman, and struck at his head, wounding him so that he died in a few days.

"The criminal, after becoming sober, was submitted to the proper punishment, but his punishment was not so severe as if he had committed the crime when sober.

"Thus we see a man who commits various crimes at the same time robbery, debauch, falsehood and murder; and the causes of these crimes is simply the use of alcoholic drinks. It is indeed the principal agent of human calamity, and of numberless crimes. But the pleasures and regularity of family affairs and social life are

destroyed, and the welfare of the whole nation is affected by it. Buddhism strictly prohibits intoxicating drinks; we, the followers of Buddhism, must obey the law of temperance."

Thus the examples of the prohibition of alcoholic drink are numerous in the sacred book of Buddhism; in fact, Buddhism positively prohibits alcoholic drinks; and also it is said that Gautama Buddha during his long life, used for food to take only some rice and vegetable, and his drink was some honey water and he never used the juice of grape.

Not only these, but the most common commandments of the Doctrine are the prohibition of alcoholic drink. That we have so many Japanese who sink into habits of intemperance, is chiefly attributable to the decline of Buddhism or to the corrupt use of the Doctrine in our society, and so at this time the new proponents of True Buddhism, or the members of the Shin-shû Sect must perform their duty in regard to the improvement of morality in the nation; and at present, the proposers of our Temperance Associations mostly consists of the followers of the Lord Buddha and we believe that to them is chiefly due the progress of temperance in this country.

Before closing I must say something about the difficulty of making temperance general among our people, and I humbly request all thoughtful men not to pass over this subject as trifling. The chief difficulty comes from the daily multiplication of consumers of the beer and wine imported from foreign civilized countries; and although most of the Japanese know about the prevalence of intemperance among the civilized nations, still they do not know there are also earnest advocates of temperance among them. The Japanese honour and respect the Europeans and Americans for many reasons, and follow after them in various points, but unfortunately we are liable to copy the foreigners in evil customs, such as the use of wine and beer. Hence, what we request of the supporters of temperance in foreign countries, is to let the Japanese know about the earnestness of the advocates of Temperance, and to inform them of the action they are taking throughout the world.

We hope and we wish that all philanthropists will hear our voice crying in the wilderness and give countenance and support to our as yet small Union.

Thanks be to Buddha! How great the blessings of our Lord Buddha!

F. SAWAI.

CHRISTIAN THEOSOPHY.

IT is at all times interesting to compare "diverging species," and trace the action of the natural law by which those most widely differentiated tend to be perpetuated, owing to the fact that the more they differ the less they come into competition; for, going different ways, each finds undisturbed conditions and ample nourishment suited to its altering peculiarities;—the less distinctly marked varieties dying out, partly through destructive competition for the necessities of life, partly through feebleness inherent in, or concomitant to, the absence of distinguishing characteristics.

A lecture given in Cole Abbey, London, in November last, by the Rev. G. W. Allen, upon "The Relation of Christianity to Theosophy," and subsequently published in the *Kensington Churchman*, illustrates in an admirable manner the conformity to this law of divergence and differentiation on the part of the two extreme genera of the same species,—genera which have already separated from each other so widely in almost every particular that it is not easy always to bear in mind that they came from the same original stock. Mr. Allen's lecture exemplifies the progressive, ascending spiritual, Christianity, which has lately made its appearance in Christendom, side by side with the old mechanical ceremonial Christianity of the churches; and although in its manifestation it is as yet but as a sprinkling of grateful raindrops upon the arid wastes of ritual and dogma, still these drops are falling more thickly every day, and they come from a sky that is heavily charged with rain clouds,—thunder clouds for many a priest and parson,—and are the sure presages of a storm which will not only give life to all the little seeds of good that now lie shrivelled in the parched and dreary garden of the Lord, but will sweep away in a cleaning flood the foul and hypocritical rubbish that now chokes up the channels of spirituality among so-called Christian nations.

There is no need to insist here upon the contrast between the Neo-Christianity of which Mr. Allen's is an example and able exponent, and the Christianity that is known to the natives of India, the ordinary Missionary Christianity, the only kind that hitherto has been presented to "the Heathen," and which has so effectually set on edge alike the teeth of Hindu, Buddhist, Parsee and Mahomedan, and made the name of "Christian Missionary" a by-word throughout the world. This contrast our readers can very well draw for themselves, for the ways of the Missionary are known in India, and the contrast is so startling and complete, that a five years' old child could perceive it without help, the moment the better form of Christianity, hitherto unknown to it, is presented for comparison.

Of the nature of Theosophy Mr. Allen says:—

"Theosophy is the advance guard of human perception in the march in search of divine truth. Creeds and formulas express a view of truth suited to the faculties of the general mass of mortals. Theosophists do not impugn their relative truth or necessary value for the time in which they obtain. They afford a basis of operation, as it were, which makes practicable the Theosophist's advance; and they are as crutches and invalid chairs to the many who

as yet cannot stand or go alone; but just because they are fit instruments for the religious education and discipline of the general body, they are demonstrably not the full truth, and therefore do not satisfy or content earnest truth-seekers."

Of this "general body" he says:—

"We may divide religious persons—I purposely use the vaguest term I can find—up into three classes. First, those who are satisfied both with their belief and their practice... Secondly, there are those who are satisfied with their belief, but are not satisfied with their life. Thirdly, there are those who are satisfied about neither. The great majority of earnest Christians belong undoubtedly to the second of these divisions. They are zealous for the faith once and (they interpolate) for all delivered to the saints; they strongly deprecate meddling with great matters which are too high for their—or, in other words (as they put it) for the human—intellect. Faith is with them an act of submission of intellect. To see and to believe are to them two opposite and contradictory principles."

With Theosophists on the contrary to see is to believe, but this power of seeing is not confined to material things as it is in the case of science, for which seeing and believing are also synonymous; for Theosophists are possessed of inner perceptions, that to those in the "general body" are as if they did not exist, since they are undeveloped and their existence unrecognized. This possession of inner senses Mr. Allen believes to justify Theosophists in their claim to see more than can the ordinarily "religious person." He says:—

"The Theosophist seems to be open to the charge of practically condemning all who do not see as he sees, as being blind. It seems, indeed, a very unpleasant and egotistical thing to say, and yet it must be said because it is true. As far as bodily senses go, indeed, the Theosophist is no better off than others, but in him is opened, or beginning to be opened, an inner faculty which is wholly closed in ordinary men and women, and he does see what they see not. Of course, it is perfectly natural that they should call this sight which he asserts that he possesses—illusion, imagination; often they call it by a much more offensive name, such as hypocrisy or deception..... The believer, little as he sometimes is aware of it, believes all that he can see, all that commends itself to him as rational and desirable..... If then the Theosophist believes more than the ordinary Christian, it is because he can see more. His intelligence is more open, his faculties are more developed. By this, I mean not that his outer faculties are more fully developed, but that his inner faculties have begun to unfold, and are capable of some amount of perception. Now this is the great distinguishing mark between the Theosophist and others, this recognition of having more possibilities in him than he once suspected."

The Theosophist is in reality God's witness of things which the "general body" is unable to perceive:—

"Throughout the ages God has provided himself with witnesses, seers and prophets, who have been elected not to enjoy delightful privileges and blessings denied to less-favoured men, but ever and always to endure, to battle, to suffer, bearing the ignorance and blindness of others as a burden sometimes well-nigh too heavy to be borne, and always that through them the rest may be enabled to make one step in advance, and stand one point nearer to the perfect end where all shall see, and all seeming differences shall have passed away for ever."

This high claim for Theosophist, as teachers, and in so far, revelators of the Divine, is justified by their view of "the true nature of man." Mr. Allen says:—

"The Theosophist's belief in the existence of these transcendental faculties follows necessarily from his view of the true nature of man. At present, we call ourselves men, and have, indeed, the outer semblance of humanity, but we

are yet very undeveloped men; for man is the image and glory of God. God is his father, and therefore, man, in his true being, is son of God. As such, he must partake of the Divine nature, and therefore of the Divine prerogatives and powers. It is his right, by virtue of His sonship, to be all-powerful and all-wise; and passage after passage of Scripture could be quoted where it is plainly asserted that man shall, when he is perfected, be free from the limitations and conditionings which are the properties not of his true nature, but of his fall; man as he seems to be here and now, is not full and perfect man, but only in an elementary stage of the evolution, which evolution, as it progresses, and carries him nearer and nearer to fuller perfection, must necessarily unfold in him many faculties now latent and unsuspected."

This development may take place merely on the "astral plane," and then it is self-centered and impedes rather than assists spiritual development, and is not stimulative to unselfish work for others and for the progress of humanity,—or, as we would say, it tends to Black Magic. Mr. Allen puts it thus:—

"It seems to me that this distinction is one ever to be kept in mind by all those who desire to press on in the stages of development that lie before them. We ought most seriously to consider whether the plane we are in contact with is a plane of marvels, or of power for good, or, in more accurate language, whether its power is manifested externally or internally."

This is a point of paramount importance, and as, unfortunately, too many of our Fellows are liable to overlook this distinction between development on the astral and development on the spiritual planes, it is well to give careful consideration to Mr. Allen's words on this subject. He says:—

"These stages of evolution are sometimes divided by the Theosophists into certain *planes*, which are distinguished by name and definition from one another. The commonest of all these divisions is into what is called the Astral plane, and the plane of the Spirit or Pneuma, or Sophia. The lowest plane of course is the material, that plane on which we all at present live, and to which our outer senses and exterior faculties are adapted. It has its degrees and gradations of lower and higher. The former being the condition of the ignorant and uncultivated, who has no power at all beyond his mere physical muscular strength, the latter ranging up through all the conditions which follow upon the attainment of knowledge and intelligence to that of the most learned and clever scientist who can do what seems miraculous to the man of the lower planes; can bridle the lightning; emasculate the power of epidemics; analyse the stars and describe their periods and distances. The second or Astral plane is the plane where soulic faculties come into play. It is a commonplace of the Theosophists that just as body is the habitation of soul, and its senses are really soulic—though called in ignorance bodily—so soul is the body of spirit, and its senses are really spiritual, though called spiritual in a sense which means soulic rather than spiritual. The difference between the material and the Astral may, perhaps, be expressed thus: that whereas on the material plane, results are the consequences of processes, all the stages of which are known, and are quite independent of character or being, so that a wicked man can by proper manipulation produce just the same phenomena as a good man, on the Astral plane, soul-property or soul-character is distinctly involved, and results are obtained not by material processes, but by soulic. The phenomenon of mediumship is the best and readiest example of the works of the Astral plane. They are phenomena which in a true sense are external to my being. Whereas on the highest plane, the spiritual, the phenomena are all wrought in my being, and consist not of wonders that I can show outside of my being, such as table turning, automatic writing, and materialisation, but of wonders which God shows through and in me, whereby I prove myself able to trample on selfishness, to view with indifference the nature of my external environment, and of the circumstances which befall me, to be utterly sympathetic, feeling not my own pri-

vate joys and sorrows, but those of all my brethren and living absolutely regardless of everything save the effort to manifest my love to God and to all the brethren of the great family of the one Father. The wonders of the Astral plane create astonishment, the wonders of the spiritual plane create love and joy—the former make those who witness them regard me (the doer of them) as wonderful beyond what they had thought, the latter make those who witness them regard themselves as more wonderful, that is, more divine; that they had thought. In a word, the Astral astonishes the spiritual blesses; the Astral may sometimes delight and comfort me, but the spiritual delights and comforts others, from and out of which, of course, accrues the truest delight and joy to me, for no one can help another without feeling joy. Theosophists and mystics, speaking and writing of this spiritual plane, which they sometimes call the luminous ground within, seem to speak of the opening of it in themselves as the greatest personal delight and blessing, and so it is, but it never ends in personal delight, it invariably issues in good, self-sacrifice, healing, and help for world woes, and the lifting up and strengthening of some who were weary wellnigh to despair, and weak wellnigh to abandonment of struggle."

Mr. Allen sees very clearly that the effect of Theosophy on the mind must manifest itself in the lives of Theosophists, in the shape of a power which impels them to good acts. He says:—

"Let no one go away with the idea that Theosophy is a mere theorising, a mere talking about matters which are difficult to understand. It is the pursuit of the highest knowledge, but the end of the pursuit is not the mere knowledge but the power which the knowledge will bring—a power, in the potency of which we shall become more, we shall know ourselves to be what we truly are—possessors of all things in heaven and earth. More than this words cannot define. Experience and experiment must acquaint us with the rest."

Although it appears to be chiefly the ideas of the old Theosophists that Mr. Allen has studied what he says of Theosophy in general is perfectly applicable to the Theosophy of to-day, and, indeed, is so intended by him. He states the theosophical ideas as follows:—

"All that appears,—the Theosophist would urge,—is, and must necessarily be, a compound made up of the Spiritual Actuality minimised by being apprehended by faculties which are not perfect instruments of cognition. That is limitation, not actuality—appearance. So far, the Theosophist and the Transcendental Philosopher say the same thing; but beyond this point they each follow their own lines, and the Theosophist tries to apprehend as much as he can of these two tremendous problems. The nature of the substance, the inner reality of all things, which is God, and the origin and purpose of the limitation whereby God, as it were, differentiates Himself and becomes phenomena. . . . The original of this idea is probably to be found in the writings of Eastern Theosophists contained in the Upanishads: "In the beginning there was that only which is;" one only and without a second. It thought, "May I be many! May I grow forth!" It sent forth fire. That fire thought, "May I be many! May I grow forth!" It sent forth water. Water thought, "May I be many! May I grow forth!" It sent forth food, and so on.

"In whatever phraseology the Theosophist of any time expresses the truest that he can think about God, it is not difficult for the thoughtful student to discern a very general consensus upon the fundamental matter. All Theosophists are anti-materialist. For them phenomena must be explained and accounted for, not by things which are still phenomenal, but by that which is not phenomenal. . . . They all agree, too, that man is as to essence divine. As to present consciousness, he falls short of divinity, being limited on every side, fallen from his rightful state, deprived of his rightful glory, robbed of his rightful power. The reason or purpose of this state of things no one can feel confident that he sees in all its bearings, but we may suppose that it is in some way a necessity of the divine nature that things would be

as they are, just as it is a necessity of the divine nature that God should be good. It seems, then, to be a principle of truth that good can only reach its highest development and possibility through the instrumentality of evil. In other words, that good which has not proved its power, has done nothing, does not know how good it is; but good which has vanquished evil is twice itself from the glory and sweetness of the manifestation and consciousness of its power.

"Thus, according to the Theosophist conception in man, God has self-limited Himself, subjected Himself to ignorance and blindness for the greater exaltation of His glory and the providing for Himself a cause for joy."

These beliefs and ideas of Theosophists do not, he says, amount to a creed:—

"Of course in saying Theosophy has no creed, I do not mean that it does not believe anything, but that it has no authoritative formulation of dogmas to be accepted by those who desire to be Theosophists. Each Theosophist speaks for himself only, and no one believes anything which they themselves do not see."

Having in these and other passages presented Theosophy to his audience, Mr. Allen then proceeds:—

"What has Christianity to say to all this? I can only tell you what seems to me to be true. Each must judge for himself. Is it not to be feared, says the ordinary believer, that if we get on to these Theosophical lines of thought we shall soon be landed in confusion. If, for instance, evil is, as you say, essential to good, does that not make evil itself good? Besides, if you are going to reduce God to such a vague generalization as that you have expressed, is that not danger that the essential distinction and superiority of the Christian religion over all heathen religions, Mohammedanism, Buddhism, Brahmanism, may disappear, and we be reduced to admit that these treat equally with ours of the one true God, and are distinguished only by the different nature of the minds of the worshippers, each expressing what he can best conceive of the one great truth."

"To them we must reply: Yes, it is probable that Theosophists would be led to some such point of view as this. But is this a thing to be feared? Do you really honour God by asserting that only a minority of the creatures he has created worshipped him? Is it not much more to his honour to believe that He is the light lightening not every Christian man, but every man; that in every nation the man who fears his God and works righteousness is accepted? And, just as it is not necessary to be a Churchman to denounce dissent, so it is not necessary, in order to be a Christian, to denounce Buddhism, Brahminism, &c."

"The one thing a Christian must denounce is evil and wrong. The one atheism with which he can never make terms, is self-worship. Pride, vain glory, hypocrisy, envy, hatred, malice, and all uncharitableness—those who live in these are the heathen to whom missionaries need to be sent, and the society that sends them need go to no expense for passage money and ship dues."

"If a person denies my apprehension of God, that is little, so long as he himself has some apprehension of God. My apprehension is certainly not the full truth, and I care not about his denial of my apprehension of God so long as he denies not God; denies, that is, that anyone ought to have any apprehension of God. The work of the Christian is, as I take it, not to be ever disputing and contending with those who will not say Amen to his individual view of truth, but much rather to set himself to understand and know ever more and more of the power of Christ, and cultivate practically the spirit of Christ. And the power and the spirit of Christ is the power that makes a man free from the blunders of his outer nature, and ever more and more capable of cognising things as they are. Our sins are born of our ignorance, and they are the one thing that seems to separate us and God. Transcend ignorance, conquer sin, which is done, not of direct choice, but from habit, and you will be no more separated from God, but consciously one with Him, and with all creation. This is the promise of

Christianity, and it has one further word, and it is one of assurance. This is being done in you, whether you know it or not, by the power of God. Life is an evolution, whose course is inexorable, and not to be hastened or hindered by anything. Jesus is to us—our brother in whom this evolution has reached its point of completion—at once an example of what we ought to be, and a proof that there is available power to bring us to be it. If this sounds like Theosophy, that is because that Christianity and Theosophy are one. There may be Christians who are not yet Theosophists. There are no Theosophists, truly so called, who are not in the true sense of the word Christians, that is owning the ideal of Christ as the true ideal for man, and striving to conform themselves thereto."

Personally, Mr. Allen is a Christian; he could hardly be anything else since he is a clergyman of the Established Church. But he is a Theosophical Christian, or a Christian Theosophist, and, Oh, how different is such a Christian as that to the Christians that have diverged in the direction opposite to Theosophy, to most of the Christian Missionaries for example that are known to the people of India, followers of what might with propriety be called "the left hand path of Christianity." Of his personal experiences and actual position Mr. Allen says:—

"The great practical question which remained for me long after I was intellectually convinced that higher planes did exist and might be reached and ought to be reached was, 'What means am I to take to win entrance to them.' Even now I cannot answer the question fully, but for myself I am certain that the way begins in earnestness and desire. Before we know the new we are certain that the old is false. Act then on that first and readiest knowledge. You know you cannot doubt that your old view of life is false to the core, that your purpose here is not to get all you can for yourself to enjoy personally, and to win the prizes offered by this material plane on which we now are; prizes which are of value only so long as we remain on this plane. You know you cannot doubt that what you are and what external things you have is the all-important question. Here then is enough to begin with. Let us make Christ our example; trying to apprehend more and more clearly what is His Spirit, and even more closely to live up to it; and for the rest try to hear a voice in yourself, the deepest voice, whose utterance you feel to be true beyond power of contradiction."

"Cultivate intuition and introspection; read if you will of what the wise who have gone before us have written; and above all things endeavour day by day to lift your life up above the lives of those who yet believe the old spirit to be the true one, translating to the utmost of your power every new truth which comes to you into life, and disregarding as unessential any concept which does not admit of being translated into life; do this and you may rest satisfied that by the time you have begun to attain any measure of success, aye, and long before it, many new perceptions will be opened within you; and truth, and life, and God will take new meaning and new power."

It is not necessary to make any remarks upon this last extract, or indeed upon the ideas of Mr. Allen generally. They speak for themselves, and demonstrate the possibility of an intimate union between Theosophy and the higher Christianity or *true religion of Jesus*. That it should be so is but natural, for, as far as we can tell, the religion of Jesus was Theosophy. The little that has come down to us of his teaching consists of his ethical maxims. We know however that he had a "secret doctrine," which he taught only to his more intimate disciples, and it would be strange indeed if that secret doctrine should not have been Theosophy in its philosophical fulness; for Theosophy alone is compatible with the morality of Jesus of Nazareth.

ONE OF THE STAFF.

THE PROPHECY OF THE BHÁGAVATA AS TO THE FUTURE RULERS OF INDIA.

THE Bhágavata is a Mahápurána. It is devoted chiefly to the glorification of Vishnu, as he incarnates on our earth to help mankind out of the meshes of bad Karma which they weave for themselves. It purports to have been recited before King Parikshit, the grandson of Arjuna, and the successor of King Yudhishthira. In the IXth and XIIth books of this Purana, we find a notice of the kings who, it is said, *will* rule in India after Parikshit, in the Kaliyuga.

Before attempting an explanation of this prophecy, I give here, in a tabular form, the names of kings and dynasties, together with the period of their reigns as given in the Bhágavata.

I. The family of Yudhishthira—1,000 years.

1. Yudhishthira. 2. Parikshit. 3. Janamejaya. 4. Shatanika, 5. Sahasránika. 6. Ashwamedhaja. 7. Asún Krishna. 8. Muni-chakra. 9. Chitraratha. 10. Kaviratha. 11. Vrishtiman. 12. Sushena. 13. Sanitha. 14. Neichakshu. 15. Nala. 16. Pariplava. 17. Sunaya. 18. Medhavo. 19. Nripanjaya. 20. Durva. 21. Timi. 22. Vrihadratha. 23. Sudása. 24. Sbatanika. 25. Dur-damana. 26. Vahivara. 27. Dandapani. 28. Kshemaka.

II. The Mágadha family—1,000 years (partly contemporary with the former).

1. Vrihadratha. 2. Jarásandha. 3. Sahadeva. 4. Márjári. 5. Shrutahshraváh. 6. Yutáyu. 7. Niramitra. 8. Sunakshatra. 9. Vrihatswa. 10. Karmajit. 11. Sritanjaya. 12. Vipra. 13. Shuchi. 14. Kshema. 15. Suvrata. 16. Dharmasutra. 17. Shama. 18. Dyumatsena. 19. Sumate. 20. Subala. 21. Sunitha. 22. Satyajit. 23. Vishwajit. 24. Ripunjaya or Nripanjaya.

III. The Pradyotas—138 years.

1. Pradyota. 2. Pálaka. 3. Vishákhayúpa. 4. Rajaka. 5. Nandivardhana.

IV. The Shishunága family—360 years.

1. Shishunága. 2. Kúkavarma. 3. Kshemadharma. 4. Kshe-trajna. 5. Vidhisára. 6. Ajatashatru. 7. Durbhaka. 8. Ajaya. 9. Nandivardhana. 10. Mahanandi.

V. The Nanda family—100 years.

1. Mahápadmapatenanda. 2. Supalya, and seven others.

VI. The Mauryan family—137 years.

1. Chandragupta. 2. Varesára. 3. Ashokavardhana. 4. Suyashá. 5. Sangata. 6. Suyasháh. 7. Shalishoka. 8. Somasharmá. 9. Shatadharmá. 10. Vrihadratha.

VII. The Shunga family—110 years.

1. Shunga. 2. Agnimitra. 3. Sujyeshtha. 4. Vasumitra. 5. Bhadraka. 6. Pulinda. 7. Ghosha. 8. Vajramitra. 9. Bhága-vata. 10. Devabhuti.

VIII. The Kámváyanas—345 years.

1. Kamva Vasudeva. 2. Mahámati. 3. Bhumitra. 4. Naráyana and others.

IX. The Andhra family—456 years.

1. Andhra. 2. Krishna. 3. Shántakarmá. 4. Paurnamása.

5. Lambodara. 6. Chibilika. 7. Meghaswate. 8. Atamána. 9. Haliya. 10. Talaka. 11. Purishbhiru. 12. Sunandava. 13. Chakra. 14. Bhava. Six more after him. 21. Shivaswate. 22. Arindama. 23. Gomatiputra. 24. Purimán. 25. Medashirah. 26. Shivakandn. 27. Yajnashiráh. 28. Vijaya. 29. Chandra Vijna. 30. Sulomadhi.

X.	The Abhira family,	7 kings	} —1,099 years.
XI.	The Gardabhin family,	10 kings	
XII.	The Kanka family,	16 kings	
XIII.	The Yavanas,	8 kings	
XIV.	The Turushkas,	14 kings	
XV.	The Gurundas,	10 kings	

(or 13, according to a different reading.)

XVI. The Mannas. 11 kings—300 years.

XVII. The Kilakila family (KILAKALA being the name of their capital)—106 years.

1. Bhutananda. 2. Vangari. 3. Shishunandi. 4. Yashonandi. 5. Praviraka.

XVIII. The Bahlika kings descended from the above 13 kings of the name of Bahlika. 14. Pushpametra. 15. Durmitra.

XIX, XX, XXI, XXII. The four contemporaneous families of The Andhras, 7 kings.

The Kanshalas, 7 kings.

The Vidurapatis.

The Vishadhas.

XXIII. The Mágadha kings. 1. Vishuvasphurji. 2. Puranjaya.

It is said of this king that करिष्यत्परावर्णान् पुलिन्दयदुमद्रकान्

प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यतिदुर्भन्तिः or according to another reading करिष्यति अपरोवर्णान् &c.

His capital will be Padmavate. He will rule on the banks of the Ganges (from its source) up to the Prayága (Allahabád). Then will follow the contemporaneous kings.

1. Suráshtas. 2. Avantyas. 3. The Shurus. 4. The Arvudas. 5. The Malavas. The Kings of Sindhu. 7. The Kings of Chandrabhága. 8. The Kings of Kaunti. 9. The Kings of Kashmir.

* * * *

After this the prophecy becomes general, and mentions no names either of families or of individual rulers.

And now I shall examine the prophecy, and see how far has it proved true up to the present time.

Alexander came to India in 327 B. C. At that time was ruling in Magadha, one of the nine Nandas. Selencus, the successor of Alexander in Bactria, found Chandragupta in the same place. We might therefore put the beginning of the Mauryan family in 320 B. C., allowing seven years for the intrigues of Chanakya, and the struggles of Nanda and his minister Rákshasa to retain their power.

Now the ten families from the Mauryans to the Gurundas, both inclusive, are said to have ruled for $137+110+345+456+1099=2,147$ years. This brings us to the year $2147-320=1827$ A. C.

Let us take them family by family. The Mauryan family of Chandragupta is said to have ruled for 137 years. This brings us to $320-137=183$ B. C. Then comes the Shunga family, which brings us down to $183-110=73$ B. C. Then follow the Kanwas for 345 years, and they bring us to $345-73=272$ A. C. The Andhra family brings us down to $272+456=728$ A. C. The next six families, the Bhágavata Purana, groups into one long period of 1,099 years, but the Bhavishya Purana gives separate periods to each, and some of these might be accepted. Thus it gives 100 years to the Abhiras. This brings us to 828 A. C. The next family—the Gardabhins—are said to have ruled, in the same Purana, for a period of 98 years. We thus come to 926 A. C. The next two centuries the same Purana gives to the Kankas, and thus brings us to 1126 A. C.

Out of 1,099 years, 398 years are thus disposed of. There yet remains a period of 701 years to be apportioned to the remaining families. The Bhavishya Purana can no longer be relied on, because it introduces during this period the two celebrated kings—Vikramáditya and Saliváhana. It says that after the Kankas came Vikramáditya for 135 years, and after him beginning from 1261 Saliváhana for 100 years. This is an interpolation on the very face of it. The years 1126 A. C. and 1261 A. C. are too recent for these two kings, even if we disbelieve the tradition, which puts them respectively in 56 B. C. and 78 A. C. These two kings can have no place here, and the 235 years which the Bhavishya Purana gives to these two kings, must be brought back to the account of the Yavanas, the Turushkas, and the Gurundas, from whose periods they have apparently been extracted.

These three families then—the Yavanas, the Turushkas, and the Gurundas—ruled India from 1126 to 1827.

It is evident from this that the Gurundas are the Moguls. Now if we put the beginning of the Mogul reign in 1526 A. C., we get for them a period of $1827-1526=301$ years.

Before the Moguls reigned the Turushkas and the Yavanas for $701-301=400$ years.

And $1526-400=1126$ A. C. Now the word *Turushka* is evidently the same as Turki, and the dynasty of the Turkish slaves of the Sultans of Ghor began in 1194 A. C. after the defeat of Prithi Raj at Thaneshwara. According to the Bhágavata therefore the Turushkas ruled from 1124 to 1526. The Slaves, the Khiljis, the Sayyids, and the Lodis are all grouped here under the appellation *Turushka*. The reason for this is that all these families had their origin in members of the Turkish Empire, and also that the only foreign conquerors after the Turushkas were the Gurundas (see further on). The remaining period of 68 years, from 1126 to 1194, must be given to the Yavanas, who, in all probability, are the Ghazvani kings of Lahore. They were the only foreign rulers of India about this time.

As to the empire of the Gurundas terminating in 1827, we find that in that year was made by Lord Amherst the formal declaration of the English having then become the paramount power in India.

We see thus that the period allotted to the Mahomedan rulers of India is correct. Let us now see if the number of kings for each family is correct. It will be observed, as a general rule, that in enumerating the individual rulers our Purána never takes into account mere nominal kings. If we leave out of calculation those names, which come between two real kings only as it were to cover the interval, who are not known by the inauguration or even the execution of any bold policy in the departments either of War, Education, Trade or Public Works, who might be called kings only by allowance, and because they are the descendants of kings, then we shall find the number of rulers given to each of these families to be correct.

Thus it is said that the kings of the Gurunda family will be thirteen in number, or, according to another reading, ten. Now History tells us of the following Mogul kings.

1. Baber (1526—1530); 2. Humayun (1530—1556); 3. Akbar (1556—1605); 4. Jehangir (1605—1627); 5. Shah Jehan (1627—1658); 6. Aurangzib Alamgir (1658—1707); 7. Bahadur Shah (1707—1712); 8. Jahandar Shah (1712—1713); 9. Farrakh Siyar (1713—1719); 10. Rapinddaulah. 11. Rapinddarajat (both 1719); 12. Mahomad Shah (1719—1748); 13. Ahmad Shah (1748—1754); 14. Alamgir II (1754—1759); 15. Shah Alam II (1759—1827).

It will hardly be denied that the 10th and the 11th in the above list were no emperors whatever. Eliminating these two, we have thirteen Mogul emperors left. All these obtained, lost, and tried to maintain their empire by war and bloodshed. Nothing of the sort was, however, done by Rapinddaulah and Rapinddarajat. They were mere attempts at the creation of a king and were miserable failures.

But another reading of the Bhágavata as we have seen, and the Bhavishya Purana, speak only of ten *Gurundas*. In that case we shall have to eliminate three more, and who should they be but the last one and the first two. The real Mogul empire only begins with Akbar. Baber and Humayun attempted to establish an empire, but the Suris were too much for them. The last, Sháh Alam, was only a nominal emperor, and real power had long before 1827 passed into other hands. Thus we see that the rulers of the period, when one empire is disintegrating and another establishing, are left out of reckoning in both cases. The period of disintegration, however, is added to the falling empire. Hence it is that the Mogul (Gurunda) empire is made to terminate in 1827, though real power had passed out of their hands, long before, and Sháh Alam was little better than a puppet in the hands of the Mahrattas and the English.

Every man and every nation has different ways of thought. Nay, the same man and the same nation might have different ways of thought at different periods of his or its life. If we would understand rightly and appreciate truly an author, belonging to a

particular nation and a particular age, we must begin with thoroughly entering into his peculiarities.

Now the Hindu mind is nothing, if not metaphysical, even in modern times, and the one great cause of the popularity of the Bhāgavata Purana is, that its line of thought runs parallel to that of the national mind. The Bhāgavata Purana never looks upon things from an *external* point of view. The department of political government is, to it, represented by an ever-present Mighty Power in the hidden universe which functions the phenomenal. This Ruling Power of the functioning universe has its own ways of manifestation. In given cycles of time it puts forth a certain amount of political force of a certain character. This cyclic political force, whose character corresponds to the national Karma of the previous cycles, manifests itself in the shape of a *Ruling Family*. And each family of rulers is made up of a certain number of *individualities*. But the *individualities* which the Bhāgavata Purana has in view are those of the occult plane of the functioning universe, and they do not always coincide with the gross personalities of the rulers of the earth. Many a so-called king is nothing more than a mere attempt of nature at incarnating the next ruling individuality. If the ruling force of the previous individuality has attained the physical body of the monad which it had connected itself, this attempt is sure to fail. The result is many a characterless reign of short existence. What, for example, was there of true kingship in the three sons and one grandson of the Slave King Altamsh, who came to the throne of Delhi after his daughter Raziah? Absolutely nothing.

Looking from this point of view, the Bhāgavata is perfectly right in giving thirteen kings to the Gurundas. A critical examination of the rulers of the previous families from the slaves of the Sadis—will show us that out of twenty-eight names, 14 only deserve the name of king. The remaining fourteen represented simply the residual force of the previous RULING PERSONALITIES.

I shall now leave this subject to treat of other parts of the prophecy.

RAMA PRASAD.

(To be continued.)

DIED AT HIS POST.

THE instability of human life has just been forcibly illustrated to us: Mr. Charles Francis Powell, F. T. S., of the Executive Staff, is dead. Without premonition, without the friends around him having had even one moment's sign of warning, without the time to send a farewell message to his friends, he sighed, gave one low moan and—was dead.

He had been doing excellent work in Ceylon during the past six months, within which time he founded seven new Branches of our Society and travelled widely throughout the Island. Upon my return to Colombo from my British tour and after viewing the general situation of affairs, I decided that it would be best to transfer Mr. Powell to South India, and he accordingly left for Tuticorin on the 27th of January, in excellent spirits and, as it seemed, health also. The ten days we passed together were most pleasant, as they brought us into more intimate and brotherly relations with each other, and gave me bright hopes as to his future usefulness. I myself arrived at Madras on the 3th February, and received his first confidential report of his work the next day, the 6th. On the 9th came the following telegram: "*Brother Powell died peacefully, ten hours ago, of bilious diarrhœa.*" Dead? He dead, who had seemed so boiling over with intense vitality but a few days before! Yes, dead; passed behind the veil, gone one stage farther forward along the cyclic arc of this manvantara.

His death was the greater shock to us at Adyar in that we did not know he was ill. On this score, our veteran colleague Mr. V. Coopposawmy Iyer, now District Munsiff (Judge) of Ambasamudram, in the Tinnevely District of Madras Presidency, reports under date of the 9th February.

"As he said it was owing to excess of bile in his system and as he did not wish that we should alarm you by informing you of his illness, and we ourselves had no reasons to fear any fatal termination, we did not write to Headquarters about the matter. He continued in much the same state from Tuesday to Friday last. His physical wants were as carefully attended to by us as was possible under the circumstances. Yesterday we all thought him in a fair way to recovery; and from his calling for and taking a reasonable quantity of food, we thought he had no more than weakness to contend against."

He further reports as follows:—

"Last night, at a few minutes after 8 o'clock, Mr. Powell called for and took a small dose of medicine, which seemed to do him good. He then threw himself on his couch, and while he was telling the Civil Apothecary, our Brother C. Parthasarathy Naidu, who had carefully attended him during his illness of the past few days, how to make for him a vegetable soup, the palm of his left hand was seen to tremble. His eyes and mouth opened. There were two or three hard breathings accompanied by a low moan or sigh, and that proved to be the last of his life, though none of us could or would believe it. We thought him merely in a state of trance, but ere long we found he had drawn his last breath. Neither he nor any of us suspected he was so near his death. Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all.

"In the course of general conversation we had learnt that he wished to die in India and to have his body cremated.

"All who have come into relations with Mr. Powell grieve for his untimely end. It would have been well if he had been spared a few years longer to continue his good work for the cause of Humanity in general and that of the Theosophical Society in particular. We all found in his daily exemplary life a good practical lesson in Theosophy. This is the first Branch founded by him in India. He used to call it his 'first-born.' His personal influence upon all the members has been so powerful that it is sure to continue throughout life."

My permission having been given by telegraph, the cremation was duly performed in the Hindu fashion on the evening of the 9th, and Mr. P. R. Venkatarama Iyer gives me the following particulars :

"The body was washed and clothed in his usual dress, Mr. Parthasarthy Naidu assisting us greatly in this. About thirty Brahmans—members and non-members of our Branch—assembled in the Reading Room, where the body was lying. Persons offered their services to carry the corpse on a cot to the burning ground, thus showing how universally Mr. Powell was liked and respected here. The Taluk Magistrate and other respectable Brahmans walked in the procession, thus giving the event almost the character of a Brahman ceremony. As he had asked for pomegranates and vegetable cooked food five minutes before his death, these articles, duly prepared, were placed beside the body on the pyre, agreeably to our custom to scrupulously gratify the last yearning desire of the dying person, and thus prevent any unsatisfied bodily desire to follow the astral man after death. The cremation was scrupulously effected, and this morning (February 10th) the Civil Apothecary himself gathered together the ashes and unconsumed portions of bones; the former to be sent to you for disposal, the latter being put into an earthen jar, and buried under the channel of the sacred river Tambraparni, as is the custom among Brahmans."

Mr. Cooposawmy adds in a subsequent letter that it is the intention of the Branch to plant a teak or some other tree on the spot where the cremation took place, so as to secure it from possible pollution in the future. The Branch has also, at a special meeting, adopted Resolutions expressive of their love for Mr. Powell and regret for his loss, and requesting to be furnished with a photograph or other portrait of him to be hung upon the wall of their Meeting-hall. In a word, these Hindu gentlemen have done everything possible to testify their regard for our lamented colleague, and given him the highest marks of respect which their religion prescribes. Needless to say how deeply grateful all of us at Headquarters are for this touching kindness.

Charles Francis Powell was born at Philadelphia, U. S. A., about the year 1843, and was a patriotic American to his fingertips. His father seems to have had eccentric notions as to his responsibility to his children, for out of a fortune of some 6 or 7 millions of dollars, he left but \$10 to this son and nothing at all to another, also by a first marriage. Charles, however, was so self-helpful that he worked his way through life without asking the paternal favour, and, I judge from his talk, without rancour to those who had shown him so little kindness or generosity. He served faithfully in the Cavalry throughout the American Rebellion and had a fund of anecdotes about his perils and adventures which he loved to recount. In religion he was a Buddhist, and held in the strongest reprobation all of his co-religionists whom he found neglectful of duty and false to their professions. His personal habits were ascetic in the extreme, dangerously so as I pointed out to him and as the sequel proved. A handful or two of wheat with curds a day, a few fruits,

and tea as a beverage, formed a diet not half nourishing enough to sustain a body constantly drawn upon by a mental temperament of consuming intensity. The disorder of which he died had seriously attacked him, like most of us, in the army, and had recurred from time to time. At last, when subjected to the heat and physical exhaustion of the Tropics, his underfed body succumbed to a final attack of the old disease, and his life went out like the flame whose wick has drawn the last drop of oil from the lamp. So sweet a death may all good men be blessed with !

After his death the following verse was found on his table in a basket in which he kept his letters, written apparently quite recently on a scrap of paper :—

"All things are transient;
They being born must die,
And being born are dead;
And being dead are glad
To be at rest."

And now this experience leads me to say a word or two upon a subject that has long been in my mind. I think there should be on our premises a small crematorium; and a cinerarium, or room with niches in the wall for the reception of the ashes of such of our Fellows in different parts of the world as may provide for their being sent here for sepulture. Why should we not have *our* Westminster Abbey for the enshrinement of the ashes of our heroes? I fancy the whole cost would not exceed a few hundred pounds. For my part, I hope that my ashes will be deposited here on Indian soil, if they are not strewn upon the sea; and the sacredest spot to me is our Adyar, the centre and soul of the Theosophical movement. A friend who sympathises with this idea, bids me put him down for Rs. 77 to open the subscription-list for the Crematorium. If a sufficient amount is offered I shall lay off the land, plant it about with trees, and put up the building. Meanwhile I shall temporarily bury Mr. Powell's ashes to await the turn of events.

H. S. OLCOTT, P. T. S.

Reviews.

THE "GUIDE OF THE PERPLEXED" OF MAIMONIDES.*

"From Moses to Moses there was none like Moses" ran the popular Jewish saying anent the merits of that most highly respected of the Hebrew thinkers of the Middle Ages—Moses Ben Maimon—otherwise known as Maimonides. Nor has modern European thought any cause to look askance at this enthusiastic verdict of his fellows. Though it is, of course, out of the question for the critic to endorse that sweeping statement in its entirety, there exists no question that the honesty and independence, no less than the ability of the distinguished pupil of Averroes, have unquestionably entitled him to a prominent niche in the temple of Philosophy. Messrs. Trübner have, therefore, done well, in our opinion, to include his "Guide" in their well-known English and Foreign Philosophical Library, in which collection it will take a worthy place alongside of the tomes of Schopenhauer, von Hartmann, Mill, Giordano Bruno, Spinoza, Leopardi, and others of scarcely lesser note.

Born at Cordova in Spain, March 30, 1135, into a family of some standing among the Jewish community of that city,—then an important seat of Arabic learning,—Maimonides received a good education, to which he certainly did ample justice. Hardly, indeed, had he reached the age of manhood, then he was recognised as an accomplished mathematician, philosopher and theologian, while he boasted also of no mean acquirements in the domain of astronomy, medicine and the Hebrew and Arabic tongues. It was during this period of his studies that he was fortunate enough to gain the friendship of Averroes, last but not least of the series of those Mahommedan thinkers who trod in the footsteps of Aristotle. Subsequently, owing to the persecution of Jews, Christians and sectarian Mahommedans by the Almohades dynasty in Cordova, he sought fresh fields and pastures new in North-west Africa, finally passing on to Egypt, Acre, and Jerusalem. Consequent on the death of his father at the latter place, he once more changed his quarters, this time pitching his tent in Mitza, Old Cairo, where his genius was destined to find a free and prominent vent. His scientific acquirements secured his appointment to the post of Court physician to the Sultan, a "berth" which he filled with great éclat through two successive reigns. Meanwhile, however, he was also to the fore in the capacity of rabbi of the Jewish congregation at Cairo, and speedily succeeded in attracting numerous pupils from all quarters of the East and West, who flocked to his lectures, animated partly by the report of his fame as a theologian, partly by his no less signal reputation for piety and benevolence. But it was mainly owing to his Arabic writings that the foundations of his celebrity were laid on so durable a basis. Hebrew translators vied with one another in flooding the Jewish world, scattered in all quarters as it necessarily was, with versions of his works. The outcome of this activity on their part was the practical elevation of Maimonides to the position of the "second law-giver," and the inauguration of a period of brilliance in the departments of literature and philosophy which has justly been regarded ever since as the golden age of the Jews in exile. That there were to be found here and there among Western rabbis some savage opponents of his "advanced" views, goes of course almost without saying, but their attacks never

* Trübner and Co., Ludgate Hill, London. Translated from the original and annotated by M. Friedlander, Ph. D.

had more than an ephemeral and local significance, and are devoid of all interest whatever to the historian of philosophy. Among his works, many of the original MSS. of which are extant in the libraries of Oxford, Parma and elsewhere, are comprised the *Perush Hammishnah* or Commentary on the Mishna, together with an ethical treatise yclept the "Eight Chapters;" the *Sefer Hamitzvot* or Book of the Commandments; *Sefer Hahiggayon* the "Book of Logic;" *Mishneh Torah* the "Copy of the Law," a general Code of Jewish observances originally written in Hebrew; and last, but not least, the essay which now comes under our immediate survey, the *Moreh Nebukhim* or Guide of the erring or perplexed. Maimonides died at Cairo in 1204 at the ripe age of 69 years, leaving behind him the spotless memory of "one who never sought or derived any benefit from his services to the community, or from his correspondence or from the works he wrote for the instruction of his brethren; the satisfaction of being of service to his fellow-creatures was for him a sufficient reward."

Regarded in the light of a contribution to general philosophic thought as well as that of a most potent factor in the evolution of Jewish science and metaphysic, the "Guide of the Perplexed" is in every sense the most noteworthy of Maimonides' works. The title of this quasi-theological book speaks for itself. It is intended for the use of those "thinkers whose studies have brought them into collision with religion" (p. 21) men "who have studied philosophy and have acquired sound knowledge, and who, while firm in religious matters, are perplexed and bewildered on account of the ambiguous and figurative expressions employed in the holy writings." (p. 13). A typical victim of such misapprehension is furnished to the reader in the person of Joseph, the son of Jehudah ibn Akin, a disciple of Maimonides, who is made to serve as the foil for educing the superior wisdom of his master. It seems, however, that the said Joseph, ever awake to the traditional antagonism between Faith and Science, drew less satisfaction from the work than did the majority of his contemporaries. His scepticism was too pronounced to yield to the logic of any theologian, charm he never so wisely. Happily the shortcomings of perverse Joseph are very much of the nature of a 'quantité négligeable,' and need not occasion us much concern.

In the course of the dedicatory letter prefacing the Introduction, Maimonides commences with an exposition of some esoteric ideas enshrined in the books of the prophets. This provender stimulates the metaphysical appetite of Joseph, who forthwith begs his instructor to treat of metaphysical themes and to expound the system of the Kalam or Mahommedan theology. Hence the body of the work, which may be conveniently divided into four parts:—

1. On Homonymous, figurative and hybrid terms.
2. On the Supreme Being and His Relation to the Universe according to the Kalam.
3. On the Primal Cause and its relation to the Universe according to the Philosophers.
4. Esoteric exposition of portions of the Bible, including (a) *Maaseh bereshith* or the History of the Creation (Genesis ch. i—iv), (b) Prophecy, and (c) a description of that divine chariot in Ezekiel which has so long been the delight of the imaginative biblical mystic.

Proceeding to deal with the first of these heads, Maimonides points out that the scientific Scepticism of his day originated mainly through the misinterpretations of the Old Testament anthropomorphisms. That the expressions in question had given rise to no end of confusion among

would-be spiritualist commentators and Jewish philosophers generally was natural enough. Even after the lapse of centuries since the epoch of our rationalistic thinker, the Christian clergy are, as a whole, hopelessly entangled in the superstitions based upon the idea of a physical ruler and creator, competent both to "materialise" on appropriate occasions and to occupy specially luxurious quarters in a palatial abode "in the heavens." Whether the real meaning at the root of the Old Testament literature is in actual fact anthropomorphic or not is a question not readily to be settled. It is not to be disputed that some Kabalists and other Christian mystics have made out a fair case for the view that certain parts of the old volumes embody a sprinkling of esoteric lore. On the other hand, with regard to specific renderings of such passages, the aphorism *quod homines tot sententiæ* holds valid after a very suggestive fashion,—so suggestive in fact as to have inclined some of us to think that the original writers themselves would be utterly at a loss to understand the interpretations put upon their often ignorant imaginings. Unfortunately, these said writers have so long ago crossed that bourne whence no traveller returns, that not even their "shells" are any longer available for exploitation by some enterprising medium. In the absence, therefore, of any Cæsar to whom to appeal in the matter, theologians and students of mythology are all alike given a free hand to ventilate their various peculiar fads. "Scriptural interpretation" has, also, become the happy hunting ground of freethinking mystics, and confusion accordingly reigns supreme. That some analogous medley of opinion existed in Maimonides' time is only too apparent, although it has to be conceded that the extraordinary variety of hypothesis characteristic of our present day critical and apologetic literature was conspicuously absent. Logomachy, however, was everywhere to the fore. "Maimonides," says Dr. Friedlander in the course of his excellent analysis, "appears to be the first who distinguished in the interpretation of Bible anthropomorphisms between perfect homonyms, i. e., terms which denote two or more absolutely different things, and imperfect homonyms or hybrid terms. It is true that some of his predecessors had enunciated and demonstrated the Unity and the Incorporeality of the Divine Being, and they had translated Scriptural metaphors on the principle that 'the law speaks in the language of man;' but our author adopted a new and altogether original method. The Commentator, when treating of anthropomorphisms, generally contented themselves with the statement that the term under consideration must not be taken in a literal sense, or they paraphrased the passage in expressions which implied a lesser degree of materiality. The Talmud, the Midrashim, and the Tarquimin abound in paraphrases of this kind. The Jewish philosophers anterior to Maimonides, as Saadiah in 'Emunoth be-deotr,' Bachya in his 'Chobboth ha-lebbabboth' and Jehudah ha-levi in the 'Cusari' insist on the appropriateness of such interpretations. Saadiah enumerates ten terms which primarily denote organs of the human body and are figuratively employed with reference to God..... The correctness of this method was held to be so obvious that some author found it necessary to apologise to the reader for introducing such well-known subjects. From R. Abraham ben David's strictures on the Yad ha-chazakah it is, however, evident that in the days of Maimonides persons were not wanting who defended the literal interpretation of certain antropomorphism." (p. xlv.) Now Maimonides, anxious to import accuracy and clearness of thought into this vexed question, addressed himself to discover "the meaning of each term when applied to God, and to identify it with some transcendental and metaphysical term." Similarly when attempting to unfold similes and allegories, he rises altogether

out of the crude associations of the text and endeavours to induce his readers to discard the mere verbal husk for the interior kernel of metaphysical truth. Similes he divides into two classes—the simple and compound, that in which each part represents a separate idea demanding a separate interpretation, and that in which only one idea is represented, and it is unnecessary to assign to each part a metaphorical significance. Obviously, however, this method admits of a very convenient application in the hands of dexterous commentators. It would also appear to lead some investigators altogether away from the apparent implications of the text. Witness, for instance, the explanation of "Adam's Fall" which, according to our author, is an allegory representing the relation existing between sensation, moral faculty and intellect!

In connection with the discussion regarding "Divine Attributes," Maimonides comes boldly forward with the telling assertion that faith consists in thought and conviction as opposed to mere utterances and empty profession. This attitude is stoutly maintained throughout. Man is to believe nothing but what he can grasp with his intellectual faculties, perceive with his senses or accept on trustworthy authority. In view of these tenets always consistently battled for, it is not surprising to find Maimonides adopting the distinctly advanced view to the effect that God has no attributes. Attributists, he argues, cannot logically posit the unity and incorporeality of God in the event of their ascription to him of qualities. "It is necessary to demonstrate by proof that nothing can be predicated of God that implies any of the following four things: corporeality, emotion or change, non-existence, e. g., that something would be potential at one time and real at another—and similarity with any of His creatures. In this respect our knowledge of God is aided by the study of Natural Science. For he who is ignorant of the latter cannot understand the defect implied in emotions, the difference between potentiality and reality, the non-existence implied in all potentiality, the inferiority of a thing that exists in *potentia* to that which moves in order to cause its transition from potentiality into reality, and the inferiority of that which moves to that for the sake of whose realisation it moves."—(Chapter lv).

And again:—

"It is known that existence is an accident appertaining to all things and therefore an element superadded to their essence. This must evidently be the case as regards everything the existence of which is due to some cause; its existence is an element superadded to its essence. But as regards a Being whose existence is not due to any cause—God alone is that being, for His existence, as we have said, is absolute—existence and essence are perfectly identical. He is not a substance to which existence is joined as an accident, as an additional element. His existence is always absolute, and has never been a new element or an accident in Him. Consequently God exists without possessing the attribute of existence. Similarly He lives without possessing the attribute of life; knows without possessing the attribute of knowledge; is omnipotent without possessing the attribute of omnipotence; is wise without possessing the attribute of wisdom; all this reduces itself to one and the same entity; there is no Plurality in him.... In the same way as number is not the substance of the things numbered, so is unity not the substance of the thing which has the attribute of unity, for unity and plurality are accidents belonging to the category of discrete quantity and supervening to such objects as are capable of receiving them."—(Chapter lvii).

According to Maimonides there exists no possibility of obtaining any real knowledge of the true essence of God, all foreshadowings of the sort being confined to piling up of negative assertions. This attitude is pretty

much of a piece with that taken up by Theists of the type of Sir William Hamilton and his distinguished pupil Dr. Mansel, both of whom first proceeded to demonstrate the utter inconceivability of Deity, and subsequently re-affirmed their allegiance to the idea on the ground of an intuition based on the deliverances of the moral and emotional consciousness. They did not appear to realise the fact that it is lost labour to canvass a general acceptance of a "Deity" after that concept has been emptied for human intelligence of all possible significance. Naturally enough, modern Agnosticism has made a considerable amount of capital out of this *dernière ressource* of the philosophic advocates of Theism. The opportunity was, indeed, too tempting to forego. Similarly it would have been highly feasible for some critical opponent of Maimonides to have charged him with rejecting all the essentials of a belief in God while professedly retaining it in words. His ultimate is not a *Knower* but rather *Absolute knowledge*—it is certainly not Deity in the crude Christian sense of the term. Incorporeal and stripped of attributes, the "God" of the "Guide of the Perplexed" resembles a Being

"That shrouded in his lonely light
Rests utterly apart,
From all the vast creations of his might,
From Nature, Man, and Art,"

and as such constitutes about as signal a metamorphosis of the barbaric Jahveh as could well be imagined. Despite, however, this spiritualisation of the old anthropomorphic notions, Maimonides expresses his belief in a *creatio ex nihilo*, though he takes good care to read his own interpretation into the cosmogony given in the Old Testament. Never was clay more plastic in the hands of the potter than matter-of-fact accounts in the metaphysical imagination of our author.

The following extract from Dr. Friedlander's analysis will serve as a specimen of the sweeping system of interpretation adopted:—

"In the history of the first son of man, Adam, Eve and the serpent represent the intellect [reason?], the body and the imagination. In order to complete the imagery, *Samael or Satan*, mentioned in the Midrash in connection with this account, is added as representing man's appetitive faculties. Imagination, the source of error, is directly aided by the appetitive faculty, and the two are intimately connected with the body, to which man generally gives paramount attention, and for the sake of which he indulges in sins; in the end, however, they subdue the intellect and weaken its power. Instead of obtaining pure and real knowledge, man forms false conceptions; in consequence, the body is subject to suffering, whilst the imagination, instead of being guided by the intellect and attaining a higher development, becomes debased and depraved. In the three sons of Adam, Kain, Abel, and Seth, Maimonides finds an allusion to the three elements in man; the vegetable, the animal, and the intellectual. First the animal element (Abel) becomes extinct, then the vegetable elements (Kain) are dissolved: only the third element, the intellect (Seth) survives and forms the basis of mankind."

It is perhaps worthy of note that at this juncture Maimonides remarks, that while elucidating much, he could not disclose everything. Mystics will perhaps incline to scent the reserve of an initiated occultist. There are, however, no indications in this work which tell with any degree of force in favour of this supposition. On the other hand, there is a great deal of matter which goes to confirm the more workaday and practical view to the effect that he was simply a natural born metaphysician, liable indeed to many errors, but in some respects almost abreast of the

best critics of theology which these latter days have produced. Consider him from what standpoint we may, the brilliancy of his career is indisputable. But it would be a mistake to call him an occultist. He is a great Jewish theologian saturated with Aristotelianism. *Voilà out.*

Prophecy, according to our author, is the highest degree of mental development, and can only be attained through training and study. It may be regarded as an emanation proceeding from the Almighty into the intellect and imagination of thoroughly qualified persons, and is to be distinguished from the intellectual illumination of wise men equally as from the inspiration of those diviners and dreamers whose imaginations have alone been thus influenced. Prophets proper are divisible into two groups, those who receive inspiration in a dream and those who receive it in a vision. In the first class are comprised "Those who see symbolic figures; 2. Those who hear a voice addressing them without perceiving the speaker; 3. Those who see a man and hear him addressing them; 4. Those who hear and see an angel addressing them; 5. Those who see God and hear His voice." Obviously in harmony with the general tone of Maimonides' teaching, the reality attaching to this last type of experience is to hold as of subjective and symbolical validity only. Imagination is, we are assured, an essential element in the perceptions of a prophet. In view of the now dawning "Hypnotic theory" of religion, this concession ought to give some of our modern advanced Jewish rabbis pause. To say the least, it is suggestive, and that too in a very rationalistic direction.

The cautious attempt in Part III to penetrate into the mysteries of "Ezekiel's chariot"—contrary to the injunction of the Mishna—must prove seductive in the extreme for those bent on unravelling such time-honoured knots.

In conclusion, we have great pleasure in recommending these volumes to the attention of the student of philosophy and mysticism. Their publication in the "English and Foreign Philosophical Series" is, indeed, in itself ample testimony to their merits. How thoroughly the character of their contents corroborates the truth of this anticipation we must now leave our readers to determine for themselves in the future.

E. D. F.

THE DANISH WEST INDIES.*

Mr. C. E. Taylor, F. T. S., of St. Thomas, the representative of our Society in the Danish West Indies, has written a book which is full of valuable information about that out-of-way tropical island-gem on the bosom of the Caribbean Sea. One may get from it a picture of the country and its people almost photographically accurate. The Island is altogether lovely, which is more than can be said of the inhabitants, who are exasperatingly conservative and behind the times, without any of that splendid intellectuality which one sees in the Hindu races among which our own lot is cast. Dr. Taylor is one of the most earnest and persevering men and authors with whom we have ever been brought into contact, and as the saying is, "will go far." He has already won the confidence and affection of the public about him, gained a seat in the Colonial Council of St. Thomas and St. John, and has honors still in reserve for him. His work is illustrated with many engravings, cut on wood by his own hand in the absence of skilled engravers in St. Thomas: a fact in itself illustrative of the resources of this "self-made" man's genius.

H. S. O.

* *Leaflets from the Danish West Indies.* By CHARLES EDWIN TAYLOR, M. D., F. R. S. E., F. T. S., etc., etc. Published by the Author at St. Thomas, D. W. I. 1888.

"RE-INCARNATION; A STUDY OF FORGOTTEN TRUTH."*

It is by common consent recognized that the doctrine of Re-incarnation together with its corollary, the law of Karma, constitutes the core of Eastern esoteric philosophy. Needless, therefore, to lay emphasis on the importance for the tyro of prefacing his occult studies with a thorough grasp of the evidences tending to establish the validity of this great central truth, on the due appreciation of which the future spiritual welfare of the world must be said so largely to depend.

Even in those cases where persons prefer to base their convictions "on the bedrock of intuition" and affect to sneer at the whole armoury of so-called intellectual evidences, some such study is indispensable, for, after all, there is the "bitter cry" of an inquiring if sceptical public to be reckoned with. To all those in search of a reason for the faith that is in them, Mr. Walker's book will come as a veritable boon and blessing. In no sense is it a work of the metaphysical depth requisite to appeal to the typical "advanced" sceptic, still it is an eminently readable presentation of the case for Re-incarnation, enshrining as it does all the familiar *pros* and *cons* in a singularly compact and lucid style. In the course of an excellent chapter on "the Western evidence of Re-incarnation" the author formulates the brief for metempsychosis under seven heads:—

1. That the idea of *immortality* demands it,
2. That *analogy* makes it the most probable,
3. That *science* confirms it,
4. That the *nature of the soul* requires it,
5. That it most completely *answers* the *theological questions* of "original sin" and "future punishment."
6. That it *explains* many *mysterious experiences*,
7. That it alone *solves* the problem of *injustice* and *misery* which broods over our world.

Following on this comes a reply to "Western objections to Re-incarnation," "Western Authors upon Re-incarnation" comprising extracts from the prose writings of men such as Schopenhauer, Fichte, Emerson, Hamer and many other notable European and American thinkers.

In addition to this the intuitive glimpses of Western poets—American, British, Continental and "Platonic," about 43 in all—as embodied in lengthy excerpts from their warblings are also laid before the reader.

Ensuing on this are chapters on "Re-incarnation among the ancients," "Re-incarnation in early Christendom and "Re-incarnation in East to-day" and "Eastern poetry of Re-incarnation." After which the theory of Esoteric Oriental Re-incarnation is expounded at some length, but the anthropological portion of the essay is marred by the same confused blending of Darwinism and esoteric evolution which rendered "Man"—apparently the source from which the author derived his present information—so unintelligible. The book concludes with a valuable Bibliography of the literature relating to the subject of Karma and Re-incarnation.

We have no hesitation in saying that Mr. Walker's work is one which ought to be in the hands of all students of occultism desirous of supplementing their verbal propaganda with the loan of a really serviceable and popular volume. Occasionally, indeed, we meet with strange mistakes. Agnostics, for instance, would smile at the following passage: "The conception of an Infinite Personality overwhelms (?) all the narrow groovethinking of every mechanical school and rises supremely in the

* RE-INCARNATION, a Study of Forgotten Truth. By E. D. WALKER. Houghton, Mifflin & Co., Boston and New York, 1888, 8vo, pp. 350.

strongest philosophy of all time—that of Herbert Spencer (!!!) Strangest of all, Evolution, the cornerstone of Spencerian philosophy, is a mere paraphrase of re-incarnation" (p. 19). Considering that an "Infinite personality" is an expression involving a contradiction in terms, and as such is rapidly losing all hold on men of culture, considering also that Spencer himself is radically opposed to any such notion, this statement is perhaps somewhat injudicious. To say, moreover, that Mr. Spencer's system of evolution,—a system the prominent feature of which is the entire subordination of mind to molecular physics in the animal or human brain—is a paraphrase for Re-incarnation (!!) is simply to trade on the ignorance of the general public. It must, however, be conceded that errors such as these are few and far between, and in no way militate against the high tone elsewhere characteristic of this highly interesting volume.

E. D. F.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our regular London Correspondent.]

WE notice a very marked access of energy in the Theosophic field since the visit of our respected President to England. Letters of enquiry are now constantly appearing in provincial newspapers—notably those in Newcastle, Birmingham and Manchester in the North, and Bristol in the South—not to mention the London *Pall Mall* and the *Agnostic Journal*, both which well known journals deign to open their columns for the discussion of matters Theosophic. The Colonel's lectures seem to have stirred up a wholesome spirit of enquiry and interest throughout the Kingdom, which augurs well for the future of the Theosophical Society. In Dublin most animated discussions have been carried on in the columns of the *Freeman's Journal*, the people's paper *par excellence*. Nor is current literature behindhand in evidencing these significant signs of the times. Robert Lewis Stevenson's latest novel, "The Master of Ballantrae," published in 1889, having a stirring finale on the most approved occult lines. The hero—the "Master" himself—is buried alive à la Yogi by an Indian servant, in order to mislead his enemies; but upon being dug up again and resuscitated in 7 days (note the mystic number), the result is only an apparently galvanic action, followed by collapse and death. Whereupon the Indian philosophically remarks that England is evidently too cold a country for the successful carrying out of Yogi practices, and withdraws himself in silent sorrow, "to be seen no more!" Another most notable book—published in Nov. 1889—is J. Maclaren Cobban's "Master of his Fate," which he dedicates to Dr. Z. Mennell! our beloved H. P. Blavatsky's most skilful and trusted physician. In this weird tale, the hero has hit upon a process by which he can, undiscovered, live on by absorbing the "nervous force" (i. e., vital principle, *Prana*, of course) of others, whom he deliberately sets himself to hypnotize and vampirize. Much in Mr. Cobban's story recalls vividly to the reader Bulwer Lytton's power-

ful and well-known "Zanoni,"* especially the piano incident. But for our present purpose the most significant episode in the book is that on which the doctor (the good genius of the tale), in order to restore life to one of the hero's victims, who has been brought into a London Hospital in an apparently dying condition, manages to transfer some of his own "nervous force" to the patient, and so excite a more rapid circulation of the same in her system, thus reviving her, when every other known expedient had been tried and failed. This singular operation he conducts by means of the usual apparatus, electric battery, etc.; but, on making the circle, he sets the whole thing going by *sound*! (i. e., vibration—occult again). A tuning fork is sounded,—by *mirabile dictu*—a violin bow, and the former at once applied, in a state of intense vibration, to the electric apparatus:—When, hey presto! the thing is done, and the patient revives! *Chambers' Journal* discusses the *Divining Rod* again, and Max Müller, in the December 1889 number of *The New Review*, is the writer of an article which he entitles "What to do with our old people," giving an account of a Brahmin's mode of life at the remote period of history, when social life in India was regulated by the laws of Manu; the point emphasized is the retirement of old people into places apart from the cares of worldly life for silent meditation, and final assumption of the station of Sannyasi ("one who is free from all fetters which bind him to earth"). As a modern instance of this ancient custom, the writer cites the case of Gaorishankar Udayashankar, c. s. i., late Prime Minister of Kathiawar, who, after a life of hard and most important work as administrator and politician, retired into solitude of meditation, subsequently becoming a Sannyasi. He writes thus to Prof. Max Müller:—"My health is failing, and I have made up my mind to enter into the fourth order, or Asrama. Thereby I shall attain that stage in life when I shall be free from all the cares and anxieties of this world, and shall have nothing to do with my present circumstances. After leading a public life for more than 60 years, I think there is nothing left for me to desire, except that life, which will enable my Atma to be one with Paramâtman, as shown by the enlightened sages of old. When this is accomplished, a man is free from births and rebirths, and what can I wish more than what will free me from them, and give me the means to attain Moksha?"..... "My learned friend," he continues, "I shall be a Sannyasi in a few days, and thus there will be a total change of life. I shall no more be able to address you, and I send you this letter to convey my best wishes for your success in life, and my regards, which you so well deserve." Truly we may say, what a complete and striking contrast to the Western ideal—"to die in harness"!

Lectures on Theosophic subjects attract large and attentive audiences, more particularly when Mrs. Besant speaks. The *Leicester Post* of Jan. 27th gives a most interesting report of a lecture by that lady—well-known as one of the most eloquent and gifted speakers of modern times. She took at the outset the axiom of Feuerbach, that "Only that which is real is sensible." Space forbids a full account of the lecture, but the reporter concludes by saying that "Mrs. Besant closed with a most eloquent peroration, and at the termination of the lecture answered a large number of questions from persons in the audience."

A. L. C.

* A. C. apparently meant to say "Strange Story."—Ed.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SUMANGALA MAHA NAYAKA.

OUR illustrious friend and colleague, H. Sumangala Thera, has just had conferred upon him by the Chief Priest of Malwatta Vihara, Kandy, the distinction and authority of "High Priest (Maha Nayaka) of the Low Country of Ceylon." In the time of the Kandyan king, the incumbents of the two great monasteries at Kandy, the Malwatta and Asgiri, were Royal priests, outranking all others in the order, as the Archbishop of Canterbury does all others in the Church of England. To them, all questions affecting the discipline of the monks and the interpretation of the Buddhist Scriptures went on final appeal, the king alone having the right to override their orders.

In the Buddhist Monastic Order rank goes by seniority, and in all associations of priests, say in walking along the roads, partaking of food, assemblages for ordination, instruction or preaching, and public functions of every sort, this rule of precedence is strictly observed. It is not any question of superior ecclesiastical or personal sanctity or merit, but only that of seniority in the universal brotherhood of the Bhikshus. In the Pali language the chief of a monastery is called Nayaka; the chief of a sect is Maha Nayaka. In Sumangala Thera's case, he was already the Nayaka of the Monastery of Adam's Peak (the Ceylon Holy Mountain), and of the Priests' Normal College (*Parivena*) at Colombo; by Government commission, he was also High Priest of Galle as well as of Adam's Peak. But now the High Priest of the Royal Malwatta Vihara of Kandy has appointed him to the long vacant dignity of Maha Nayaka of all the low country (the Maritime Provinces, as

distinguished from the Kandyan mountain country), which makes him rank above all priests of the *Siamese sect*, in the Colombo (Western) and Galle (Southern) Provinces. Of the Siamese sect, be it observed, and as there is great ignorance upon this question, a word of explanation will be timely.

In ancient times Ceylon was converted to Buddhism by Mahinda, son of the Indian Emperor Dharmasoka (circa 300 B. C.), who, of course, ordained the monks of the Island. The monastic succession ran with greater or less vicissitudes, as there happened to be peace or war in Lanka, and Buddhist or Hindu dynasties on the throne, for about 20 centuries, until the time of King Kirti Sri Rāja Sinha (A. D. 1747), when the priesthood had become degraded and almost extinct. The reigning monarch, deploring this fact, determined to ask the King of Siam to send him some pious and learned monks to rehabilitate the Order and restore Buddhism to its former purity and dignity. Readers of Indian History will recall that a similar course was adopted by a king of Bengal when he imported from Canouj several learned Brahmans—ancestors of the modern great families of the Mukerjis, Banerjis, Chatterjis, etc.—to restore Sanskrit Literature and Hindu Shastras in his kingdom. The account of this religious act of the Sinhalese King Kirti Sri Rāja Sinha will be found in chapter C. of the *Mahavansa*—just splendidly translated for the Government of Ceylon by L. C. Wijesinha Mudaliyar, F. T. S.* It is so quaint and suggestive in various respects that a few extracts will be interesting in the present connection.

"And because that the king desired the prosperity of religion, it grieved him much to see that though, among the priests and novitiates who had aforetime been received into the church when the priesthood yet continued in the Island of Lankā, there were some who feared evil and respected the good Law and lived a life of purity and discipline, there were others who made light of sin and led sinful and wicked lives, maintaining families and devoting themselves to worldly business. And these men busied themselves with the practice of astrology and medicine and other callings that were not proper for priests. And when the king had heard of the doings of these shameless monks and had learned the truth thereof duly, he chose from among the priests that behaved themselves well, the famous novitiate Saranānkara, who was a priest of great piety. * * * moral, and virtuous and wise, and skilled in Grammar and in the words of the Supreme Buddha."

Taking counsel of this excellent man, the king reformed abuses and warned offenders against continuing in their evil courses, which were bringing shame upon the priestly Order. Then there came to his mind the recollection that in former times kings had sent their ministers to foreign countries to bring priests thence to Lankā to aid in reviving the purity of the Buddhist religion, but had failed in their attempts. For his part he was determined to succeed. So he

"sent ministers with divers presents and offerings and an excellent letter to the noble city of Ayojjha (in the kingdom of Siam) for the purpose of bringing priests therefrom, in the two thousand two hundred and ninety and third year of the Parinibbāna of Buddha ... And those ministers took charge

* The supreme value of this historical work is now universally acknowledged for the light it throws not only upon the history of Ceylon but also upon that of ancient India.

of the king's letter and other presents with great ceremony and respect, and departed hence in a ship with the Dutch people who were charged with the protection of (the sea coast of) Lankā.*

The embassy was most cordially received by Dhammika, King of Ayojjha, who "was astonished to hear of the decay of Buddhist religion in Lankā," whence Siam herself and Burma had derived it in ancient times. So he convoked the monastic body, and

"chose a chapter consisting of more than ten priests, at the head of whom was Upali, an elder distinguished for moderation and contentment, and endued with gentle manners, and of an upright behaviour."

These he sent to Ceylon with

"books of the Dhamma and the Vinaya, such as were not to be found in the island of Lankā, and also an excellent royal letter, with divers presents, by the hand of the royal ministers of Ayojjha. And the stately ship that was thus sent thither with the image of gold and the other presents made the voyage across the deep sea, that abounded in terrors and perils, and arrived in perfect safety at the post of Tikonamala (the modern Trincomalee) in the beautiful island of Lankā."

Great rejoicings followed and a royal welcome; the Siamese priests were lodged "in the beautiful monastery that was adorned with a tiled roof, built in a beautiful place at Pupphārāma (the Malwatta monastery). The ministers of Siam were also suitably lodged and entertained.

The Mahavansa then goes on to state that in the 2299th year of Buddha's Parinirvana, the sixth after the dispatch of his embassy to Siam—the Sinhalese monarch convoked the priesthood in the Uposatha (ordination) hall of the Malwatta Vihara, for the ceremony of ordination. What the embassy was doing all this time in Siam, or the return embassy in Ceylon, is not stated. However, at last the convocation was held. The "Great Upāli," and "the second great elder also, Ariya Muni," presided, and, by command of the king, conferred the rite of ordination upon the principal Samaneras (novitiates), who had been proved worthy. When the number had become large enough, the king chose from among them "such priests as were diligent in observing the doctrines and precepts of religion, and who deserved to fill the office of teachers, and ordained that they should receive instruction from the priests who had come from Ayojjha." Out of the whole number one, Saranānkara of Malwatta Vihara, who excelled all in merit and capacity, was appointed by him Sanga Rāja, that is, Royal High Priest. Within the next three years seven hundred persons were admitted to the monastic fraternity, and the pious king made every provision for their support and that of their various monasteries. Within the same period "three thousand persons of good families" were admitted as novitiates. It was, in short, an aristocratic Order, and such has been the spirit of this "Siamese Sect" down to the present day. A majority of the priests are, I believe, of the (Hindu) caste of Vellala, a very res-

* The wily Hollanders, whose policy towards the sovereigns of India, Ceylon, Burma, Siam and Japan appears from history to have been one of pretended abject obsequiousness while they were waiting their opportunity to get permanent foothold and, if possible, dominion in those rich Eastern countries, humbugged the Kandyan king into the notion that they were simply his coast-guards, to protect the Island from invasions by the Portuguese and English.

pectable section of the cultivator grade of Sudras, who at a remote period emigrated from the main land and early became the landed gentry of Ceylon.*

The revival of Buddhism, effected as above explained, did not prove any more permanent than had several preceding attempts, made by Sinhalese kings upon driving out Tamil usurpers, who had crossed over from the Indian Peninsula and had destroyed Buddhist temples, burnt the sacred books, and extirpated the priesthood. The Portuguese, Dutch and English had between them, in one way or another, done it great harm; the Portuguese by bloody persecution and violence, the Dutch by crafty and repressive legislation, the English by favouring missionary propagandism. A time arrived when the Siamese priesthood had grown corrupt, the temples were falling into decay, and profitable "conversions" to Christianity, occurred by tens of thousands.† But there came a revival of interest, and men of less aristocratic castes than the Vellallas applied for ordination. Being refused—contrary to the letter and spirit of Buddha's teachings—they sent a committee to Burma, and in due time these obtained the coveted ordination at the hands of the Chief Priests of Amarapura; after which they returned home and laid the foundations of what is now known as the "Amarapura Sect." Between them and the Siamese sect, however, there is no doctrinal difference whatever, nor can either now boast of a single living Arhat, or adept in esoteric science; though in ancient times many such perfected men existed in the Island and occupied Viharas, still shown to the traveller. In both sects are priests of great learning and burning zeal, along with a host of inferior persons who waste their time in frivolous disputes and polemics about petty details of monastic discipline, and even of social rank—caste—an abominable offence in priests.‡ The Amarapura sect sprang up in reality as a protest against the alleged professional laxity, the worldliness, and un-Buddhistic snobbishness of the genteel Siamese sect; but in its turn it has been upbraided for its moral deterioration by a fresh body of schismatics headed by my friend, the late Ambagha-vatti Thera, who gave his protestant sect the name of Ramanuja Nikaya. Among them are ascetics who spend part of each year in the forest depths in meditation, or yoga, as it is called in India.

By common consent, Hikkeduwe Sumangala, our great friend and ally, is regarded as the most erudite living monk in Ceylon: his moral character is also blameless and his unselfishness well-

* In India they are Sivaites, hence believers in the Monistic philosophy. Of course, it was comparatively easy for these emigrants to Ceylon to accept Buddhism, whose philosophical basis is so much akin to theirs. Two of the highest groups of the Indian Vellallas are termed Mudaliyar (or Moodelliar) and Pillay. It is a coincidence that in Ceylon the highest rank among the Native headmen is that of Mudaliyar.

† For full particulars as to the falsity of the pretended "conversions," see the Official reports of the Missionary bodies in Ceylon; especially the Jubilee Report of Ceylon Missions, issued about six or seven years ago. The cause of this hypocrisy was simply that they found it paid to be Christians and cost much to remain Buddhists.

‡ With what biting scorn does not Lord Buddha lash the backs of such fighting-rock pandits!

known. Succeeding governors of Ceylon have ever held him in respect, and his opinion is asked in all public questions affecting the welfare of the Buddhist community. When, some years ago, a Council of the Priesthood was held at Ratnapura to verify the Canon, he was chosen its President, and to him Colombo owes the foundation of the Parivena, or Normal College for Priests, that is so well known throughout the world. The Kings of Siam, Cambodia and the ex-King of Burma honor him and have sent valuable gifts to his College; the Government of Bombay, at the instance of the ex-Governor of Ceylon, gave him some of the Sopara relics of Buddha; the Japanese sects have sent a number of clever young priests to be educated under him in Sanskrit and Pali; he scrutinised and gave his imprimatur to the *Buddhist Catechism*; and his influence has been freely given us during the past ten years, to spread education, revive religion, and foster a love of vernacular literature among the Sinhalese masses. What is his acuteness in metaphysics will be inferred from Mr. Fawcett's report of our recent discussion with him at his College. Such is the personage upon whom his superior, the Chief Priest of the Malwatta Vihara—the highest dignitary of the Order in Ceylon—has just conferred the high rank of Maha Nayaka, or High Priest (of the Siamese sect) in the low country. The office has been vacant fifty years, and was last occupied by the late Maliyagaspe Maha Thera. Were there a king in Kandy the Malwatta High Priest would be the Sangha Raja, and there would be no Amarapura sect to dispute Sumangala's supreme ecclesiastical supremacy in questions of discipline. As things stand, the latter sect hold something of the same attitude towards the ancient established branch of their Order as do the dissenters in Great Britain towards the Establishment. It will be a bright day for Ceylon when abuses shall disappear from both sects and a brotherly union be effected between all sections of the order of the Yellow Robe; whose Founder set the example to all mankind of the supremest virtues allied to the greatest wisdom and the divinest teaching that man ever gave to man.

H. S. O.

PSYCHOLOGY AND NEO-MATERIALISM.

NOT the least noteworthy outcome of recent controversy is the discredit into which the theories of the old materialism have fallen. The sweeping generalizations of a Diderot or d'Holbach and of their innumerable XIX Century disciples no longer command the obeisance of Science. Indeed, the two phases of that particular type of negationism are beginning to experience the throes of a not altogether too premature dissolution. *Sub-judice lis est* is a plea which the materialist of the old school must not expect to advance with any hope of success. The suit against him is to all intents and purposes decided. It may certainly be objected that the views in question still obtain credence in numerically influential quarters. Unquestionably this is the case. No amount, however, of "mob-backing" will suffice to secure them from the imputation of representing mere survivals. They are entitled to a niche in the palæontological museum of philosophy. They have done their work, as an Hegelian would say, as necessary momenta in the evolution of thought. More than this it is now impossible to concede.

The first of these phases, the identification by the extreme materialist left of *psychosis* with *neurosis*, of mental states with their neural concomitants, was, of course, too crude a conception to withstand any determinate analysis. Now-a-days in default of suitable sponsors, it subserves the useful, if humble, function of a target for the missiles of the dilettante metaphysician. Theologians, also, are wont each and all to fling their stone at the tempting mark, not averse perhaps to the opportunity of winning an easy victory before the eyes of an all too sceptical generation. The second phase assumed by materialism was until recently of far more serious import and carried no small dismay into the heart of the spiritualistic* camp. Recognizing as unquestionable the phenomenal contrast of mind and body, it proceeded to annul the force of this admission by regarding the former as the equivalent of so much transmuted motion; in short, by postulating *neurosis* as the cause of *psychosis*. The prospect thus opened up of unifying all phenomena as links in a chain of mechanical causality was destined to be rudely shattered. It was pointed out that the physical automatism implied by the theory deprived the origination and evolution of consciousness of any *raison d'être*; that, in addition to the inconceivability of the passage of *neurosis* into *psychosis*, the motion so glibly 'transmuted' is "otherwise employed" in coursing through the highways of the brain. Last, but not least, it became obvious that any such transmutation would involve a continuous destruction of motion in the living organism and hence necessitate the rejection of the Conservation Doctrine—a step that no materialist is under any circumstances prepared to take. Under the stress of these and other objections the scientific negationist had no resource but to abandon the sinking

* To avoid any possible misapprehension, let me state that I am employing this word in its strictly philosophic sense, i. e., as the system which derives consciousness from a source independent of matter.

ship and trust himself to another and sounder craft. It is in consequence of this general change of front that the "Monistic" doctrine of the new psychology has acquired so high a degree of importance.

The term "Monism," as applied to this doctrine, can scarcely be said to represent a triumph of nomenclature. It is misleading and ambiguous. So far as expression is given to the fundamental distinction between a single-substance doctrine and psychological dualism, its utility is obvious. But in this particular sense the old materialism which it is designed to supersede, is equally a "Monism." Both it and its fashionable successor are, in fact, types of a *mechanical* (as opposed to an agnostic, pantheistic or theistic) *Monism*, in that they agree in referring mental phenomena to a physiological basis. They differ, it is true, in their explanations of the relation of *neurosis* to *psychosis*, but their fundamental postulates are identical. The favoured compromise in fine is, exactly what Dr. Bain has himself termed it, a "guarded materialism."

Now this self-styled "Monism" (or neo-Materialism) may be fairly regarded as the only surviving rival of the spiritualistic cult. Unlike the old materialism, it aims at excluding the idea of cause from its theory of the relationship of body to mind. States of consciousness do not cause cerebral changes nor *vice versa*. These two groups of phenomena are to be regarded as simply the subjective and objective sides of the same thing—as obverse and reverse of one medal. Thought and its molecular concomitant are explicable as the double-sided function of the brain. "The one substance," writes Professor Bain, "with two sets of properties, two sides, the mental and the physical—a doublefaced unity—would appear to comply with all the exigencies of the case."* Such is also the stand-point of Mr. Herbert Spencer in his "Principles of Psychology," of Dr. Romanes in his masterly work "Mental Evolution in Man," of M. Taine in his sparkling pages. "On Intelligence," and of most of the exponents of the new physiological psychology in Germany. It is the most finished and elaborate product of anti-spiritualist polemics. We shall, however, find that it is vulnerable at several points, and in no sense constitutes that ultimatum of accurate thinking which some of its more enthusiastic advocates have represented it to be. Gracefully as it has steered past the rocks on which the older negationism split, it has failed to weather a fringe of sunken reefage beyond. Indeed, on close inspection, a compact assemblage of fallacies reveals itself. Some of the more prominent of these it now falls to my lot to indicate.

An initial element of confusion is introduced into the subject by the remarkably inconsistent language of certain of the thinkers who have marked this "Monism" for their own. There is no difficulty in recognising its suitability to supplement a mechanical system of evolution such as that of Mr. Herbert Spencer. The objective reality of organism and environment once conceded, consciousness may not improperly be derived from the 'mental side'

* "Mind and Body," p. 196.

of a physiological basis. But what shall we say of the attitude of those who range themselves on the side of Professor Bain and M. Henri Taine? If with the distinguished author of the "Senses and the Intellect" we deny the existence of an independent external world, what becomes of the "guarded materialism" elsewhere so zealously proclaimed? Unless we are prepared to house our psychology and metaphysic in two separate and water-tight mental compartments, it is absurd to reduce mind to a mere attribute of brain, while maintaining that brain itself is a phenomenon only of mind. Strange, however, as it appears, this fundamental inconsequence colours the whole of Prof. Bain's thought. A similar blending of the irreconcilable extremes of Idealism and guarded materialism is attempted by M. Taine, to whom matter is a phantom of consciousness, and consciousness the obverse of molecular mechanics! How the great German transcendentalists Fichte, Schelling, and Hegel would have marvelled at this philosophical hybrid.

Needless to say that the general status of "Monism" remains unaffected by such incidental considerations. The theory must stand or fall on its merits. Its unwarrantable appropriation by any particular school of thought is a matter which has no direct bearing on the question of its intrinsic validity. Such an inconsequence as that just noticed is, however, sufficiently striking to merit something more than a casual comment. A mechanical Monism in psychology is nothing more nor less than a fiction when tethered to an idealist theory of perception. *Mais revenons à nos moutons.*

The unification of mental and physical as two sides of one process reads at first sight like a revised version of the Leibnitzian "pre-established harmonies." The distinction is, nevertheless, clearly defined. Neo-materialism postulates a parallelism not of two independent groups of phenomena, but of functions of a single material basis. It declares that *neurosis* subjectively regarded is a mental state. Now surely the purely verbal nature of this explanation must arrest attention. If the contrast of mind with body is for knowledge a fact which cannot be transcended; if with the advent of consciousness the opposition of self and not-self starts into so sharp a relief, what is the justification for merging this contrast, this opposition, in a "fundamental identity"? To effect this theoretical result, the *sphere and results of conscious knowledge must be abandoned in toto*. Where knowledge is present, the contrast of mind and body is *present also*. Consequently the "fundamental identity" argued for cannot be logically posited by any conscious being, for no sooner does mind put in an appearance than it proceeds to testify to that sundering of Ego and Non-Ego so insisted upon by Dualists. The neo-materialist explanation is therefore wholly verbal, seeing that it endeavours to transcend admitted distinctions by the employment of a mere phrase.

It is noteworthy that the neo-materialists are unanimous in regarding the above-mentioned contrast as the deepest known to us. Body is made up of the attributes of extension, resistance, shape, mobility, colour, etc., all of which are absent from mind. Order in time and degree are the only two attributes these exist-

ences possess in common. Who has more forcibly dwelt upon this point than Professor Bain? Nevertheless, in the teeth of his definition of substance as "the most fundamental attribute or attributes" (Logic), this eminent thinker goes so far as to unify these utterly contrasted groups of attributes—the mental and the physical—as facets of *one substance*. About the nature of this latter, as conceived by Professor Bain, there can remain no doubt, inasmuch as he characterises the line of thought adopted as "guarded materialism." Now, even according to his own definition of substance, Mind and Body are not amenable to this off-hand mode of treatment. Rather ought we to acknowledge that the precision of metaphysical analysis serves to bring out explicitly a distinction between the two which is implicitly given in consciousness. In attempting to override this said distinction by limiting it to the sphere of phenomena alone, the neo-materialists have landed themselves in a veritable controversial ditch.

Take the special case of extension. If an extended phenomenon, "molecular motion," is subjectively regarded a "feeling of pain," the "law" of contradiction must be henceforward accepted with a reservation. For unless it is really subject to exceptions, nothing is more absurd than to characterise one process as *extended and non-extended at the same time*. Either neo-materialists are wrong in believing that psychosis and neurosis differ 'by the whole diameter being,' or they are averse to recognising the full consequences of their admission. In point of fact their verbal solutions of the problem approximate so closely to those of the tabooed school of Dr. Büchner, that the difference is occasionally far to seek. It often seems to hang on a choice of phrases. Doubtless the protagonist of German materialism expresses himself in a less finished fashion when he affirms the identity of thought and moving matter; he will not even hear of a provisional contrast of the two sets of *data*. But though the new doctrine notes this contrast, it takes good care subsequently to rescind the admission by blending all distinctions in the illogical synthesis above criticised. The upshot, indeed, of the "monistic" compromise is, as we have seen, the negation of that primary "law" of thought, the formula of which runs *A is not B.** It asserts that a process is itself and yet not itself at the same time! This strange supposition is best brought home to us by the special instance of absurdity just cited, viz.,—that one thing is to be regarded as "extended" (molecular motion) and "non-extended" (a mental state). If anything does grate upon the ear of so-called commonsense, it is the supposition that anything can both occupy, and be independent of, space. Probably what neo-materialists really have in view is the old Leibnitzian thesis, which, though discarded in theory, still continues to colour their thinking in such a manner as to veil the otherwise obvious contradiction.

The question of causation next demands notice. Neo-materialists expressly deny the existence of any causal relation between motion

* This so-called primary "law" which Hamilton and others have regarded as intuitive flows from the General Law of Relativity or Contrast conditioning all mental processes.

and mind. They dismiss as preposterous the *materialist* dogma embodying this notion, and in virtue of this repudiation believe themselves freed from the implication of teaching ANY causal control of psychosis by neurosis. But how is this attitude consonant with practice? To begin with, it is clear that an hypothesis which reduces mind to the obverse only of motion, places all mental evolution at the mercy of the physical basis. Accordingly all stimuli to the activity of neuro-psychical processes must on such lines come from the side of the physical, seeing that mind is *ex-hypothesi* nothing more than the "subjective face" of a mechanism. If, therefore, mental facts never put in an appearance except on the occasion of certain material stimuli, the need of expressing this relation in some terms of cause and effect appears irresistible. "But"—the neo-materialist may urge—"in postulating a parallelism of neurosis and psychosis, the co-existence in time of the two is also assumed. Does not causation imply succession, and, if so, how can Monism be convicted of evading its conclusions?" To this plea a ready reply is forthcoming. The contention of Sir W. Herschell to the effect that cases occur in which the effect is coincident in time with its cause will not be forgotten. It is true that this apparent simultaneity of occurrence may, as remarked by Mill, be due to the imperfection of our senses. For instance, the raising of one end of a lever may not really be—and probably is not—synchronous with the depression of the other. Putting aside all such disputable cases, we may with perfect justice avail ourselves of the monistic parallelism of Mind-Body as a theoretical illustration of the "law." For on the lines of the monistic theory mental processes, though *ex-hypothesi* coincident in time with cerebral changes, stand in a *strikingly dependent position as regards the latter*. Given certain molecular disturbances in the cortex, certain states of consciousness must accompany them as their "obverse;" the "*double-sided activity*" thus manifest being always controlled from the side of the physical. We now discover that the ascendancy of the physical is complete; consequently that Neo-materialism does, despite its protestations, imply a relation of cause and effect between body and mind, though this causation is only of the hypothetical type suggested by the genius of a Herschell.

The piecing together of a mosaic of coherent thought by a nervous basis presents a very formidable difficulty. How is a teleologically working mind to be regarded as the obverse or "otherness" of an ateleological atom-complex working like Haeckel's Nature "without aim, without design."

Prof. Du Bois Reymond and Dr. Tyndall agree in denying to the atoms any interest in their own motions, and Neo-materialism, which repudiates any conception involving the control of mind by matter, has no option but to accept this view. The mechanical transformations of energy are all that can, on its lines, affect the conduct of matter. Yet the *Logical* has been somehow evolved. Can it have been as the "subjective side" of the *Alogical*? Is the "one process" intelligent and blind at the same time? Surely all notions inculcating a fundamental identity of the rational and irrational border on the ridiculous. The possible reply may be that a mechanical

Natural Selection has so modified the cerebral machinery as to have endowed *neurosis* with a pseudo-teleological mode of working now reflected in its "obverse" *psychosis*. It is enough to retort that so thoroughgoing a "monist" as Mr. H. Spencer is convinced of the inability of such a cause to explain the genesis of the higher mental phenomena. I may here remark *en passant* that this author's reliance on the complementary factor "inheritance of *functionally produced* modifications" surrenders all that some spiritualists care to battle for. It is, indeed, quite arguable that such "modifications" were induced by the plasticity of *neurosis* under the sway of a guiding *psychosis* functioning through the æons of geologic time. But into that question I cannot now dip.

To the individual who consciously associates ideas and analyses complex or obscure concepts, mental processes never present themselves as mere "concomitants," but as a subjective experience which has its *raison d'être* solely in itself. This is an important fact; and one that militates as strongly as any empirical truth well can against the supposition that organism is alone responsible for the drift of mental determinations. Then, again, we have to take into consideration the—to put it mildly—probability that, as von Hartmann argues, organic evolution has the origination and elevation of consciousness *as such* as its 'objective.' Needless, however, to remark that no mechanical theory of the "Origins" can accommodate such a doctrine. Moreover, at this stage of our inquiry, a further issue is opened up. Suppose that spiritualists were to concede *argumenti causâ*, that in the development of our cerebro-mental equipment mechanical causes have reigned supreme, what Monism would still have to account for is the *accompaniment of the physical side of the evolution by intellectual advance*, seeing that a mere chaos of feelings void of coherence or meaning would have done duty equally well, so far as 'adaptive adjustment' to environment was concerned. If all organisms are automata, whence comes the adventitious appendage of a rational *self-conscious* Mind? As long as the physical machinery does its work aright, what call for any evolution of coherent ideation out of the primal blur of mere feelings? This is the sort of *cruz* which philosophic negationists would do well to solve.

That consciousness is of positive use in adaptive adjustment to environment is testified to by its vivid phases in connection with novel or complex actions. All habitual ones, on the other hand, tend to dispense with its presiding influence. These are facts of very considerable significance.

Touching on the domain of pure psychology, it deserves note that the necessary rejection by Monism of an Ego distinct from states of consciousness constitutes to many an insuperable bar to its acceptance. I am not desirous in this connection of laying stress on the contrast between theory and the language of exposition noticeable in the tomes of Mr. Spencer and Professor Bain, tempting though the opportunity undoubtedly is. I will content myself with advancing the provinces of reflective thought, of the "constructive imagination," and of volition as indicative of the reality of such an Ego. Doubtless, also, the important distinction

formulated by Dr. Romanes between "recepts" and "concepts" in his latest remarkable work will occur to many in this connection. Dealing with the "two orders" of generalization, he writes:—

"...A *generic* idea [recept] is generic, because the particular ideas of which it is composed present such *obvious* points of resemblance that they *spontaneously fuse together in consciousness*;* but a *general* idea [concept] is general, for precisely the opposite reason—namely, because the points of resemblance which it has seized are *obscured* from immediate perception, and therefore *could never have fused together in consciousness but for the aid of intentional abstraction or of the power of the mind knowingly to deal with its ideas as ideas*."†

I fully agree with the acute author in regarding as vital this distinction between the "purely automatic grouping" of percepts and their "intentional" blending with effort. But how Dr. Romanes is able to rest in the folds of his "Monism" after such an admission—how he still sees his way to discard the "Ego" after thus supplementing the working of the laws of association—escapes my comprehension.

To pass once more out of the realms of pure psychology—how deficient is the explanation of abstract thought as the obverse of neural processes interpolated as links in a chain of *sensory-motor* reflex action. It needs scant observation to detect the fact that the highest efforts of the human intellect have only an abstract value for consciousness. The study of philosophy, science and literature, when divorced from all pecuniary and other inducements imposed by the struggle for existence, is largely useless so far as adaptation to the environment is concerned. Knowledge pursued for its own sake may be said to be wholly so. How, then, can such thoughts as build up its fabric be quietly disposed of by inclusion in the supposed list of "obverses" of automatic *neuroses*? Such ideas considered as the subjective facet of motions intercalated between a sense-stimulus and a motor response are utterly gratuitous. Useless and indeed prejudicial to many men in the struggle for existence, they are simply inexplicable on the lines of a physiological Monism. If they mean anything, it is that the soul is asserting its presence and actively intervening in order to inaugurate a flow of abstract or imaginative thought which mere 'adaptive response' could never from its nature awaken. Thus the production of Homer's 'Iliad' or Kant's 'Critique,' if these are regarded as the "mental side" of the "hesitancy periods" in a series of reflex actions, is assuredly a mystery; when they are seen to be the outcome of an inspiration flowing from the innate spirituality of the Mind, the craving for explanation is satisfied. The conscious marshalling of ideas into the fabric of fancy, or into groups out of which by abstraction and generalization a scientific psychology is to emerge, suggests the handiwork of a spiritual Ego, not that of moving atoms which oscillate according to the law of the equivalence of forces. What holds more impressively true of the higher

* The italics are mine.

† "Mental evolution in Man," p. 68. The italics are mine;

phenomena of thought is valid of all experience. "The conversion of successive feelings into an experience," wrote the late Prof. Green, "implies a subject consciously relating them to itself.... rendering them a manifold (which in themselves, as successively vanishing they are not) and unifying this manifold by means of that relation. Such a subject has or is the unity which under the name of our understanding enables us to find community of function in the elements of the sentient organism, and which thus renders it, derivatively, one for us. To imagine an "evolution" of the subject from the gathered experience of the sentient organism—an evolution of the unifying agent from that which it renders one—is the last form which the standing *ὑπόθεσις* of empirical psychology has assumed."* We have now completed our survey of the more vulnerable points of the neo-Materialist thesis. The result has been to show that this successor to the old materialism is little better than a verbal explanation bristling with contradictions. Nevertheless, on this foundation of sand some of the most imposing systems of modern thought have been deliberately erected.

Neo-materialism has also been welcomed by science with open arms. It gave promise of steering a happy mean between a discredited iconoclasm and the uncongenial conceptions of the spiritualistic thinker. It has however, in practice, proved unworthy of the encomiums so freely lavished upon it. Cold analysis detects a rotten core which the plausibility of a fair exterior at first served to veil. Not that its supremacy in the domain of psychology appears to be at present seriously threatened. The prejudice against spiritualism and its implications in the direction of religion is far too strong. Agnostics and the empirical school generally fully realise that their case stands or falls with the theory. It is idle, therefore, to expect that the key to the main position of constructive philosophy will be yielded without a struggle. Meanwhile it speaks little for the tact of spiritualist champions that the present 'conspiracy of silence' in the face of this neo-Materialism should have lasted so long. The attacks on the obsolete systems of Dr. Büchner and others of similar persuasions are no longer opposite; they are attempts to 'annihilate the slain.' Unless we are to incur a risk of seeing the rising generation accepting the assumptions of the new psychology as unchallenged truths, it is high time that the scene of controversial battle should be shifted and the real stronghold of modern negationism invested. The paper now concluded will have fulfilled its object if it succeeds in any way in drawing attention to this important need.

E. DOUGLAS FAWCETT,

* "Contemporary Review," 1878.

WILL AND ITS RELATION TO CONSCIENCE.

THE much vexed question as to the nature of the human will has divided the thinking world from the earliest times, and the problem seems to be now as difficult of solution as ever. But there is nothing to warrant the belief (entertained by some) that the difficulty is insoluble. Each new attempt to throw light on the subject may not make it quite clear, but it may, I should rather say must, bring us nearer the truth even though the progress made be almost inappreciable. The obstacle before us is not insurmountable; and if it is anything short of that we need not despair of getting over it.

To approach this question in the right way, we must take man and his powers in their relation to that vast assemblage of forces which we call the universe. To do otherwise would be a fatal mistake. All creation is one articulate whole, comprising an infinite multiplicity of objects, but of which no individual member is independent of the rest. To have a complete knowledge of the branches of a tree you must know the trunk and the roots also; because they are as intimately connected that any one of them must lose its true character if separated from the others. The position of man in this world is the same. To a very great extent he is what he is because of his surroundings: if you do away with the environment he is nowhere. Man's existence is bound up with that of other beings, and for an adequate treatment of the subject we must recognise this relation. An explanation of man's powers, in order to be in the least satisfactory, must therefore be found partly in himself, partly in things outside him.

Having indicated the life of enquiry to be adopted, we must see what a man is, before we attend to what he does. The question is too large to be dealt with in all its parts; but we shall here concern ourselves with just as much of it as has a direct bearing on the present subject. To begin with, we must set aside the view that things are mere appearances; that beasts and plants and houses and other things around us are so many unsubstantial ideas floating about; and that man himself, whether observing or observed, is another delusive phantom. There may be an element of truth in the above view, but we know that this is not all. Every normally constituted man has a clear consciousness of himself as a reality, having some power over the world in which he lives and acts, and believes, not without good reason, that he is in the midst of beings having a like power to influence his destiny. But in discussing this question, which is more or less of a practical nature, it is not at all necessary to put forward any arguments in proof of this position, and we may take for granted that it is so. Let us, therefore, adopt the more sensible view that every man is a reality possessing certain powers. On a little consideration, however, it will be evident that these powers have a common origin. They are in fact not different powers, but different aspects of the same power. This power is self. It is not a collection of distinct forces, but one (if I may be allowed to use the word) many-sided force. The unity of self is not a mere abstraction: it is the recognition

of a force which, though manifesting itself in an endless variety of ways, is in reality one.

Let us now see how this force regulates its action, as well as how it affects and is affected by other natural forces. The question, in its comprehensiveness, involves the whole working of this most intricate machine, the universe, and is too great and complicated to be easily settled; but here again we shall confine ourselves only to those principles which have an immediate connection with the subject in hand. These principles which we shall consider here, are 'attraction' and 'repulsion.' In one way or another and under different names, they seem to be busy with all forms of existence, and go a great way to explain them. Take, for instance, a piece of chalk. You press it with your hand and find that it is hard. What does that mean? The particles of chalk do not speak; but they make you understand, in a manner not to be mistaken, that they will keep together and resist you as long as they can. The deep-seated animosities among animals point to the same principles. Out of many cases that can be cited, let us take that of two bullocks eating from the same pile of grain. They eat as much and as fast as possible, and try every now and then to gore each other's sides with their pointed horns. Examples like these may be multiplied indefinitely, but the two given above will serve to illustrate the working on a very grand scale of these two principles in nature.

It is scarcely necessary to say that the two principles imply each other; that they do not and in the nature of things cannot work in separation. The principle of attraction may help to bring things together and to form combinations, but these must inevitably keep out and oppose other things and combinations of things, thus to carry on that perpetual strife which forms the main feature of all existence. Returning to our subject, we find that human beings also, like the rest of their fellow-creatures, are subject to these laws. In their case the said principles take the form of desire and aversion, turning in most cases into pursuit and avoidance. Governed by these laws, every man tries to get the largest possible share of the good things of life and to remove all causes of misery. When we go beyond the individual we see that these principles find their way to the family also. Further, countries under different Governments bring together all their parts, and by preserving internal harmony, enable them to enjoy the blessings of peace; but the union is effected also with a view to make their united strength felt and respected by their neighbours, and to make common cause against foreign foes whenever there should be an occasion for it. But all does not end here. As we proceed further and rise above mankind to contemplate the working of these principles in their most comprehensive aspect, we find that this huge earth with all the animals and plants suckled at her ample breast, is drawn towards the sun, and has at the same time a tendency to fall away in the opposite direction; and for aught we know to the contrary there may be an analogous relation between our solar system and other like groups of heavenly bodies spinning and moving in space.

I must say in passing that the principles of attraction and repulsion cannot explain *all* human actions: they only apply to his nature as self-regarding. There is a higher principle which belongs to the nobler side of his nature, and which, instead of making him run after certain things and flee from others, draws him towards the totality of existence, and inclines him to acts of disinterested sympathy. The foregoing observations will, however, be of some use in discussing the nature of voluntary activity in man. It may be objected that this is only external evidence; but it is not to be despised on that account. Spectators can sometimes understand a game much better than those engaged in it. It is also to be understood, however, that when we avail ourselves of this kind of evidence, it is not denied that there are other sources of inquiry open to us. The testimony of consciousness on this point is not to be ignored; but when it does not lead to a satisfactory conclusion, we are justified in supplementing it by what we can gather from the outside world.

We have now to consider personal activity as it appears in consciousness. It is a matter of general agreement that consciousness discovers the fact of control over our activity; opinions only differ as to the nature and source of this control. Libertarians contend that the ego or self possesses a power to direct its activity and that it is free in the exercise of this power. Given a single motive, I may or may not act upon it as I please. If there are several motives present to the mind, these, instead of necessarily fixing a particular line of action to be adopted by me, only give me an opportunity to choose one of them. Motives influence me in my choice of them; but they do not determine my conduct. It would be absurd to suppose that while these motives struggle for supremacy within my breast, I only stand by and watch them, until at length one of them overcomes the rest, and then following up the victory, catches hold of me and drags me into action. Necessitarians, on the other hand, declare that there is an invariable sequence between motive and action. Given a motive, the action necessarily follows. If, however, a motive fails to work it is because it is counterbalanced or outweighed by some other motive. When there are several motives clamouring for fulfilment at the same time, the strongest motive prevails over the rest and leads to action. The relation between motive and volition is that of cause and effect. Given all the motives in a particular case, we can predict the action with as much certainty as we can predict physical effects when physical cause are known to us, which, however, would be impossible on the free-will hypothesis.

The above is but a very imperfect view of the two opposite currents of thought, but the limits of this paper do not permit of more than a cursory glance at them. It is equally impossible here to do justice to their respective merits, and with a few general remarks I pass on to my own humble view of the matter. Necessitarians, I think, occupy a very strong position, but then they attempt too little. No voluntary actions can be performed without a motive. This the Libertarians do not deny; indeed it would be impossible to do otherwise. All personal actions must have a beginning, and

that beginning in the motive.* And again, when there are conflicting motives tending in different directions, what can be more reasonable than to suppose that the one which ends in action is the strongest. This is a very safe position, and so long as motives are compared in this way, it will be difficult to drive Necessitarianism from its stronghold. What we require, however, is a classification of motives determining their relative strength irrespective of the result in any particular case. If motives derive their strength from any peculiarities in the individual or in the external circumstances in which he is placed, those peculiarities must be pointed out. But this is not done, and Necessitarianism accomplishes its object by a surer and easier method. While motives exchange blows, the Necessitarian looks on: he can afford to wait; and when the struggle is over and victory has declared for one of them, he points it out to you. But the real difficulty does not lie here, it is connected with the nature of the motive itself. What then is a motive? Bain, Mill, and others of their way of thinking, tell us that it is either an ideal pleasure or an ideal pain; that we pursue the one and avoid the other. But in the face of so much diversity in the nature of pleasures, giving rise to such an infinite variety of pursuits, it is not worth much to say that every person does what gives him most pleasure, positive or negative. It would be as well to say that every individual does what he does, for reasons best known to himself. Necessitarianism in its present form gives only a very inadequate account of personal actions, though it cannot be denied that the theory, so far as it goes, rests on solid ground. It is, however, to be borne in mind that so long as human actions have not been divided into well-defined classes, a philosophy of personal actions cannot be constructed.

Let us now turn to Libertarianism. To begin with, the term 'freedom,' as applied to voluntary activity, though appearing to have a positive form, contains in reality a negative idea. It only means that the will, unlike all other natural forces, obeys no fixed, invariable laws. Now considering the complex nature and the vast variety of human actions, there is no wonder that the intellect should get confused and bewildered, and fail to discover the principle or principles which underlie such actions, and bind them in spite of many seeming irregularities into a harmonious system. The task is no doubt one of great difficulty, requiring a breadth of view which should embrace an infinite multiplicity of facts so dissimilar in nature. But we have no right to presume that the will is absolutely free and amenable to no laws, simply because we do not find them. It would be regarding our thoughts as the measure of all existence: it would be exalting our ignorance into omniscience. It may, however, be said on the other side that considering the reign of law in all other parts of the universe, if we are to presume anything, we must presume that the will is subject to laws, only we have not yet got at them. The problem as

* A large proportion of our actions come from surcharge of nervous energy. This tendency to "do" something expands itself along the line of least resistance, viz., in actions that are habitual and have become almost automatic; anything like true motive, which implies desire and calculation, is absent in these cases, which probably out-number our really motivated ones.—Ed.

to the nature of the will must remain an open question, until the laws regulating its exercise have been ascertained. Ascribing absolute freedom to will is no solution of the difficulty: it is only a confession of failure and must be treated accordingly.

It will not be out of place here to consider briefly some of the arguments advanced in support of the free will theory. It is alleged that we have power to choose motives on which to act; that they do not of necessity determine us to any particular course; and that this choice of motives to which consciousness testifies, proves, beyond doubt, that the will is free. Now what is a motive? Mr. H. Calderwood tells us, it is a tendency to act. Quite true. But is it a tendency in the abstract? Or does it imply some *thing* tending to act? I have no doubt the latter alternative will be accepted as the more reasonable explanation. But what is this something which tends to act? The only answer that can be made is that it is *self*. A motive may thus be defined as a tendency in self to move or act in a certain direction. From this it is quite obvious that self and motive are not two separate things, but are related to each other as matter and form. When out of many possible motives, one starts into actual existence, the indeterminate self becomes determinate, and assumes a definite shape which it did not possess before. It is not, however, necessary that the motive should pass into action. It may dissolve and melt into the formless self, which may immediately after assume other forms, and thus several motives may arise in consciousness; but as long as each motive lasts, it modifies and gives form to self and is not determined by it. When an action follows a motive, it is only a continuation of the motive, and is a further determination of self in its activity. But how is such a thing as choice of motives possible? In order that the ego should exercise such choice, it must disengage itself from the motives and establish itself as a distinct entity. But however logically distinguishable, motive and self are in reality inseparable, and choice by the one of the other is out of the question. Choice by a person of a book or a pen is quite intelligible, because they have separate, independent existence; but choice by a being of its own form is inconceivable.

How pure self passes into a motive is, and must ever remain, an impenetrable mystery—at least so long as we retain our present mental constitution. Whenever we know self, we know it as modified in some way. Let there be motives or any other mental states, and in all of them there must of course be a clear consciousness of self, but of self as limited. What the pure unmodified self does, or the process, if any, by which it assumes the shape of a motive lies beyond the ken of consciousness. It is only when self becomes determinate and conditioned that it emerges from unknown depths and makes its appearance before us; but then it is not the determiner, but the determined; it has acquired a form, and the form circumscribes and limits it.

Another argument generally put forward in support of Libertarianism is that all persons can exercise control over their attention; that the use of this faculty shows most unmistakably that the will is free, and points out the way in which perfect moral freedom

may be attained. Motives, it is said, may be self-originated or may arise independently of the will; but their continuance in consciousness as well as their influence on the will depends upon ourselves. Given a motive to do wrong, it is quite possible for us to neutralize and destroy it by withdrawing our attention and fixing it on some other object. If motives gain strength, it is because we feed them with our attention: let us do otherwise and we can very easily overcome and get rid of them.

Now there can be no doubt that we exercise some control over our attention, and weaken or strengthen our motives by so doing. But is this power unlimited? Are there no laws regulating its exercise? Is it possible for us to attend to anything or turn our attention from it at pleasure? By no means. It is quite *conceivable* that a person should have perfect control over his faculties and employ them in any direction he pleases; but the question is, can all men, or even a very small proportion of them, *actually* do so? The facts of real life would give an emphatic denial to the assertion. Men may pretend to believe—and the belief though wrong, may still be honest—that they can with equal ease attend to one thing or to another; but a close and careful observation of human life, as it is, shows that we can exercise this power only within very narrow limits. It is quite easy to transfer our thoughts from one object to another, and again from the latter to the former, if we are indifferent to both. Let there be, however, an object in which we are deeply interested, and it would be no easy matter to divert our attention from it. Let a man have his son attacked by a wolf, or his house set on fire, and tell him to think of something else. I fear the advice will be quite thrown away upon him. Attention is the steady flow of mental activity in any direction, but the course which it takes in any particular case, is determined by laws as rigorous as any other. Whatever the degree in which this power may exist, it always falls in with the settled tendency of the individual mind. There may at times be a slight deviation from the path thus marked by nature; but it cannot last long. A miser may for a short time make an effort to think of the sufferings of a near relation standing before him and appealing to his sympathies; but before long he finds his beneficent intentions thrust out and replaced by thought of gain and the consequent unwillingness to render assistance where it is so much needed. On the other hand, a man who has all his life practised the virtue, benevolence, will find it extremely difficult to forego the luxury of doing good and causing happiness to others where he has the power to do so. I do not therefore mean that the human mind is powerless only on the wrong side, when struggling against evil propensities: it is sometimes equally powerless on the side of virtue, when trying to depart from the right course. Circumstances external and internal provide channels for the discharge of mental energies; and the channels so prepared mould the course of life. Some men may be desperately wicked; others may be incapable of wrong; and between the two extremes may be found persons possessed of different degrees of moral perfection: but all are confined within

limits which nature has assigned them, and power of control over attention in the sense of ability in an individual to overleap these natural barriers, change his destiny, and give any turn whatever to his life, is only a fiction.

But let us see how the mistake arises. The error, I think, is due to a misinterpretation of the testimony of consciousness, arising from a superficial knowledge of the facts to be examined. A more intimate acquaintance with mental phenomena and a deeper insight into the general relations of things must, however, dissipate all doubt and uncertainty as to the nature of the will, and pave the way for a satisfactory solution of the difficulty. It is said, and with truth, that we have a clear consciousness of being free in performing our actions. Mr. H. Calderwood in criticising Mr. Mill observes:—"Mr. Mill says, 'To be conscious of free-will must mean to be conscious, before I have decided, that I am able to decide either way.' No, that would not be consciousness of free-will, but only conviction of possessing such a power. To be conscious of free-will must mean to be conscious in deciding that I am deciding." Now there is no denying the mental fact stated, but it does not prove that the will is free. It is of course I who decide; but am I in so deciding independent of all laws? Could I have decided otherwise? We must have sufficient evidence before we can answer these questions; but evidence there is none beyond our own ignorance: we can only say that the laws, if any, are not known to us.

On the other hand it is quite easy to account for the absolute freedom which we seem to enjoy. Exercise of will is connected with the active side of self: it is self as acting. And this activity, as seen in consciousness, must appear to be free; because there is only one force at work unopposed by any other. We lose our sense of freedom when we are aware of some other force operating against us. Tie a man's hands and legs, and he is not free to walk; because the rope resists him. But where there is no conscious restraint imposed from without, a sense of freedom must prevail. Such is the case with will: its exercise, when not interfered with by some other force, must appear to be free. But the question to be settled is: Does the will, considered in itself, and independently of any external forces, obey no laws? It may be argued that there are no such laws, since we do not feel our subjection to them, and are not constrained in our actions. But it need not be so. The reason why we look for such proofs is that we are so familiar with artificial laws made by the Government under which we may be living. We feel our subjection to such laws, because the rulers and the ruled are separate beings, and we carry these ideas to an explanation of natural laws. But laws of nature do not exist independently of the forces which they govern: they are on the contrary inherent in them. So also with will. The natural laws which regulate its exercise cannot appear as external restraints or mar our sense of freedom, because the laws work in and through the will itself.

IKBAL KISHEN SHARMA.

(To be continued.)

THE PROPHECY OF THE BHÁGAVATA AS TO THE FUTURE RULERS OF INDIA.

(Continued from page 334.)

DOWN from the family of Yudhisthira up to the Andhras, the Bhágavata Purana gives the names of the various kings who belonged to each family. It does not, however, give the names of the kings of the seven families beginning from the Abhiras and ending with the Mannas. After the Mannas it again begins with individual names. Does it mean that the intervening families are all of foreign extraction? I have now rapidly passed over a period of 2,147 years from 320 B. C. to 1827 A. C. Before passing on to the future, I should like to say a few words about the period which intervened between Yudhisthira and Chandragupta. The present year 1890 is the 4337th year of Yudhisthira's era. Says Varahamihira:—

"2526 added to the current of the era of Salivahana gives the era of Yudhisthira." This is the 1811th year of the Saka era, and hence the $(1811+2526=4337)$ year of the era of Yudhisthira. King Chandragupta is now $1889+320=2209$ years old. Hence Yudhisthira ruled 2128 years before Chandragupta. This period, according to the Bhágavata Purana, was covered by the Nandus, the Shishunagas, the Pradyotas, the Magadhas, and the family of Yudhisthira. The Nandus are said to have ruled a 100 years. This takes us to 420 B. C. The Shishunagas take us to 780 B. C. The Pradyotas take us to 918 B. C. The remaining two families are said to have ruled each for a 1,000 years. The Magadha kings are 24 in number, and those of the family of Yudhisthira 28. For the former we get an average of about 40 years for each king, and for the latter even less. This is by no means against human probabilities, and there is no reason why the Bhágavata should not be telling us a simple truth in this particular. It is rather hard to disbelieve the testimony of concrete names, and who knows if there might have been more names in these families who were not real kings in the estimation of the highly metaphysical author of the Bhágavata? We must therefore take it for certain that the interval of 1,530 years from Pradyota to Yudhisthira was covered by these two families together. The family of Yudhisthira ended in 1448 B. C. with Kshemaka, that of the Magadhas in 918 B. C. with Ripunjaya.

Dismissing these families with this rather brief notice, I now go to the future. The present rulers of India are, according to the Bhágavata Purana, the Mannas. Their reign begins in 1827, and will terminate in 2127 A. C., 238 years hence.

I remember having been vaguely told by some Pandit, while I was yet a student in Lahore, that the Sanskrit word for an Englishman was *Manna*, and that the English (Mannas) were spoken of in our sacred books as the present rulers of India. At that time I received the information with a sort of indifference, which it is needless for me to attempt to define. But the fact was brought to my notice again about a year and a half back. This time it was in

a way which could hardly fail to carry conviction. I shall mention the occasion as it is sure to be interesting to some at least of my readers.

There is in Meerut in the possession of a Brahmin, one of that class of works which in the *Theosophist* have been called the Nadigranthams. The book is named *BHRIGU SANHITA*. It appears that the Sage Bhrigu wrote a book on astrology, and that one of the chapters of this book was the *Kundilyādhyaya*, the chapter on Horoscopes. This chapter contained, by way of illustrating the laws laid down in other parts of the work, a good number of possible human figures with a full description of the life of the owner of that Figure. It appears moreover that after Bhrigu, the students of Bhrigu's book—under the guidance of hereditary teachers of course—used as a rule to forecast a number each of possible Figures, and describe fully the life of the owner. In course of time the chapter on illustrative horoscopes swelled into an enormous volume, containing, as tradition says, a lakh or more of horoscopes. Some of these horoscopes are decidedly later than 320 B. C., using as they do the word *nanda* as equivalent to nine.

It is the chapter on Horoscopes only that is now popularly known as the *Bhrigu Sanhita*. The rest of the book appears to have been lost; at least I have never yet come across a man possessed of the remaining portions.

Now the amount of astrological skill which this book shows is simply marvellous. If any particular man's horoscope comes out of the enormous heap of horoscopes which now constitutes the *Bhrigu Sanhita*, we find it giving, with marvellous precision, 1. The time when the man first hears the words of Bhrigu; 2. Whether he himself is the first to hear it or a friend of his, or of his fathers, &c.; 3. Whether the owner of a horoscope is a man or a woman; 4. To what caste does the owner belong? &c. &c.

The *Bhrigu Sanhita* holds that a man born during the first *five trutes** (out of the 60 trutes of a vipala) is a Brahmin; during the second *five trutes* (6 to 10) a Kshatriya or a Káyastha; during the third *five trutes* (11 to 15) a Vaishya; during the fourth (16 to 20) a Sudra; &c. &c.

As yet I have seen only two horoscopes of Englishmen. One of them was born at 28 trutes, the other at 27. I do not as yet pass any opinion on these astounding facts. The facts, however, are there. I took the greatest possible precaution with regard to every horoscope I saw in the *Bhrigu Sanhita*. I have come to see several horoscopes in which the positions of the planets being the same, there was only a difference of one or two seconds in the time of birth. And yet the history of the owner of the one differed from the other! So much for the book. It was in this book that I tried to see if I could find the horoscope of an Englishman. This gentleman was born in India, and nothing was known of his horoscope except the time of birth. The present owner of the book knew nothing of the gentleman. The horoscope, however, when it came

* 60 trutes = one vipala; 60 vipala = 1 pala; 60 pala = one ghati; one ghati = 24 minutes; 1 pala = $\frac{1}{4}$ m.; 1 vipala = $\frac{1}{6}$ m. = $\frac{1}{4}$ second; 1 trute = $\frac{1}{60}$ second.

out of the book, told me that the owner was a *Manna*. Since that day I doubt not that the word *Manna* means English, although it is quite possible that it might mean European. This cannot be ascertained unless a number of other foreigners born, if possible, in India (because I do not know if birth in India be necessary for a man's horoscope to be found in the *Bhrigu Sanhita*) come forward with the time of their birth to see if the *Bhrigu Sanhita* makes any mention of them.

So far, however, as I can see, the word *Manna* denotes no other nationality except the English. The *Bhágavata* groups into separate families those foreigners who have come *separately* as rulers into India. Thus from the Slaves to the Lodis it groups all of them into the *Turushkas*. None of the intervening families came from without. The Moguls however came *separately* into India. They are therefore spoken of as a distinct family—the *Gurundas*. In the same way the *Mannas* must represent one family of the present rulers. There is thus no doubt that the word *Manna** means English. The *Bhágavata* makes their reign to begin in 1827 A. C. Now the fact of Lord Amherst having made in that year the formal declaration spoken of above, is a very strange coincidence. The following is a quotation on this point from Lethbridge's Introduction to the Indian History:—

"In 1827, Lord Amherst went to Delhi, and solemnly informed the King of Delhi (the representative of the old Mogul Emperors, who at this time was in receipt of a pension from the British Government) that the English were now the paramount power in India. Up to the period of this declaration the representative of the Mogul Emperors had been regarded as nominally Lord Paramount of India, though his power had long before really passed into the hands of the British."

The English will reign, says the *Bhágavata*, for 300 years, up to 2127 A. C.

When these are gone the kingdom will pass to the *KILAKILA* family. Five of these kings will reign for 106 years. This takes us to 2233 A. C. After this are mentioned the names of kings and families, but no period is allotted to them. We are thus brought to the contemporaneous kings of *Avante*, Kashmir, Sindhu, Chandrabhájá, &c.

Nothing is said of the rule of these families from Parikshit to the four contemporaneous families of the Andhras (7 kings), the *Kanshalas* (7 kings), the *Vidurapatis* and the *Nishadhas*, except in a

* It is always very difficult to find out the history of a proper name. Why should the English be called *Mannas*, and England *Manna desha*? Has the word any connection with MAN (The Isle of) and the MENAI (Strait). In the ISLE OF MAN is spoken Manx. Is it not possible that the tribe which speaks this dialect, might have at one time been the head and leader or the predecessor of the other Celtic tribes? England during the dominion of the Kelts, or at some time before that, might have been the land of MAN just like the Isle of MAN.

The old name of the Island of Anglesea was *MONA*, the chief sanctuary of the Druids, and the straits which connects this island with the main land is called *MENAI*. One can hardly resist the conclusion that the word *Manna* (Sans.) is the same as the Western *Man*, *Mona*, *MENAI*. Apparently there was a time when the ancient Hindus knew of England as the land of the people who now speak *Manx*, a tribe of the Kelts, whose priests were the Druids of *MONA*. In after times they applied the word generally to every tribe who afterwards occupied England. England remained to them always *Manna desha* (the country of the *Mannas*), and the inhabitants thereof, the *MANNAS*.

general way that, after the departure of Krishna, virtue will decline in the land. Of Puranjaya of Magadha, however, who comes a little after or about the same time, it is said that he will establish three new classes of men instead of the Brahmins, the Kshatriyas, and the Vaishyas. These classes will be respectively named Pulinda, Yudu, and Madraka. For this act of his King Puranjaya is honoured with the epithet of *durmati*, a fool.

If, however, we adopt the second reading given above, the translation would be a little different. It would run as follows:—

"Another Durmati will establish the Varnas, Pulinda, Yudu, and Madraka; and the majority of his subjects will be out of the Brahmanic pale." In that case the king will not be Puranjaya but another. Durmati might be his name, or a mere epithet.

After the Bahlikas, various parts of the country are given to various rulers, and these rulers are made to possess all the vices of kings.

"These rulers will be Sudras, Vratyas, Mlechhas".....
 "They will be given to vice and falsehood, giving little charity, having easily excitable tempers, the slayers of women, children, kine and Brahmins, given to adultery and the appropriation of other people's wealth. They will go as soon as they come, they will have little strength, and will be short lived, they will be impure, doing no good acts.....Thus will thy subjects (O! Parikshid) be troubled and destroyed by their kings, and people will learn their ways of life, and will become a source of trouble to each other."

This carries us a very little way through the Kaliyuga. After this the Bhāgavata passes over in silence a period of about four lakhs of years, and then gives us a very brief sketch of what will be the condition of humanity immediately before the advent of Kalki.

It will be for our children of the seventh generation to see if another gifted seer records for them in the meanwhile the events of another five thousand years or so. The Bhagavata evidently finishes the first chapter of its XIIth Book with one of such minor cycles.

Humanity always moves upwards and onwards. Each new cycle is marked by a fresh wave of spiritual force, from the centre of the ocean of life we call *the Universe*. This wave tending to spiritualize and purify humanity, begins by driving out the seeds of animality, toil and trouble. Thus while the heart of humanity is being purified, the sufferings which the flesh is heir to, are coming to the surface to disappear. The spiritual influx in the beginning of minor cycles is always of lesser strength than that in the beginning of a larger cycle. Thus the wave of a *Satya Yuga* is far more powerful than the minor waves of a cycle of 5,000 years or so. The greater the strength of these waves, the greater is the amount of evils which they drive out to the surface in order to evaporate and leave humanity so much the purer. The character of these *superficial* evils is of course always the same, but they reach their culmination in the end of a Kaliyuga.

The forces which are now acting on Indian society (and humanity in general) are sure to drive out in some comparatively small measure the vices noticed in the end of the first chapter, and the beginning of the second chapter of the XXIInd Book. Thus the second chapter says:—

"Then will day by day come to destruction virtue—truthfulness, cleanliness, mercy and kindness—the length of life, strength and memory, by the force of Powerful Trial. Wealth alone will in the Kali age be the index of good qualities, good manners, and good birth. Force alone will be the chief factor in the administration of Law and Justice. In marriage the only guiding principle will be fancy. (People will not take into consideration good family, &c). In trade deceit will be the principal factor. The only object of womanhood and manhood will be sexual intercourse; the only indication of Brahmanism will be the sacred thread. Caste-marks only will denote the ashramas; justice will become difficult of obtaining without signatures and seals: *too much talking* (power of speech) will mark learning. Poverty will be the chief mark of wickedness and outward polish of goodness. Mere contract will constitute marriage, and a bath will be the best adornment. Distant waters will become seats of pilgrimage; the keeping of hair will be considered beauty. The procuring of food will be the only end of human life; and *consistency* the only marks of truth. Cleverness will consist in supporting one's family successfully, good works will be done for the sake of fame.

When the earth will be covered by such bad men, &c., &c., then will men fly to jungles, will be destroyed by hunger, thirst and death of men, &c., &c.... The highest limit of age will be 20 and 30."

First of all I shall examine that part of the prophecy which speaks of our kings five hundred years hence.

We are at present being ruled by the *Mannas*, and the one great effect of this rule upon our political life will be that we shall learn the art of self-government. "As is the king, so are the subjects," is a well-known Indian proverb. The English coming into contact with us as rulers cannot but teach us the value of their institutions, and cannot but instil in our hearts the love of political freedom which is so very dear to themselves. It is one of the simplest and most universal laws of nature, and its operation is always resistless. The signs of this political education are already visible, and sooner or later the signs are sure to become the things signified. The forces which nature puts forth are never withdrawn, until and unless they have had their fullest manifestation on the physical plane. The attempts at manifestation may be for some time unsuccessful. Nature, however, is never despairing; it never sits silent over its failures; but comes back with redoubled force. By the time the *Mannas* leave us—2127 A. C., we shall have learned the art of self-government. We have now to see what is likely to be the effect of this force of self-government when the *Mannas* are gone. As long as they are here and our Rajas and Maharajas are kept in salutary check, we may hope for undisturbed peace. But when they will be going, our ruling princes are sure to be let loose. The same drama which was played when the Moghul dominion was being wrecked into pieces is sure to be played again. But this time is sure to be introduced another and a more powerful force. That force is the People's Spirit of British Self-government. For a time this spirit is sure to receive a check. Some brief respite will be secured by King Bhutananda and his im-

mediate successors, and then it is but natural that various leaders of armies should become kings of various parts, independent of the fact that they are Sudras, or Brahmins, Kshatriyas or Vaishyas or Mlechchas. These men having never tasted royalty before, are sure with power to degenerate into vice. Adultery, short life, the appropriation of other people's wealth, are the natural results of such a state of things. But the people whom the English will have taught the art of self-government will never rest satisfied with this sort of rule, and may we not hope that out of all this chaos, confusion and vice, will emerge 5 or 600 years hence the glorious rule of an Indian Parliament? The article is already assuming big proportions, and I must therefore dismiss all my remarks upon these points as briefly as possible. I therefore come to the next point in the prophecy.

"In marriage the only guiding principle will be fancy." "The only object of womanhood (or wifehood) or manhood will be sexual intercourse." "Mere contract (*swikāra*) will constitute marriage." Now the chiefest vices of marriage system have been for sometime past.

1. The giving in marriage without the least regard to personal or mental beauty, or more properly what the bride and bridegroom might think to be beauty.

2. An aggravated form of the same, i. e., charging some money for (or which is the same thing, selling) generally daughters and sometimes sons.

These evils must be got rid off in the interests of humanity. The human soul is the freest of the free, and has an innate dislike of this sort of slave trade. The presence of the spiritual wave which is to drive these evils out, is already visible in the generally prevalent ideas of freedom, which are making their way even to the fair sex. The form which the protests against this system take indicate very clearly the road we are travelling on. The reactive force introduced by this wave of freedom is sure to carry us for some time a little beyond the desirable point. Fancy alone will take for sometime the place of all other considerations. But mere fancy is very sure to be discovered to be an inadequate factor. All other consideration will slowly but surely regain their place. Fancy too will then take its proper place and will then be named regard for personal and mental beauty, and the feeling of the pair. The inauguration of the new cycle will thus be marked by a reform in the marriage system.

Now, something about marriage by contract. I have translated the word *swikāra* by "contract." The ordinary meaning of the word is acceptance, and as there can be no acceptance without a proposal, both the elements of a contract are present, and *swikāra* means a contract of marriage. The element of contract is already present in Hindu marriage, but it has been almost crushed out of existence by the sacramental element, which again has degenerated into a meaningless sham. The Brahma Marriage Act is sufficient to show the direction in which the wind is blowing. All the world over there is a tendency to sweep off the religious element in marriage, and substitute for it pure contract. When this

is done, its inadequacy will soon be discovered, and in the next cycle will have both contract and sacrament in proper and desirable proportions.

It is needless to examine other heads of the prophecy minutely. The most superficial observer of the signs of the times can see that the prophecy is, and is likely to prove true to the letter, and that out of these evils is sure in the end to come desirable good.

RAMA PRASAD.

AN INSTRUCTIVE CASE.

IT is not generally considered a very wise thing to cut off your nose to spite your face. Still, strange to say, our missionary friends are sometimes guilty of that extravagance, and a somewhat striking instance of it is afforded by the treatment meted out to our friend and brother Mr. A. E. Buultjens, B. A. (Cantab), F. T. S., by the orders of the Lord Bishop of Colombo. Happily it is not Mr. Buultjens himself who has suffered, but *only his name*; for, fortunately, in these days citizens are safeguarded from personal ecclesiastical ill-treatment by the law, and all that the most intemperate and venomous Churchman can do is to find something belonging to the offender to vent his spite upon. Some people find it soothing to kick about the hat of an enemy who is beyond their reach, and doubtless the good missionaries of Colombo experience a similar relief for their feelings in sponging out a name, the owner of which is protected from their malice not only by the law in this case, but also by his blameless life and honorable record.

The College of St. Thomas is the most aristocratic institution of learning in Colombo, the pet of the Lord Bishop of that ancient town. To graduate there is to ensure valuable patronage in life's struggle in Ceylon, to be converted there from Buddhism or Hinduism to Anglican Christianity, a passport to worldly advancement. Smiles, posies, diplomas, future snug official births—an inviting prospect, indeed! *Vice versâ* what? Frowns of the aristocratic, social ostracism, obstruction in the public service? Naturally, for that is the way re-actionaries of all sects try to prevent progress: a base, cowardly, selfish way; and pursued by none more ruthlessly than by our Hindus, with their caste boycottings long after caste has ceased to mean substantial human differentiation. However, caste is an acknowledged part of the present Hindu religion, and in observing it the pious Hindu is guilty of no violation of his religious duty. But with Christianity the case is confessedly the opposite; and in punishing, or trying to punish and crush, young men who think to the bottom of Christian theology, and come out beyond as Freethinkers, Agnostics, Mussalmen or Buddhists, the agents belie the profession of their Church that all men are equally children of God, created by him, hence irresponsible for the intellectual convictions to which their thinking may bring them. Nevertheless, it is useless.

to argue about so confessed an inconsistency as that between the preaching and the behaviour of Anglican Bishops and smaller clerics. Nor need we feel surprise at the petty persecution that follows the young graduate of St. Thomas' College who abandons Christianity openly, honestly. Our present facts relate to the case of Mr. A. E. Buultjens, F. T. S.

Among the clever youth who had passed through the Bishop's educational mill, this young Burgher, born a Christian, descendant of the doughty Hollanders who once ruled in the Maritime Provinces of Ceylon, was one of the cleverest. Judge from the following list of his honours and prizes :

- 1880. Junior Local Cambridge, Class II, in Honours.
- 1881. Calcuta Entrance Examination. First Class.
- 1882. Rajapakse Prize Rs. 100 for Classics.
- 1882. Senior Local Cambridge, Class III, in Honours and distinction in English.
- 1883. Rajapakse Prize of Rs. 100 for Classics.
- 1883. Senior Local Cambridge, Class I, in Honours, and distinction in Physical Geography.
- 1884. University Scholarship of £150 a year for four years.
- 1887. Graduated in Honours at Cambridge University.

Of a scholar so successful, an intellect so bright and so highly trained, the College might well be proud ; and if a youth like that ever needed pushing—which none ever did, for he could *compel* Fate and snatch success from the very thorn-bush of adversity—it would be no more than natural to expect the Lord Bishop and his entire 'Tail' of followers to join shoulders behind the boy's back and shove him ahead. But what weaker word than dastardly should one use to characterise the attempt to break down a young man who may have found Buddhism a better religion than Christianity, because a reasonable and scientific one, and have manfully said so to the public? If the pervert be wrong so much the worse for him, and he might well be left to the Christian God to deal with in his own way and time, without episcopal interference. And if he be wrong, that will not obliterate his collegiate record or cancel his classical successes. The Lord Bishop of Colombo seems to have thought otherwise, for, upon Mr. Buultjen's turning Buddhist, accepting the Headmastership of our Buddhist English High School in Colombo, and succeeding Mr. Powell as Editor of our organ, *The Buddhist*, he did a very foolish thing, a thing to make even a Vestry Clerk blush : it was this. The academical career of Mr. Buultjens was so brilliant that it had been emblazoned on a shield, or tablet, and hung up on the College Library wall, to be seen and envied of all students. The graduate had reflected distinction upon the Alma Mater whose bosom had nourished his budding brains. What the poor Lord Bishop did in his despair, when the awful fact of Buultjens' perversion to Buddhism came to his knowledge, was—to scratch out the inscriptions on that shield ! Exactly the childish pettiness of the French revolutionists who tear down street signs, monuments and buildings, as though they could thus obliterate the records of French history !

Of course this stupid meanness arouses indignation. But, after all, is not Mr. Buultjens to be congratulated rather than condoled with ? He transferred himself from Christianity to Buddhism, and the record of his academic triumphs has followed him from the walls of the missionary school to those of the Theosophical one. Surely such a transfer is a promotion, just as his own change of faith is a progress. There is another thing ; so long as his name remained emblazoned in the Christian school, the missionaries could claim a kind of proprietary right to share in his triumphs, but now they have made us a present of that right, and nothing remains to them but the painful consciousness that everyone who looks at the Buultjens shield which now hangs on the walls of our school, will smile as they think of the impotent spite of the Colombo Bishop and of the victory won and the prize secured by Theosophy.

We think that the Bishop of Colombo has established a dangerous precedent ; for, if we read the signs of the times correctly, Mr. Buultjens is not the last of his distinguished young men who will give up Christianity and come over to us ; and if the Missionaries erase the names of all those who desert them, in a few years their walls may be very bare indeed of names in any way worthy of mention.

H. S. O.

NERALAMBA-UPANISHAD OF SUKLA-YAJUR-VEDA.

Translated by the Kumbakonam T. S.

(Continued from p. 235.)

I SHALL relate in the form of a Catechism whatever should be known for the removal of all miseries that befall these ignorant creatures, viz., men.

(1.) What is Brahm (neuter) ?

It is the Chaitanya (consciousness) that appears as Karma and Gyana (wisdom) by means of this vast mundane egg, in which are contained Mahat' Ahankara (I-am-ness), and the (five) elements, earth, water, fire, air and akas—that is secondless—that is devoid of all Upadhis (vehicles)—that is full of all Saktis (powers personified as females or matter)—that is without beginning and end—that is spoken of as pure, beneficial, peaceful and guna-less, and that is indescribable.

(2.) Who is Eswara and what are his characteristics ?

Brahm having assumed through Prakriti (matter)—its Sakti (power)—the name (of Eswara or Logos), having evolved the worlds and having pervaded them, becomes the ordainer of Buddhi and Indryas (organs of sense and action) of Brahma and others. Hence he is named Eswara (Lord).

(3.) Who is Jiva ?

Eswara by assuming the names and forms of Brahma (masculine), Vishnu, Rudra, Indra and others, falsely thinks "I am the gross body." Hence he becomes a Jiva. Even though he is one, he

(1.) Cosmic ideation or Universal World-soul corresponding to Eswara (vide Secret Doctrine, pages 18, 451, &c.)

appears as several Jivas through the force of Karma which originates the body.

(4.) What is Prakriti (matter)?

It is that Sakti (power) of Brahm, which is of the form (or nature) of Buddhi,—which (power) is able to produce the many motley worlds by virtue of the presence of Brahm.

(5.) Who is Paramatma?

It is Brahm alone that is Paramatma, as he (the former) is (param) far superior to bodies and others.

(6.) Who is Brahma (the creator)?

(7.) Who is Vishnu (the preserver)?

(8.) Who is Rudra (the destroyer)?

(9.) Who is Indra?

(10.) Who is Yama (God of death)?

(11.) Who is Surya (Sun)?

(12.) Who is Moon?

(13.) Who are Devatas (Gods)?

(14.) Who are Asuras (Demons)?

(15.) Who are Pisachas (female evil spirits)?

(16.) Who are men?

(17.) Who are women?

(18.) What are cows, &c.?

(19.) What are the fixed ones or the immoveables?

(20.) Who are Brahmins and others?

(21.) What is caste?

It (this word) cannot be applied to the skin—to the blood—to the flesh, nor the bone. There is no caste to Atma. (The word) caste is only conventional.

(22.) What is Karma?

Karma is the action performed by the Indryas (organs of sense and action) and ascribed to the Atma as "I do" (viz., agency being attributed to it).

(23.) What is Akarma (non-karma)?

Akarma is the performance,—without any desire for the fruits—of daily and occasional rites, sacrifices, penances, austerities, gifts and other actions which are associated with the egoism of the actor and the enjoyer, which are of the form of bondage and which are productive of birth and others.

(24.) What is Gyana (wisdom)?

It is the realisation by direct cognition of the fact that in this ephemeral universe there is nothing but Chaitanya, that is Consciousness, that is of the form of the seer, and the seen, that is pervading all things, that is the same in all and that is not subject to changes, as water, jar, cloth, &c., are—which (realisation) is brought about by means of the subjugation of the body and the Indryas, the serving of a good guru, the hearing of the exposition of Vedantic doctrines, the reflection thereon and their realisation.

(25.) What is Agyana (non-wisdom)?

It is the illusory attribution of the diverse bodies of the devas, beasts, men, the fixed ones, &c., to Brahm like the illusion of a

That Brahm is alone Brahma, Vishnu and Rudra. He alone is Indra—Yama—Sun—Moon—Devatas—Asuras—Pisachas—men—women—cows, &c.—the fixed ones—Brahmins and others. Here there is no variety in the least degree (but only one.)

snake in the rope that Brahm which is secondless, which is all-permeating and which is of the form of all.

(26.) What is Happiness?

It is the remaining in (or enjoying of) the supreme bliss, having cognised through experience the form (or reality) of Sachithananda (or that which is Be-ness, consciousness and bliss.)

(27.) What is Sorrow (or misery)?

It is the thinking about the objects of sense (pertaining to mundane existence) and is the opposite of happiness.

(28.) What is Swarga (heaven)?

It is the society of Sat (either good men or the union of one's soul with Brahm which is Sat).

(29.) What is Naraka (hell)?

It is the association with that which brings about this mundane existence which is Asat (false).

(30.) What is Bhanda (bondage)?

Such conceptions as "I was born," arising from the affinities (or force) of Agyana (non-wisdom), which has no beginning, form the bondage (of Atma).

The thoughts proceeding from Agyana about the mundane objects and producing the conception of "It is mine," in such as father, mother, wife, child, brother, lands and house, form the bondage.

The egoistic conceptions of actor, &c., are bondage.

The aspiring for the development in one self of the eight (higher) psychical powers, such as (anima), laghima and others is bondage.

The desire of propitiating the favor of the Devas, men, &c., is bondage.

The desire of going through the eight means of yoga practice, Yama, &c., is bondage.

The desiring of performing the duties of one's own caste and order of life is bondage.

The thought that command, fear and doubt are the qualities of (or do pertain to) Atma is bondage.

The thoughts concerning the knowledge and performance of sacrifices, penances, austerity and gift is bondage. Even in the desire of Moksha (emancipation) alone there is bondage. By the very act of thought, bondage is caused.

(31.) What is Moksha (emancipation)?

(1.) These are the 8 higher Iddhis (or Siddhis) as distinguished from the lower ones as stated in the "Voice of Silence." (1) Anima (the power of becoming minute as an atom); (2) Mahima (the power of becoming so great as a mountain, &c.); (3) Laghima (the power to render one self so light as to float in air like cotton); (4) Prapti (the power to extend the organs so unlimitedly as to touch from one's position sun, moon, &c.); (5) Prakamya (irresistible will which finds no resistance from entry into earth, &c.). These five conquests are obtained over the gross properties; (6) Vasitwa (the power of subjecting elements, beasts, &c.); (7) Isitwa (the power of one having control over the primordial forces of nature, Nirmulaprakriti, &c.); (8) Kamavasyatvam (the power of endowing qualities at will).

(2.) They are—Yama (forbearance), Nyama (religious observance), Asana (posture), Pranayama (restraint of breath), Pratyahara (subjugation of the senses), Dharma (concentration), Dhyana (contemplation), and Samadhi (meditation). For full explanation of these vide Sandellia Upanishad.

Moksha is that state in which through the discrimination of the eternal from the non-eternal, all thoughts relating to the transient mundane existence, and the objects pleasure and pain and all love towards the objects of the world vanish.

(32.) Who is fit to be adored?

That Guru (Spiritual Instructor) who enables (one) to attain to Brahm—the Chaitanya—which is in all bodies.

(33.) Who is the Sishya (disciple)?

The disciple is that Brahm which remains after the consciousness of the universe has been lost in him though Brahmagyana (Brahmic wisdom.)

(34.) Who is the Pandit (the learned man)?

It is he who has cognised the true form (or the reality) of his own consciousness which is latent in all.

(35.) Who is the ignorant one?

He who has the egoistic conception of body, caste, orders of life, actor, enjoyer and others.

(36.) What is Asura (the austerity of an asura)?

It is that Tapas (austerity) practised by one inflicting trouble on the Atma within through Japa (inaudible mutterings of mantras and Agnihotra (performance of the worship of fire) and attended by cruel desire, hatred, pain, pride and others—he having abstained from food through the desire of acquiring the powers of Vishnu, Brahma, Rudra, Indra and others.

(37.) What is Tapas?

Tapas is the act of frying—through the fire of direct cognition of the knowledge that Brahm is Truth and the universe a myth—the seed, (viz.), the deep-rooted desire to attain the powers of Brahma, &c.

(38.) What is the Paramapada (the Supreme Seat)?

It is that eternal and unconditioned seat of Brahm, which is far superior to Pranas (vital airs), Indryas, Antahkarnas (the internal organs of thought, &c.), the gunas and others, which is of the nature of Sachithananda and which is the witness to all.

(39.) What is fit to be taken in (or understood)?

Only that reality of absolute consciousness which is not conditioned by space, time or substance.

(40.) What is not fit to be taken in (or understood)?

The thought that this universe is truth—this universe which is different from one's reality, and which being subject to Maya (illusion) forms the object of (cognition to) Buddhi and Indryas.

(41.) Who is a Sannyasi (ascetic)?

A Sannyasi is an ascetic who having given up all the duties (of caste, orders of life, good and bad actions, so on), being freed from the egoistic conception of I and Mine, and having taken his refuge only in Brahm roams at large, practising Nirvikalpa Samadhi¹ and being firmly convinced of "I am Brahm" through the realisations of the meaning of such sacred (Vedic) sentences as "That art thou," "all this is Brahma" and "There is no variety even in the

(1). That state in which the mind (manas) of a person does not require any object to meditate upon and is destroyed, and he is one with his own reality.

least degree." He only is an emancipated person. He only is fit to be adored. He only is a Yogi. He only is a Paramahansa.¹ He only is an Avathutha.² He only is a Brahmagyani (viz., a person having Brahmic wisdom.)

Whoever studies the Niralamba³ Upanishad becomes pure like Agni (fire). He becomes pure like Vayu (air). He is not born again. He is not born again, nay he is not born again. Such is the Upanishad.

ELOHISTIC TEACHINGS.

VI.

THE PROBLEM SUBMITTED BY NATURE TO MAN.

(Continued from page 310.)

THOSE who believe in evolution by natural selection and the survival of the fittest see that the aim of an evolution so carried on must be, through a perfectible, to produce a perfected and perfect nature, while restoring all failures, as so much surplus material, to the source from which that material was originally derived.

This aim they perceive to be attained, this restoration they recognize as being accomplished in and by the three alternative issues of the evolutionary course of spirit at the close of its incarnational career.

These issues, which await spirit when it relinquishes its ultimate embodiment in the human form, suggest the three alternative modes of life open to man, by following either of which he unconsciously selects the necessary outcome of his life, and determines the state to which the disembodied self will inevitably pass at death.

The three alternative issues to the evolutionary course of spirit, at the close of its incarnational career, are:—

1. *The personal condition* of personified Being, gained by the divinized spirit of man through regenerative transformation into the human soul.

2. *The impersonal condition* of substantialized existence, accorded to the spiritualized spirit of man when duly purified and refined.

3. *The elemental condition* of materialized subsistence, allotted to the animalized spirit of man when fully degraded.

These three issues are respectively gained, accorded or allotted, as the necessary outcome of the several modes of life whose termination they await.

The three alternative modes of life are:—

1. *The natural*, leading to the personal condition of Divine Impersonation in the Divine-Human.

(1 and 2). Of the six classes of Hindu ascetics, Paramahansa is one who goes about in red cloth, leaving all worldly concerns and supporting himself on food obtained on alms from five houses. Avathutha is one who being naked and motionless, is always engaged in the direct cognition of one's own reality.

(3). Lit: without support.

2. *The spiritual*, inducing the impersonal condition of absorption into and by the Divine substance of the Unknown Deity.

3. *The animal*, ending in the elemental condition of latent force.

The three alternative states, to which these several modes of life respectively lead, are:—

1. *The Divine*, awaiting the divinized (humanized) human.

2. *The Spiritual*, gained by spiritualized humanity.

3. *The Material*, proper to animalized man.

The entrance into either of these three states, which are final as regards the present order of manifested nature, is, to the self of each individual human being, the closing act of its evolutionary career.

The states themselves are respectively, those of active enjoyment, of passive happiness, and of absolute deprivation of the one and the other.

The perfect type of either of the three modes of life is, perhaps, seldom reached, owing to the mixed character of the influences actuating the career of man: but a preponderating tendency in a given direction soon shows itself, often from infancy, always at the dawn of reason; and this tendency is aided either by natural, spiritual or animal impulses, as the case may be, by the instinctive following of which, in its uses of life, the self prepares itself for the state it will at death be duly fitted to enter.

But, even after the preponderating tendency has shown itself, the subordinate tendencies remain, and continue to exercise more or less influence over the life, and—aided by the several inclinations proper to each and the conflicting working of the impulses they generate—induce a struggle in the individual, which is prone to continue, with more or less violence, for an indefinite period, in some cases even until the close of the individual career.

This tripartite struggle has hitherto been interpreted as a bipartite conflict between the tendencies to good and evil; and the so-called “Good” has been held to be the outcome of the actuating spiritual, the “Evil”—then ranked as “Sin”—as the product of the inciting animal impulses.

Hence the spiritual impulsion was approved as good, the animal condemned as bad, respectively. And then, the spiritual having come to be considered as a superhuman, a supernatural, *the animal was regarded as the natural life*: upon which it was imputed to the natural that it was bad in itself, and therefore to be shunned.

In this way the conflict going on in man came to be viewed as a simple and uncomplicated struggle between the human and the superhuman, the natural and the supernatural—interpreted as the tendencies to good and evil in the individual: and this has led to the direct condemnation of the natural, as contrasted with the spiritual mode of life, and the requirement that the one should be absolutely renounced in favour of the other.

This has been a most unfortunate misinterpretation, for it has caused the vast majority of mankind to wholly misapprehend the relations and underrate the value of the natural, and in great part to believe that the animal instincts of man are to be resolutely

resisted until completely paralyzed, his spiritual inclinations to be solely followed.

But incarnation is animalization: is the clothing of spirit with an organized body in virtue of which it becomes an organized being—an animal.

Now man is an organized being: a being the continuity of whose existence depends upon the continuous exercise of his organic functions—for he must breathe, as well as eat and drink, to live.

Hence, as an organized being, man, whether viewed as a spirit clothed with flesh or a mere animated body, is an animal, and, owing to his organization, will continue to be an animal as long as he lives. For him to cease to be an animal, to cease to exercise his organic functions, would be to cease to live.

There is this difference, however, between him and other animals, that he has a knowledge of good and evil, is capable of doing the one and avoiding the other.

Man is therefore an advanced animal—an animal seeking a motivated basis or reason for his instinctive impulses—an animal capable of doing good and avoiding evil on reasonable grounds.

The character and capabilities of the advance in man are denoted by his form, and expressed by the special faculties accruing through it.

In this form, through its special faculties, the advancing self has gained the power of humanizing and so of ennobling the animal in the human.

Now the natural instinct of the animal is to put the well-being of self before all—and this man's special faculties have led him to recognize as the root of all evil.

Hence he has learnt the lesson that to humanize the animal in the human is to become unselfish: to cease to be indifferent to the sufferings of others; to put their well-being before the well-being of self. And it is in the habitual doing of this that the goodness suggested to man, to be reached through the life, should consist.

The lesson submitted to man, in himself and by his surroundings, is a very simple one, as an animal he necessarily has animal appetites. As a man he acquires spiritual appetencies. These he finds to be in conflict with each other. Hence, as a human being he must bring either or both under control.

He cannot live without submitting to animal needs, giving a measure of indulgence to animal appetites. Hence over indulgence is what he has to guard against.

He can live without giving way to his spiritual inclinations. Hence these are not indispensable to the preservation of his life.

These considerations compel him to ponder on the whole position, and suggest the question. In what does goodness—to be attained through an animal organization—consist?

The answer to this question is in reality not far to seek. The root of badness, of so-called evil, is, as already indicated, reckless self-seeking, all the evil in the world results from this. Could animated life become self-forgetting, goodness would reign supreme—badness be absolutely unknown.

But had animated life been self-forgetting, progressive evolution would have been impossible—for a reckless indulgence of appetite, which sacrifices all to the well-being of self, has been the instrumentality through which animal advance has been gained, and the human form, with its faculties and capabilities, attained.

Hence, that which has been the incentive to so great a good, and has at the same time become the source of evil—of evil in man, (for compensations in nature, unperceivable from his restricted standpoint, may reverse the apparent conditions here)—cannot be evil in itself, and should, therefore, in him be subjected to such influences as would cause it to lead up to yet greater good.

This is evident from the anomalies of the case. The human spirit has, by its process of evolution, been unavoidably constituted a self-seeker, and in so far has the root of evil innate in itself, and is, therefore, a potential door of evil.

Now the self-seeker is a self-indulger. An indulger of appetite. An indulger of appetite at the cost of others. An indulger of appetite who, by so indulging, from being a potential becomes an actual door of evil.

But to sustain life the indulgence of appetite is necessary.

Hence the indulgence of appetite without the commission of evil constitutes the problem submitted by nature to man—a problem, the right solution of which would furnish a trustworthy guide for his uses of life.

The requirement of the conditions involved in this problem evidently is—the control of appetite by the avoiding of over-indulgence, and especially by guarding against indulgence at the expense of others. This is the aim of nature in man. Hence the working of the natural in him should differ from and reverse the working of nature in the subordinate animal world: should differ from and reverse that working in this, that whereas the animal is, in its uses of life, a self-seeker, the human should, in his uses thereof, be a self-forgetter.

Now the animalizing man, who passes his life in gratifying his animal appetites, reckless of the consequences to others, is a self-seeker.

But so also is the spiritualizing man: for he makes self his first object, the salvation of his own soul, or the development of a supersensuous self, the aim of his life. He is, moreover, a self-seeker who, upon occasion, recklessly sacrifices others (through the natural affections), the more effectually to indulge his own spiritual appetites.

And yet if so—and the desire to spiritualize one's being, or save one's soul, is undoubtedly a selfish appetite, whose incentive is self-seeking—then the natural inclination, that which is to become the natural inclination in the human, should be intermediate between these two opposing instincts—an equilibrium of the two.

But then, equilibrium between these two implies the subordination of both to the humanizing uses of life.

Thus the first step towards the natural should withdraw man from the control as well of the spiritual as of the animal, and make the self the controller of both.

The necessary consequence of a life passed under the control of a nature so ordered would inevitably be, the gradual change of appetite into desire, which would gain its expression as love—whose tendency would be to the inclining of inclination to the inclination of the beloved, in utter forgetfulness of self.

The animal impulses of man resist this control, and, urging him to the indulgence of appetite, initiate the first moral struggle.

His spiritual impulses seek to take him beyond this control, and invite him to the renunciation of desire—that is, of desire which has its roots in the animal side of his nature, and is, therefore, only a transformation of mere animal appetite, which it would replace by a spiritual appetency for things spiritual, at the cost of things animal.

But, in so seeking, his spiritual impulses require man to attempt the impossible—to cease to be an animal.

Thus while the animal side of his nature calls upon him to animalize, the spiritual side thereof urges him to spiritualize self.

Now the animal and the spiritual are combined in, and constitute the nature of man, and, as far as his passing life is concerned, are to him the natural. The inference therefore is, that they are so combined that they may be inseparably united in a future state, when both, now permanently one in the harmony of equilibrium, will reap the fruits gained through the control exercised over its life uses by the self.

Under this aspect the animal and the spiritual act in harmonious combination in the natural, the one counteracting and so preventing the excessive action of the other, that, by this conjoint action in the human, they may ennoble the animal side of the nature of man, and so prepare and fit him to pass, as the divinized human, to the soul-state.

From this point of view, the natural, which represents the balance of harmony and the equilibrium of contrasts, occupies an intermediate place between the animal and the spiritual—a condition which the duly balanced counteraction of these is required to produce.

Hence the struggle going on in man is between the animal and the spiritual, in which either only overcomes the other at the cost of the natural, which disappears in this unnatural ending of the conflict—for it is only in the equilibrium of the natural that the spiritual and the animal find the balance of equipoised and harmonious life.

It is not necessary that the individual should understand the meaning of the conflict going on within himself, since that conflict is only a part of the final process of a long course of functional evolution. In ignorance of what lies before him each will lead the life most consonant with the tendencies of the developed self which, in his personality, has passed into the human. Teaching will seldom enable that self to overcome these tendencies, and this is why the members of any and every religion seldom act up to their professed belief: but when teaching is resorted to, it should be addressed to those in whom a preponderating tendency exists—whether to animal or spiritual self-indulgence; and should be in the form of a recall from either of these to the natural uses of life.

Hence the test of the truth of any doctrinal teaching is the extent to which it is a recall to nature.

The difficulty the advocates of this recall have to contend with is, the marked character of the conflict that is going on.

This is due to the seductive development of the spiritualizing influences, on the one hand, and the sensualizing impulsion of the animalizing inclinations, on the other.

Owing to this the natural has been identified with, and condemned in and as the animal, and the effective struggle has been supposed to be between the latter and a more or less preponderating spirituality.

This is well shown in the course taken by the conflict, as it can be still traced, in the Hebrew SS. Here the Elohist represents the natural, with which the spiritual, in the form of the earlier Jehovist, enters into contention, and which it finally supplants and displaces only to find itself in antagonism with the more advanced spiritualism advocated by the later Jehovist. After this the struggle is continued between priest and prophet, between bond and free.

Throughout these continuously transforming struggles the natural is absolutely lost sight of—has wholly disappeared in the condemned animal; and a sublime courage would have been needed in him who ventured to proclaim a recall to nature.

But as time went on one endowed with such a courage was not wanting—one by whom the Elohist teachings were reaffirmed; by whom the struggle for spiritual freedom was recommenced.

* * * * *

The conflict traceable in the Old Testament is reproduced in the New; and has been transmitted through its instrumentality down to the present day. Hence, as in the O. T., so in the N., the actuality of this conflict, with the means by which it was carried on, is made manifest by a comparison of the doctrines it enfolds, and a careful study of the mode in which these have been veiled, the one in the other.

In reality the course pursued was a continuation of the method previously followed. The Gospels, like the Pentateuch, consist of an original nucleus of great simplicity, fragmentarily embedded in a developing context, by which a sense was imputed to the thus separated fragments other than they were intended to bear. In this way the synoptic Gospels gradually assumed their present form, and the imputed doctrine thus imparted to them was finally confirmed, and seemingly rendered absolute and made incontrovertible by the last and latest of the four attributed to the Apostle John, whose prolonged life enabled its real author to make it seem possible that it was written by him.

The sermon on the Mount commences with the startling declaration—"Blessed are the poor in spirit: for theirs is the kingdom of heaven." *Matt. v. 3.*

The teaching to Nicodemus includes the statement—"Except a man be born of.....the Spirit he cannot enter into the kingdom of God." *John iii. 5.*

Here the reader is brought face to face with directly opposing doctrines, which evidently embody the fundamental principles of two opposing schools.

But then the teaching to Nicodemus also comprises the remarkable declaration—"The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whether it goeth. So is every one that is born of the Spirit." *John iii. 8.* It does not require much reflection to realize that this statement, removed from its distorting context and restored to its rightful position in the original nucleus of gospel-teachings, gives the reason why the poor in Spirit are blessed; explains why none should seek to be born of the Spirit—because those born of and rich therein know not whence that Spirit cometh, nor whither it urgeth them.

This was the doctrine of the *Chrétianoï*, or non-messianizing Christians; and the teaching to Nicodemus (*John iii. 1—21*) is a good example of the system by which the *Christianoï*, or messianizing Christians, messianised the non-messianic doctrine which they were unable otherwise to overcome and cast out. They could not do away with a well known and wide-spread teaching. They therefore embedded it in an interpreting surrounding which veiled and completely transformed its actual meaning, trusting to time to give the ascendancy to their supplanting doctrine; and in this they were not deceived.

The Beatitudes (*Matt. v. 3—12*) embody a series of contradictions to the teachings of Judaism. The Law gave no comfort to those who mourned; assured no inheritance to the meek; acknowledged no righteousness outside the fulfilling of its own precepts; suffered not the showing of mercy—not even by Jehovah, who, for the slightest breach thereof, required the life of the offender, though his vengeance was satisfied by the sacrifice of an innocent substitute; only insisted on a conventional purity of body; imposed a system of retaliation, under which peacemaking was impossible; and persecuted those who set actual before technical righteousness.

Actuated by a sublime courage and urged by a just indignation, the Proclaimer of the Beatitudes, after deliberately blessing those who by life and example contradicted the spirit of the Law, likened his followers to the prophets (*Matt. v. 12*); called them the salt of the earth (*Matt. v. 13*), and the light of the world (*Matt. v. 14*).

The teaching here is equally clear when it is remembered that the prophets were in constant conflict with the priests; and that the Jewish Rabbis—to whom, as rich in the spirit of the Law, was delegated the government of the "Kingdom of heaven" upon earth—were called the "salt of the earth" and the "light of the world."

These—notwithstanding, rather than because of their great learning—were the salt that had lost its savour (*Matt. v. 13*), the lamp whose light was occulted by being placed under the bushel (*Matt. v. 15*) that it might only be imparted to those capable of receiving it, and even so by measure.

The *Christianoï* trod in the footsteps, so to say, of these thus deposed teachers, while professing to hold the doctrine of their Deposer.

The *Chrétianoï* were opposed to these upholders of a deposed doctrine and representers of a suppressed system.

To the *Christianoi* the Proclaimer of the Beatitudes (as interpreted by themselves) was a representer of the *Christos*, their Logos or Word, incarnated or to be incarnated in every spiritualized *Chrétos* (a term which they thereupon, for reasons, adopted as a designation of the accepted initiate) to whom the occulted light of the CHRISTOS was imparted by measure, after initiation, until in adeptship its full illumination was obtained and reunion with the Logos (or Higher-self) attained by the regenerated and then titular as well as actual *Christos*.

To the *Chrétianoï* the *Christos* they were required to accept dogmatically, by those who had acquired the ascendancy, became the *Chrétos*, the Good shepherd, who by humanizing means still recalled them to the natural, despite the spiritual thralldom in which they were held.

Through constant attrition between the *Christianoi* and the *Chrétianoï* (either of which held a doctrine not believed by the other, though the authority for each was supposed to be drawn from the same Gospels, owing to the ultimate disappearance of the original nucleus or primary Evangel in its supplanting successor) an intermediate form of messianic religion arose—the professed Christianity of Christendom.

The characteristic mark of this—the revealed, as contrasted with the non-revealed, the not openly divulged religions it supplanted—was belief in a supernaturally incarnated Saviour; in a Redeemer promised to Adam after the Fall, whose advent was predicted by the prophets, and who was at length born in Judæa to fulfil the promise and the prophecies.

This Saviour was held to have been the Jesus of the *Chrétianoï*, the *Christos* of the *Christianoi*, and the Jesus Christ of the intermediate faith or revealed religion of Christendom.

The crucifixion of this Saviour was to the *Chrétianoï*, the sacrifice of a life rather than the surrender of a truth. For them, Jesus died to impress his followers with the priceless value of the teaching of the Divine sonship of man; of his direct dependence on his heavenly Father, which no mediation should come between. On account of this teaching—which was News, Good news indeed, because it freed his followers from the trammels of a legally imposed spiritual bondage—he had been called the ‘Son of God.’ Invited to deny the imputation conveyed by the accepted view of the Divine sonship, he would not do so, because, had he disavowed this designation in one sense, it might have been said of him afterwards that he had disclaimed it in another, and so given up the doctrine to the promulgation of which he had devoted his life. But so doing, so maintaining the Divine character of man, he sealed his own fate, and thus voluntarily laid down that life to confirm the faith of his followers.

To the *Christianoi*, the death of the Saviour on the cross was a symbol of the crucifixion of the flesh required by the Spirit, and figured by the final trial of the initiate in his passage to adeptship.

To the *Christians*, his voluntary sacrifice of his own life to con-

firm the faith of his followers became the promised and predicted atoning sacrifice for fallen man.

In the resurrection—not believed in as of Jesus by the *Chrétianoï*—the Risen Christ symbolized to the *Christianoi* the manifestation of the *Christos*, incarnated as the Logos in the individual; whereas to the *Christians* it was a reassuring pledge of a renewed life in the flesh, in another state—in which sense the doctrine was accepted by the *Chrétianoï*.

Under the revealed, or divulged and openly professed, religion of Christendom, conformity of practise, and even of profession, was obtained without unity of belief.

Through it an intermediate body of professing Christians arose, who, from habitual unbelief in the doctrine sought to be imposed by either on the other, gradually developed into the believers without faith who have so long constituted the body of Christendom.

Amongst these, although the meaning of the distinction between the *Christos* and the *Chrétos*, and indeed the knowledge that such a distinction ever existed, has been long lost sight of, revivals arise from time to time—in the one direction, towards the mysticism of the spiritual, in the other, towards the literalism of the revealed; and occasionally, if only by aspiration, towards the simplicity of the natural.

The letter of the Gospels, in their received form, is in reality a veil behind which two opposing teachings are concealed—the esoteric doctrine of the *Christos* and the nature-training of the *Chrétos*: beneath which, after prolonged struggles, they have been entombed.

Of these the teaching regarding the nature-training of the *Chrétos* was once expressed by, and is now hidden in, the designation “Gospel.”

This familiar designation is the accepted rendering of the originally as familiar Hebrew word *Basar*, “News,” “Good news,” which also means “Flesh.”

This oracular word, as thus used by Hebrews, naturally suggested that the good-news of which it was the bearer was associated with the flesh—that the Gospel was a gospel of flesh and signified the conditions of an incarnation therein.

This incarnation was held by the *Chrétianoï* to be that of goodness through Love, in the *Chrétos*; but by the *Christianoi* as that of the Higher-self, through the Logos, in the *Christos*, by reunion with the regenerated lower self.

The manner in which Paul, the apostle of the Risen Christ, charges the Galatians with having been seduced into another Gospel by those who would pervert the Gospel of the Christ (*Gal. i. 6—9*) is more than suggestive in this regard. What could he have meant when he wrote to them, “Are ye so foolish? Having begun in the Spirit, are ye now perfected (or “Do ye now make an end”) in the flesh” (*Gal. iii. 3*)? Unless indeed he was reproving them for passing from his doctrine of the *Christos* to that of the *Chrétos*; with ceasing to be disciples of the Risen Christ that they might become followers of the living Jesus?

HENRY PRATT, M. D.

HEGEL'S VIEWS OF ZOROASTRIANISM.

[The following views of Zoroastrianism are those of the well-known German Philosopher G. W. F. Hegel. They must prove not only interesting, but very useful, to a large number of readers of the *Theosophist*. I commend them also to the attention of those who appreciated my esoteric explanation of the Zoroastrian Doctrine published sometime ago, as well as to that of those whose consciences revolted against that explanation and still revolt against any esoteric interpretation of the Zoroastrian Doctrine.—D. J. MEDHORA.]

(From the *Philosophy of History*).

“THE chief point—that which especially concerns us here—is the doctrine of Zoroaster. In contrast with the wretched hebetude of Spirit which we find among the Hindoos, a pure ether—an explanation of Spirit—meets us in the Persian conception. In it, Spirit emerges from that substantial Unity of Nature, that substantial destitution of import, in which a separation has not yet taken place—in which Spirit has not yet an independent existence in contraposition to its object. This people, namely, attained to the consciousness, that absolute Truth must have the form of Universality—of Unity. This Universal, Eternal, Infinite Essence is not recognized at first, as conditioned in any way; it is Unlimited Identity. This is properly (and we have frequently repeated it) also the character of Brahm. But this Universal Being became objective, and their Spirit became the consciousness of this its Essence; while, on the contrary, among the Hindoos, this objectivity is only the natural one of the Brahmins, and is recognized as pure Universality only in the destruction of consciousness. Among the Persians this negative assertion has become a positive one; and man has relation to Universal Being of such a kind that he remains positive in sustaining it. This One, Universal Being, is indeed not yet recognized as the free Unity of Thought; not yet “worshipped in Spirit and in Truth;” but is still clothed with a form—that of Light. But Light is not a Lama, a Brahmin, a mountain, a brute—this or that particular existence,—but sensuous Universality itself; simple manifestation. The Persian religion is therefore no idol-worship; it does not adore individual natural objects, but the Universal itself. Light admits, moreover, the signification of the spiritual; it is the form of the Good and True,—the substantiality of knowledge and volition as well as of all natural things. Light puts man in a position to be able to exercise choice; and he can only choose when he has emerged from that which had absorbed him. But Light directly involves on opposite, namely, Darkness; just as Evil is the antithesis of Good. As man could not appreciate Good, if Evil were not; and as he can be really good only when he has become acquainted with the contrary, so the Light does not exist without Darkness. Among the Persians, Ormuzd and Ahriman present the antithesis in question. Ormuzd is the Lord of the kingdom of Light—of Good; Ahriman that of Darkness—of Evil. But there is a still higher being from whom both proceeded—a Universal being not attested by this antithesis, called *Zeruane-Akerne*—the Unlimited All. The All, *i. e.*, is something abstract; it does not exist for itself, and Ormuzd and Ahriman have arisen from it. This

dualism is brought as a reproach against Oriental thought; and, as far as the contradiction is regarded as absolute, that is certainly an irreligious understanding which remains satisfied with it. But the very nature of Spirit demands antithesis; the principle of Dualism belongs therefore to the idea of Spirit, which, in its concrete form, essentially involves distinction. Among the Persians, Purity and Impurity have both become subjects of consciousness; and Spirit, in order to comprehend itself, must of necessity place the special and negative existence in contrast with the Universal and Positive. Only by overcoming this antithesis, is Spirit twice-born—regenerated. The deficiency in the Persian principle is only that the unity of antithesis is not completely recognized; for in that indefinite conception of the Uncreated All, whence Ormuzd and Ahriman proceeded, the Unity is only the absolutely *Primal* existence, and does not reduce the contradictory elements to harmony in itself. Ormuzd creates of his own free will; but also according to the decree of *Zeruane-Akerne*; (the representation wavers;) and the harmonizing of the contradiction is only to be found in the contest which Ormuzd carries on with Ahriman, and in which he will at last conquer. Ormuzd is the Lord of Light, and he creates all that is beautiful and noble in the world, which is a kingdom of the sun. He is the excellent, the good, the positive in all natural and spiritual existence. Light is the *body of Ormuzd*; thence the worship of Fire, because Ormuzd is present in all light; but he is not the sun or moon itself. In these the Persians venerate only the Light, which is Ormuzd. Zoroaster asks Ormuzd who he is? He answers: “My name is the ground and centre of all existence—Highest Wisdom and Science—Destroyer of the Ills of the World, and maintainer of the Universe—Fulness of Blessedness—Pure Will,” &c. That which comes from Ormuzd is living, independent and lasting. Language testifies to his power; prayers are his productions. Darkness is on the contrary the body of Ahriman; but a perpetual fire banishes him from the temples. The chief end of every man's existence is to keep himself pure, and to spread this purity around him. It is said, “As man was created pure and worthy of heaven, he becomes pure again through the law of the servants of Ormuzd, which is purity itself; if he purifies himself by sanctity of thought, word and deed. What is Pure Thought? That which ascends to the beginning of things. What is Pure Word? The word of Ormuzd, (the word is thus personified and imparts the living Spirit of the whole revelation of Ormuzd.) What is Pure Deed? The humble adoration of the heavenly hosts, created at the beginning of things. It is implied in this, that man should be virtuous: his own will, his subjective freedom is presupposed.

“The *Fervors*—a kind of Spirit-World—are distinguished from the mundane sphere. The *Fervors* are not Spirits according to our idea, for they exist in every natural object, whether fire, water or earth. Their existence is co-eval with the origin of things; they are in all places, in high roads, towns, &c.; and are prepared to give help to supplicants. Their abode is in *Gorodman*, the dwelling of the “Blessed” above the solid vault of heaven.

"The ritual observances of the religion of Ormuzd impart that men should conduct themselves in harmony with the Kingdom of Light. The great general commandment is, therefore, as already said, spiritual and corporeal purity, consisting in many prayers to Ormuzd. It was made specially obligatory upon the Persians, to maintain living existences,—to plant trees,—to dig wells,—to fertilize deserts; in order that Light, the Positive, the Pure, might be furthered, and the dominion of Ormuzd be universally extended."

THE SYMBOLISM IN "YAGNA."

"YAGNA."

"A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all these glimmers something of a divine idea.—*Carlyle*."

"The proofs brought forward in corroboration of the old teaching are scattered widely throughout the old scriptures of ancient civilization. The Puranas, the Zend Avesta and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet, even a parable is a spoken symbol; a fiction or a fable as some think; an allegorical representation, we say, of life realities, events and facts. And as a moral was ever drawn from a parable, that moral being an active truth and fact in human life, so an historical real event was deduced—by those versed in hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge revealed and acquired of the early races, found their pictorial expression in allegory and parables."—*Secret Doctrine*, Vol. I, page 307.

ALL the Christian and Brahmo Missionaries charge the Hindu with being guilty of the grossest crime of offering sacrifice of sheep in "Yagna"—a ceremony which every Brahmin is necessarily required to perform if he wants Nirvana, or Moksha.—Mr. Ramachandra Bose in his "Hindoo Philosophy Popularly Explained," translates the word "Yagna" as meaning animal sacrifices, and hence concludes that such sacrifices were imperatively demanded in ancient times. The highest philosophical meaning which "Yagna" as a spiritual symbol conveyed at the doors of selfish orthodox Brahmins who, instead of catching the esoteric meaning of the noblest symbol which man has ever conceived, and can conceive of, do actually kill or sacrifice sheep in these days, leaning all the while for support on Vedas which never sanctioned this brutal and irrational observance. It is the dead letter interpretation consequent on the loss of the esoteric key of the archaic symbols and the literal action of the orthodox Brahmins that have supplied our adversaries with the weapons of criticism and attack upon this noblest symbol of Yagna. Why do such Brahmins find fault with Mahomedans and others for their killing of sheep and oxen in Kurubani and other religious ceremonies? If

the Brahmin would cite as his authority for the sacrifice of sheep, his Vedas, the Mahomedan would show his Koran and the Christian his Bible as authority for meat-eating. We must judge others as we would be judged by, and if the Brahmins will claim their Vedas alone as the direct revelation of God to hide their many practices and observances revolting to the spirit of philosophy and true advancement, I cannot understand why Christians and Mahomedans cannot claim their Bible and Koran also to justify the innumerable atrocious crimes they have committed in the name of religion.

True reconciliation of religious observances and differences lies in their esoteric explanation and meaning, but not in the dogmatic assertion and belief of the orthodox communities. The Hindoo who shudders at the sight of a sheep being butchered, must have the same sympathetic feeling when he bears the bleating voice of the woolly mother when brought before the sacrificial altar, and if he would plead necessity, "the tyrant's plea," and the ordinance of God as grounds for his brutal conduct, I may boldly assert, without fear of contradiction, that the Vedas never enjoined the literal killing of sheep, but pointed out so many observances of esoteric symbols having close connection with the working of the soul in the inner plane as aiding its progress towards the goal of Nirvana. The saying that "even the devil quotes the Bible," is applicable only to this class of Brahmins who, by their dogmatic assertions and want of esoteric knowledge, supplemented by priestcraft, have deprived the brightest intellects of Aryavarttha of thought and reason, and have made India to run headlong into stupid and irreconcilable theories and practices and thus to run amuck through the noble aggregation of archaic spiritual symbols, which has resulted in splitting the sons of Rishis into so many orthodox conflicting sections.

The real work of sacrifice begins in the chamber of the soul, and philosophy is the handmaid that awaits upon us. The ceremonies and observances which are performed and attended to only externally, are entirely useless and have no meaning whatever unless they indicate, or are attended by, an internal process of purification in the chamber of soul. When once the internal process takes place, the esoteric meaning of the symbols becomes easily understood. Not being able to understand the meaning of symbols, people have dragged them down to minister to their own crooked notions, and have consequently split themselves into so many sects owing to their wordy wars and difference of opinion (possible only in the external or exoteric plane)—a fact which proves that those classes or sects who pretend to teach how to attain divine knowledge, have really lost the internal vital power, and what is left in them is nothing but the external forms founded by priests to serve their own selfish ends. The communities of different religionists who pretend to solve the divine symbols by the supposed philosophical dissertations or ritualistic observances, such as "Yagna" without the necessary action and esoteric understanding, do really deserve contempt as poisoning the moral and the spiritual atmosphere of this world.

Sacrifice in the esoteric plane is not the special privilege of any one nation and country. All those, irrespective of caste, creed and color, who enter into the temple of spiritual truth, and sacrifice at the altar of "Self knowledge" their prejudices, selfishness, Ahankara and other baneful dispositions, will receive the stamp of divinity which will be a passport to the realm of eternity. "Wisdom crieth in the streets," and even then sectarians have wilfully shut their ears and allowed truth and knowledge to pass away from them, and use symbols and forms whose meaning they do not know. It is truly remarked by the sages that "man lives in a world of symbols whose meaning is not yet understood by many. Perfect knowledge of God, of nature and of man, are the three lights upon the altar of truth, illuminating the sanctuary of the temple of wisdom." It is the duty of every right minded man to point out the symbols containing natural verities and make others perceive the truths themselves which are "synthesised" in the symbols by removing the moss by which they were concealed, and restoring them to life. "The day is fast approaching when the living spirit within these symbols will be generally known and the sacred mysteries revealed," and we have the following assurances foretelling the advent of "the Theosophical Society" as the pioneer for the work from the mouth of a Rosicrucian in 1806.

"In this present epoch, which has just begun, will the light appear. Things hidden for ages will become known, veils will be removed, and the truth that exists in and beyond the form will be revealed; humanity as a whole will come nearer to God. We cannot tell you now why this is to take place just in this century: we can only say that there is a time and a place for every thing, and all things in the universe are regulated by a divine law of order and harmony."

Further:—"In studying the hoary texts of Indian philosophy certain important points must not be lost sight of. In the first place we have to remember that words begin gradually to change their meaning, and hence in determining the meaning of certain passages, we have to keep in mind the age of those passages and see what particular significance might have been attached in those times to certain words." The meaning of the symbol under discussion was universally understood at the time when it was introduced, and it must be taken in its true and intended sense according to the age and the intellects that introduced it. "Whoever has studied the law of cycles and of progress, has probably noticed that generally there are three stages of progress and deterioration.

"At first the esoteric significance of the idea, for a time remains intact. Then comes the era of exoteric warfare. People gradually begin to lose sight of the primitive idea, and fight for its shell of external rites and ceremonies. And lastly comes the age of blank negation. Ritualism often degenerating into sensualism, drives a thinking mind to deny the efficacy of every and anything. But this again ushers in the era of intellectual enquiry which finally brings society back to the recognition of esoteric truth. Thus cycles run their rounds, and each nation, following after its predecessors, has sprung up, thrived, and sunk finally into insignificance.

Each had its day of glory, its rise and fall. And if the law of the survival of the fittest be applied to all the nations, the only one that can stand the test is India. She has seen the rise and fall of many peoples, but herself standing yet erect amid their ruins, however worn out she may look."—(*The Theosophist*, Vol. VI, 96-7.)

It is therefore highly advisable that intellectual people should study the theory of cycles and then take into consideration the wandering of the orthodox Brahmins far away from the main source, and should unite together to solve the hidden meaning of the symbolical problem, instead of depreciating a thing from its exoteric aspect and jumping to erroneous conclusions as Mr. Bose has done, and of running into utter negation at the disgusting sight of the awkward position of the orthodox Brahmins, who by their ignorance of esoteric and scientific principles, have degraded both the philosophy and themselves in the sight of the members of their own fold and others; but thanks to the innate goodness of Providence Theosophy has now come in proper time to save society and philosophy from this inevitable fate, with the assurance that

"Knowledge dwells,
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own."

If, notwithstanding the dictates of common sense, the true spirit of occult philosophy, the universal unerring law of nature, and the knowledge in the possession of living adepts, it would be contended that the Vedas teach and forcibly enjoin literal sheep sacrifice, away with it, for it must really call forth feelings of abhorrence from every esoteric student, as it once called forth the reprobation of Lord Buddha:—

"Then, craving leave, he spake
Of life, which all can take and none can give.
Life, which all creatures love and strive to keep,
Wonderful, dear and pleasant unto each
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong,
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless
Being as God to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.
Also he spoke of what the holy books
Do surely teach, how that at death some sink
To bird and beast, and these rise up to man,
In wanderings of the spark which grows purged flame
So were the sacrifice new sin, if so,
The fated passage of a soul bestayed.
Nor, spake he, shall one wash his spirit clean.
By blood, nor gladden gods, being good, with blood,
Nor bribe them, being evil, nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give,
For all things done amiss or wrongfully.
Alone, for each himself, reckoning with that,
The fixed arithmetic of the universe,

Which meteth good for good, and ill for ill,
Measure for measure, unto deeds, words and thoughts,
Watchful, aware, implacable, unmoved;
Making all futures, fruits of all the past.

(*Light of Asia.*)

Well, then, if the exoteric meaning is cried down, what is the esoteric rationale? The ever unknowable and incognizable karana alone, the causeless cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save “through the still small voice” of our spiritual consciousness. Those who worship before it, ought to do in the silence and the sanctified solitude of their souls,* making their spirit the sole mediator between them and the universal spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the presence. (*The Secret Doctrine*, Vol. I, p. 280.)

The occultists claim that there are seven senses in man as in nature, as there are seven states of consciousness and are corroborated in the same work, chapter VII (Anugita). The Brahmana speaks in it “of the institution of the seven sacrificial priests (Hotris). He says, “The nose and the eyes, and the tongue and the skin, and the ear as the fifth (or smell, sight, taste, touch, and hearing), mind and understanding, are the seven sacrificial priests separately stationed. (*Ibid*, Vol. I, page 96.)

In my humble knowledge gained from the study of Sanscrit and Tamil Occult works, the different Yagams or sacrifices are so many stages of the purification of mind and soul of the aspirant after Brahma Gnanam towards his progress to the final beatitude of Nirvana. All the sacrifices mentioned in the Vedas may be brought under the following broad classification—

1. Pasu—Medham.
2. Sena—Yagam.
3. Raja—Sooyam.
4. Aswa—Medham.
5. Nara—Medham.

The first:—Pasu in Sanscrit means an “animal” (See my last article) and “Meedah” killing, and the compound word means the “killing of the animal.” Though man is of Parabrahmic essence, yet owing to his connection with Mayavieupadhi, he has forgotten his original source and identity with it, and is

“Fixed like a plant to its peculiar spot,
To draw nutrition, propagate and rot.”

The first sacrifice therefore means the killing of animal passions or ego in man by the powers of Vivoka or right discrimination. Again, it is perfectly reasonable to suppose that the original meaning of the word “Yagna” is entirely consonant with its etymologi-

* “When thou prayest, thou shalt not be as the hypocrites are..... but enter into thy inner chamber, and having shut thy door pray to thy father which is in secret” (Mathew vi). “Our father is within us” “in secret,” our 7th principle in the “inner chamber of our soul perception. The kingdom of heaven and of God “is within us” says Jesus, not outside. Why are Christians so absolutely blind to the self evident meaning of the words of wisdom they delight in mechanically repeating?

cal signification. The word is derived from the root “Yaja,” to worship, and means divine worship by the sacrifice of animal passions. The noblest worship that is required of an aspirant after Brahma Gnanam, or knowing one’s own self, is the rooting out or sacrificing his animalism which is allegorically and technically known as “the animal” in man. It is not, therefore, a difficult position to see clearly how the philosophical and sublimest idea of the sacrifice of one’s own lower animal nature became in course of time so much corrupted as to be made to yield the meaning of literal animal sacrifice itself. The first sacrifice means the separation of the animal nature from the divine essence, and is the first step in the career of an aspirant after complete Brahma Gnanam.

The second is Senayagam:—Sena in Sanscrit means a vulture, and the compound term means the killing of vulture. The Vedas say that if this sacrifice is performed, our enemies will be destroyed, and the Brahmins taking this to mean the advocacy of sorcery in the exoteric sense, do not seem to practise it, though in the esoteric plane, it is essentially incumbent upon everybody, if an ardent aspirant after real knowledge and its practical realization. He must really practice sorcery to exterminate his internal enemies, i. e., passions, karma, krodha, &c. In the first stage the aspirant separates his divine portion from his animal self, and sees that divinity alone is his true nature. This alone is not sufficient. The mind of man is always hunting after shadows and animal appetites like vultures which go in search of dead bodies to the longest distances, even though the best food may be available in their vicinity. Hence in this stage the aspirant should make his mind always bent in the practical pursuit of higher natures and potentialities by killing the vulture-like affinity of the mind in the pursuit of the basest inclinations and natures, even though it (the mind) knows that there is a better and divine nature for it to pursue. Hence the process is known allegorically as “the sacrifice of the vulture.”

The third is Rajasuyayagam, and the exoteric version runs thus. The king wages war with all other kings of the world to establish his undivided and royal supremacy over them, and this forms the chiefest observance in this sacrifice. When once in the second stage the mind has become amenable to, or vehicle of, the higher powers and capabilities, the war is at once waged by the aspirant or the neophyte, against the kings of Kouravas, the passions, ills and woes, and he having thus established his freedom at the overthrow of the kings of the internal enemies, proceeds with the development of superior powers in the psychic plane. But the aspirant is not completely secure, as, for the permanent establishment of his unquestionable reign, he must renew and recruit his forces to guard the kingdom, since the overthrown enemies may again slowly emerge and shake the security of the aspirant. Further the more he rises in the scale of initiation, the higher responsibilities naturally devolve upon him, and he is therefore to be more guarded and proof against dangers, and that work is done in the fourth stage of sacrifice.

The fourth is Aswa-medham, and means the sacrifice of the horse. When the aspirant of divine knowledge scales the steps of spiritual

ladder, the mind must necessarily become completely tamed down as to be made entirely amenable to the influences of the higher powers of nature, and consequently it must be entirely freed from all passions and vrithis. What is required is the slow and sure conservation of energy, as undue and too much expansion of it even for the noblest purposes is attended with the consequent exhaustion and dangers. A horse is left free by the king to wander over all the lands and seas, and if any adversary catches hold or takes possession of it, the emperor is at once to wage war against the unlawful possessor and to vanquish him. The aspirant, whose mind has become a fit charger for the battle, now allows his mind to travel throughout and mingle freely to try whether it actually stands proof against temptations and other internal enemies, and whether complete extirpation of the "animal ego" has been effected, and if there lurks one single desire to drag the mind, the aspirant, the king of the internal dominion, at once takes arms against it and extirpates it altogether. In this stage, even the germs of internal enemies are completely burnt down and the spirit become entirely uncrossed by its adversaries, and hence the sole possessor of the universal spiritual realm. When thus the enemies are no more either in thought, deed or work, the mind of the neophyte—the noble horse—is entirely sacrificed, *i. e.*, loses its separate function and existence and loses itself in or converts itself into the Athma itself, which is allegorically called the killing of the horse.

The fifth is *Nara-medham*, and means the sacrifice of Nara. Nara is the individuality, and every human being is a "Nara" owing to his detached and isolated existence from the divine fountain. When once in the fourth stage of sacrifice, the aspirant has actually taken complete possession of the spiritual kingdom, without a single enemy even in existence, Narathwam ceases, and Nara is absorbed in Narayana, *i. e.*, the personality is altogether destroyed or the individuality is lost in the totality, or lost in cosmic ideation. He lives neither in the past, nor in the future, but in the eternal.

Thus under the noblest symbol of "Yagna," the different mental sacrifices and the necessary attendant consequences are represented in a most philosophical and practical way. Rama is said to have gone to the abode of "Yama," as a penalty for his having failed to perform *Rajasuyam*. Rama, the initiate,—who killed the ten headed *Ravana*—the heads being the ten passions and vices enumerated by *Manu*, which stand in the way of the aspirant, and *Ravana* being the fountain—and his inexhaustible forces of "*Mula Balam*," composed of *Rakshasas* and *Asuras*—the woes and ills, the passions and allurements, whom an initiate is likely to encounter and must completely root out to regain, or unite with, *Seetha*, the *Sophia*, must have necessarily performed this sacrifice also, if he wanted unmolested possession of his spiritual spouse to achieve adeptship, and this single failure even in the case of Rama necessitated enjoyment of *Devachan*, through *Kama Loca*, for a corresponding period, and subsequent re-birth in the objective world.

In some *Smrithis* it is mentioned that *Nara-medham* and other sacrifices are strictly prohibited in *Kali-yuga*. The writers knowing that dead letter interpretation would be attached to esoteric versions and thus that a thousand and one crimes would

be committed in the name of religion, strictly prohibited them for the profane,—as pearls cannot be thrown before the swine, but it was never their idea and wish that these "Yugams" or sacrifices should not be carried on, in the mental plane, as such injunctions are quite against nature and her inviolable laws, and it is unthinkable that "gnanam" is the monopoly of certain Yugams and their people, as the institution of occult brotherhood and the imparting of occult knowledge to fit recipients are going on even in this material age even as they were in all former Yugams.

P. R. VENKATARAMA IYER, F. T. S.

WHO INVENTED ALTRUISM?

THOSE who have read Edward Bellamy's wonderful little book "Looking Backward," would find it hard to say where religion comes in, especially Christianity. He draws a picture of a state of society in which life is certainly "worth living." The thing which is most striking in the composition of the work, and which has given it the extraordinary influence it has in the West, is that the conception is worked out upon purely economic lines, of a civilization in which happiness and comfort is the rule instead of the rare exception. Not only is no appeal made to religion, or to any other super-material motive to action, but no great discovery which would facilitate human progress, is supposed to have occurred between this date and the year 2000, when the story opens. On the contrary, it is by using the opportunities, forces and materials we now possess, according to the obvious dictates of the most elementary common sense, that the whole change is wrought. Insomuch that the sentiment in the reader's mind is not one of doubt about the possibility of the realization of the author's ideas, but one of astonishment that they have not been already realized, and of stupefaction at our present extraordinary blindness and imbecility which prevent us from applying the very obvious methods he delineates for the attainment of a state of society compared with which our present "Civilization" is heartless barbarism.

By applying to the affairs of life, the plainest principles of common sense and those elementary axioms of morality which are continually in our mouths, Mr. Bellamy, by a series of rigidly logical deductions, or rather of simple steps, each of them an apparently unavoidable necessity, as being the natural consequence of the preceding one, arrives at a practical realization of universal brotherhood,—a state of society in which men and nations are friends and fellow-labourers instead of enemies and competitors. The National movement, as in America the agitation for the realization of Mr. Bellamy's ideas is called, is essentially theosophical. Many of our most active and ardent fellows have gone into it with enthusiasm, one of its features which attracts them most being the utter absence in it of the ecclesiastical or so-called religious element. Nevertheless it seems that some of the Christian clergy are entering into the movement with zeal, and they are apparently trying to make it a religious movement. This is just what they did as regards the Temperance movement, a purely secular one in its origin. They claim it, in fact, as an essentially

Christian movement, and they are seemingly trying to capture it in the interests of their cloth. Not long ago a great meeting of the "Nationalists," as Bellamy's followers are called, was held at Los Angeles in California, which was opened by devotional exercises, of which the singing of such hymns as "It is of the Lord's Mercies" and "Lift me Jesus," formed part, and the chief address was delivered by a clergyman, whose principal argument was that the idea of the brotherhood of man was introduced into the world by Christ, and is therefore the peculiar property of Christians.

Now the Rev. A. J. Wells, the clergyman in question, seems from his address, as reported in the *Los Angeles Tribune*, to be a Christian of the new school, and a large-souled and liberal-minded man, but, nevertheless, the claim he makes for his Master and for his fellow disciples of that Master is altogether too large. Granted, that Jesus of Nazareth was an advocate of the principle of human brotherhood, in other words, that he was imbued with the root idea of Theosophy, it is yet an undeniable fact that, for nearly 19 hundred years, that principle has been quite as absent from the religion called by his name, and quite as absent from the hearts of those who called themselves Christians, as from any other religion or from the hearts of any other body of religionists.

It is not in his quality of the predicted Messiah that Jesus can in any way be claimed as the author of the idea of Human Brotherhood. Any claim of that kind made for him now must be founded upon his own individual character and upon the fact of his human nature. He had good instincts and true intuitions, and he was in advance of his time in that he felt a powerful, all-absorbing, and all-determining sympathy with his fellowmen. But that there never was anyone before him who felt these sentiments, is an untenable proposition in view of all the records we possess of their existence long before his day in thousands of men and women, the account of whose lives has come down to us. Equally absurd is it to suppose that those who are imbued with these feelings now are indebted for them to the prophet of Galilee. They are sentiments which belong to man by reason of his human nature, and which come to the surface in his character and in his life, at a certain point in his intellectual and spiritual development.

Their appearance and influence in the world are, in great measure, dependent upon the circumstances in which we find ourselves—upon the stage of civilization we have reached—but their strength varies in different individual natures, and each man's personal character is an important factor in determining whether he will or will not be influenced by the sentiment of the Brotherhood of Man. That Jesus was filled with that sentiment is undeniable, if the biblical accounts of his life and teachings be true, but it is equally undeniable that the same causes which made him amenable to that sentiment may operate, and must operate, upon others quite independently of him; moreover, it is a sad fact that even had he never existed, and had the principle of human brotherhood never been heard of before this century, it would hardly be weaker in the world than it is today. It is not because Jesus or anyone else preached brotherhood, that we feel brotherhood, for the world listened to and mechanically repeated his words during all the

centuries of religious persecution and hatred. It is because we are now developing in ourselves the same ideas and feelings which he had 1,900 years ago, and which nothing but that development of them in ourselves would or could enable us to understand or to appreciate in others,—even in Jesus himself. For, be it noted that, in proportion as Jesus is regarded as the prophet of Human Brotherhood, the qualities of Judge and God and Saviour of the world with which orthodox Christians endow him tend to disappear.

History and our own experience both show that non-Christians can be ardent advocates and splendid examples of Human Brotherhood; they also show that any conception, far more realization, of Human Brotherhood, has for 19 hundred years been singularly wanting in those who professed the Christian religion; and it seems a little strange in these days, when elementary logic is not wholly despised, to find people who claim to be educated, still maintaining that a belief in Christianity is the cause of the sentiment of Brotherhood, and not only that, but its *exclusive* cause.

If many good people, including some clergymen, choose to attribute their allegiance to the principle of Human Brotherhood to the teaching or example of any one man, whether ancient or modern, even be he Jesus or Buddha, we who trace that sentiment in us to a higher and deeper source,—to the source whence those personages got it, our developing divine-human nature—ought not to quarrel with them. But, on the other hand, they ought not to quarrel with us, or to try to monopolize a sentiment which belongs to no place or time, but has been the basis of Theosophy in all ages, of the Theosophy of Jesus of Nazareth as well as that of all the altruists of today, whether they parade under the banner of Christianity, Buddhism, Hinduism, Mahomedanism, Agnosticism or Atheism.

J. HUDSON MARKAM.

CHRISTIAN THEOSOPHY.

WHAT had to come has come; Theosophy has filtered into the Christian Church and begun to inspire her pulpiteers. The clergy set their dogs upon us, so to say, when we began to declare that all religions stand upon a common foundation; but now that the truth is becoming known, theosophical ideas are preached very widely without crediting the Theosophical Society with having made them current. Yet there was still another step to take, viz., to frankly organize a Theosophical Society of Christians within Church lines, to help their labouring ship out of the vortex of the present cyclone of free-thought, as one launches a life-boat at the moment of despair. A good, brave, and far-seeing clergyman has taken that step, and we gladly reprint from *Light* his published Prospectus. He is the Rev. G. W. Allen, Curate of St. Nicholas Cole-Abbey, whose lecture upon "The Relation of Christianity to Theosophy," summarized in last month's *Theosophist*, the writer himself heard delivered from the Abbey pulpit last November. Our readers should note the honest confession of Mr. Allen that many good people hope by offering Christian truth in the Theosophical light to prevent the present adherents of that religion from "abandon-

ing Christianity as effete and looking elsewhere for Divine help and guidance." The tone of some of the most important addresses delivered at the recent Church Congress was strikingly pessimistic, and it would seem that the step now taken by Mr. Allen and his worthy friends was at the very nick of time. That Theosophy is the vital spark of the Christian, as it is of the Hindu, the Zoroastrian and the Buddhist religions, cannot be denied. As Gnosticism, it ensouled Primitive Christianity and made it a conquering social impulse. When that soul was driven out, coincidently with the downfall of the early esoteric sects and the attainment of ecclesiastical supremacy by the gross exoteric formalism which survives to our day, Christianity became a mere ambulant corpse, kept from disintegration only by the cohesive forces of self-interest and ignorance. If the old life can ever be reimpanted to it, it will only be by the help of the ancient wisdom, Theosophy, which all true saints and sages have known and taught, but which is caviare to the wearers of the scarlet beretta and the triple tiara of gold. But let our clergyman speak:

"A society under the name of the Christo-Theosophical Society has just been formed, not at all to pose as an opposition to the already existing Theosophical Society; but for the purpose of studying Theosophy upon definitely Christian lines. It will be perfectly open to earnest truth seekers, who are willing to join a society which bases its position upon the Christian apprehension of God as the Father of all humanity, and Christ as the Manifestation of the Father to His children; and who further recognise that the one end of the knowledge of the True is to enable man to do the Good.

It appears to the founders that such a society will meet a very serious want of the present day. There is a growing consciousness in many earnest minds that the ordinary Christianity of the day is demonstrably devoid of power to solve the pressing social problems that are forcing themselves upon the attention of the world. This arises from the fact, not that Christianity has no word to speak upon these problems, but that its real significance is so little understood by those who profess it; and who, while they say the words, entirely fail to appreciate their practical meaning.

Many others, too, are feeling that the view they have been taught to hold of Christian truth is now inadequate to satisfy either the conclusions of their reason or the perceptions of their intuition, or else is proving itself devoid of power to raise and ennoble their lives, and enable them to master self and live up to their own ideals.

Many of those who are beginning to feel thus are inclined to abandon Christianity as effete, and look elsewhere for Divine help and guidance; but it is believed that before doing this they would gladly listen to and consider a presentation of Christian truth which, being more spiritual and central, might be able to accomplish that which an external and often sectarian apprehension cannot. It is with this view that the Christo-Theosophical Society has been formed. Its founders would shrink from nothing so much as being thought to want to pose as teachers; they seek not for disciples, but for fellow students. And they are persuaded that if a number of earnest, intelligent, and spiritually minded people would unite in a sincere and open-minded study of the actual significance of the life and teaching of Christ, they would be rewarded by the finding of the truth which makes free both from powerlessness to help the world, and from powerlessness to live themselves more ideally.

The Society meets every Thursday at 4-15 p.m., in the drawing-room of the St. Nicholas Club, 81A, Queen Victoria-street (near the Mansion House station). All who sympathise with the objects of the Society are invited to attend. A list of speakers and subjects for discussion for the next quarter, and any further information, can be obtained from the Rev. G. W. Allen, 3, Featherstone-buildings, High Holborn, W. C."

We wish it success.

H. S. O.

Reviews.

LITERARY NOTICES.

A veritable "Guide to the Perplexed" reaches us in the shape of "A Working Glossary" for Theosophical students, which hails from the *Path Office*. This excellent little compendium has of course very modest pretensions, as the Preface frankly enough indicates. Its mission, indeed, is simply to seize upon and explain "the many Sanskrit and other strange words found so often in books and writings published and written by members of our Society."

In carrying out their self-imposed task to so successful an issue, the compilers have earned the heartfelt thanks of those embryonic Theosophists who have just launched their barks on the troubled sea of Eastern thought. For the most part the renderings are notably clear and concise, while the general get up of the pamphlet is unexceptionable.

The price—50 cents—places it within the reach of the humblest votary of Mysticism.

"Dreams and Dream Stories," by the late Dr. Anna Kingsford, ought to appeal to lovers of the "eerie." Some of these whisperings of Morpheus are of a really weird character, prominent among the series being the "Doomed Train," "Steepside," and "A Haunted House Indeed." Touching on the vivid character of her experiences, the authoress remarks: "On more than one occasion, the scenery of the dream has accurately portrayed characteristics of remote regions—city, forest and mountain which, in this existence at least, I have never beheld, nor, so far as I can remember, even heard described."

It is worth noting that the great majority of these dreams occurred towards dawn or after sunrise. Their eminently psychical character was probably due to this circumstance, which gave scope for the reflection of the ideation of the "Higher Manas" on to the plane of the ordinary cerebral consciousness. However this may be, the book has a very strange flavour about it, totally unlike that of any other of the same type with which we are acquainted.

In the "Woman Clothed with the Sun," we have one of Dr. Kingsford's most suggestive contributions to the literature of mysticism. Tedious as are the repetitions, irritatingly vague as are portions of the matter of this strange book, there remains much to repay research. Many of the passages in the seeress's work rise to a high level of force and eloquence; witness the really brilliant outburst regarding the Poet on pages 172-173. So far, however, as concerns psychology and spiritual philosophy, there is little or no advance on the "illuminations" which constituted the basis of the "Perfect Way." Indeed, Mr. Maitland would have done well to reduce the proportions of the text and present the several contentions of the work in a more summarized form. Now-a-days, let it be remembered, all books which seek to gain the ear of the cultured public must combine both terseness and lucidity. Had these conditions been observed, there can be no doubt but that the influence of Dr. Kingsford on her generation would have been far more marked than it was in actual fact.

Mr. S. Liddell MacGregor Mathers' "Key of Solomon the King" is a well got up work, embellished with various mysterious but tantalizingly incomprehensible plates. Apart from other considerations, there is a literary interest in the republication of this famous magical work. "The Key of Solomon," says Mr. Mathers, "save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in manuscript

form, inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open." Seeing that the Key has been regarded as the "fountainhead and storehouse of Qabalistical Magic," we advise our adventurous readers to make the most of it. Certain, however, it is that the search 'after its "inner meaning" will prove exacting. We know of a good many "Keys" to occultism—the difficulty is to find the lock.

A useful little book anent the crimes of the Church against Freedom is Theo. Spencer's "Struggle for Religious and Political Liberty," issued from the offices of the Truthseeker Company, in New York. Those who are apt to condone the vices of the early and mediæval Christian churches would do well to peruse it. It is not too much to say that every great advance in scientific knowledge or liberal philosophic thought has met with hostile reception at the hands of this lethal organisation.

"Thoth, a Romance," by the author of a "Dreamer of Dreams" (Appleton and Co., New York) is a curious occult story harking back to the time-honoured age of Pericles. A few days before the Plague breaks out in Athens, a company of wealthy merchants of the familiar "mysterious stranger" type put up in the city. Unlike other aliens, they continue to reside there even after the dread pest has wrapt the fair town of Athens in its lethal robes. Finally, however, they depart in peace, giving ample evidence of their good taste by inducing 30 of the fairest of the Athenian maids to accompany them. Among these figures the beautiful Daphne. Those who care to trace her lot and that of her companions with Thoth and the occultists—for such the *soi-disant* Egyptian merchants prove to be—will garner a harvest of "sensation" for their pains.

Every stickler for realism who pants after a vivid description of the emotions of a typical man of the world sick unto death, should read "The Death of Ivan Ilyitch," contained in a collection of Count Tolstoi's stories published by Crowell of New York. The delineation is wonderfully vivid and impressive. Zola himself has produced nothing comparable to this analysis, which is absolutely free from the less savoury incidentals favoured by the great French novelist. The whole series of tales contained in this volume is worth reading.

It is doubtless news to most of us to learn that Buddhism is the foundation of all the religions in India. Such, however, is the title of the first chapter of Hargrave Jennings's book on "The Indian Religions," recently brought out by Mr. Redway. "Brahminism is the world-adaptation of the great—otherwise incomprehensible—elements of Buddhism to states and peoples" (p. 5). "Buddhism, or the religion of Buddha, appears to have originated in India, about a thousand (?!) years before Jesus Christ. We do not yet certainly know whether it is a reformation of Brahminism, or whether, in its actual form, it is not of prior date(!)" (p. 11). These, and other statements which we might cite, do not promise well, but Mr. Jennings becomes more instructive when subsequently he drifts off into his own peculiar subjects. Curiously enough, the greater portion of the text has very little connection with the "Indian Religions"—a fact which will no doubt conduce to its readability, though scarcely to the justification of the title page.

Those who admired the acuteness of the speculations in "Posthumous Humanity" may possibly wish to peruse the results of M. d'Assier's meditations in other fields of thought. In "Le Ciel," "La Terre" and "L'Homme" (Librairie, Baillieret fils, Paris) will be found a clear summary of the inductions of modern science regarding the Evolution of the Earth and its multiform organic habitants. Though nominally a Positivist, the author does not hesitate to override Comte's

dicta as to the limit of philosophic inquiry, notably when he comes to deal with the problem of the "Origin of Species." His "Cycle of Organic Evolution," 25 million years, "of which 15 millions have already elapsed," is hopelessly inadequate to account for the results, and in conflict with the whole evidence of geologic science. Fifteen millions of years would certainly not carry us back beyond the time of the deposit of the later Mesozoic strata.

Cynics are apt to look somewhat askance on works which profess to indicate "The Coming Creed of the World." The world has never yet luxuriated in the bliss of any uniform creed, and probably never will. It goes on its way rejoicing, leaving the prophets to shift for themselves. It has, moreover, a singular contempt for any one-sided stereotyped phase of belief. Objections, however, apart, the work issued by Frederick Gerhard under the above name (Thompson, Philadelphia) is characterised by no inconsiderable merits. The author runs a vigorous tilt against Christianity on the one hand and Materialism on the other. The alternative religious faith proposed is somewhat nebulous, while the standpoint taken up regarding Theism is based on arguments verging on the puerile. A great deal of vapouring would be avoided, if all would-be writers on such topics would acquaint themselves with the rudiments of a philosophic culture. Our author, excellent in the role of "bible smasher," cannot be said to shine as a metaphysician.

Under the title "Les Origines et les Fins" (Librairie Carré), a suggestive little work on occult metaphysics, has made its appearance. There is nothing novel in its contents, but its style is forcible and pleasing. The origin of the document here published was suggestively "spookish," three "*meres de familles lyonnaises*" having obtained it by mechanical writing after the usual fashion. It is, however, far above the usual level of such mediumistic communications, the usual characteristic of which is a mere rapid verbosity.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

SINCE the last news reached you from me, two fresh Theosophical centres of work and energy have been started. A new Lodge has been formed at Newcastle, under the presidency of Mr. F. Bandon-Oding, who has done so much for the cause in Newcastle. Also another Lodge in the south, to be called the "Exmouth Lodge." The formation of the latter is due entirely to the energetic co-operation of Mrs. Passingham, late President of the Cambridge Lodge, but who has now left there and is carrying on actively the Theosophical propaganda at Exmouth. Needless to add, Mrs. Passingham is President of the Lodge gathered together by her personal exertions. Another important item of news is the fact that a printing press has been procured for, and is shortly to be set up at, No. 17, Lansdowne Road (our Head-quarters). This will be of immense help in carrying on the heavy labour which falls mainly upon the few volunteer hard-workers who live there.

The "Transactions" of the Blavatsky Lodge—which will form a most invaluable help in the study of the "Secret Doctrine"—are now in the press and will shortly be issued in parts. All students should possess these "Transactions"—which consist principally of H. P. Blavatsky's answers and explanations, given upon difficult points in the S. D. presented to her notice by various members of the Lodge, as the result of a systematic consecutive study of that wonderful work.

Mrs. Annie Besant has a most able and comprehensive article in this month's issue of *The Universal Review* on "Hypnotism"—a subject upon which she is entitled to a specially attentive hearing—having gone very deeply into its experimental workings, of late, and being, by her long scientific training, exceptionally capable of forming a just estimate of its practical bearing upon present modes of thought and action.

The pages of the *Contemporary Review* contain, too, an article which, if it does nothing else, at least shows the interest felt by the general public in Buddhism and other kindred subjects. Sandberg, however, has compiled his elaborate and absurdly inaccurate treatise, from the point of view of one who would combat that interest—and open the eyes of a too credulous public! To those who know anything of the true teachings of Buddha, the only result of a perusal of his article will be wonder as to where—except from his own exuberant fancy—he could possibly have obtained his amazingly incorrect ideas of the great religion of the East. He has the temerity to entitle his article "Philosophical Buddhism in Tibet!" Presumably, in a spirit of irony, for it contains little of the true philosophy of Buddha and scant knowledge of it, as practised in Tibet.

A controversy which has been raging in the columns of the *Birmingham Daily Gazette*—as to whether or no Mr. Edison (of electrical fame) is a fellow of the Theosophical Society, has terminated in the production (on the part of the Secretary of the British Section, Theosophical Society) of a copy of his signed acknowledgment of membership—but the following extract from a "conversation with Edison," quoted from *Harper's Magazine*, will be sufficient to show that—even were he no fellow of the Theosophical Society—he has at least the true spirit of Theosophy in his heart, "I do not believe," he said, "that matter is inert,

acted upon by an outside force. To me, it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes or colours, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odours. Finally, they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?" I asked.

"From some Power greater than ourselves."

"Do you believe, then, in an intelligent creator, a personal God?"

"Certainly," said Mr. Edison. "The existence of such a God can, to my mind, almost be proved from chemistry."

Another new comer has entered the already crowded ranks of magazines, periodicals, etc., etc., which flood our libraries and bookstalls—bearing the ambitious title of "The Review of Reviews"! I mention it because an article contained in the first issue, called "Wanted a New Reformation," shews, indirectly, how orthodoxy is breaking up in every direction—unable to stand the combined action of the numerous analytical minds brought to bear upon it—in the various churches and sects. For the writer of the article collates the utterances of divines of various denominations—as called from the current magazines and periodicals—as an instance, an Anglican minister in Australia wants to found an Australian Church—in whose services modern poetry may be read (as well as the ancient poetry of the Jews). Another writer proposes Dante as the prophet of the New Reformation, because the fundamental idea of his "Divine Comedy" is the precept—"Love thy neighbour as thyself."

Indeed, I may say, that hardly a new book, or monthly magazine, or review, can be opened without lighting upon some article—or sentence—or leading idea—which, directly or indirectly, questions the efficiency of some one special form of religion.

The *Pall Mall Gazette* for February 17th contains a short notice of a new Theosophical Society, "which.....has been constituted under the title of the Christo-Theosophical Society," but, as I suppose, you know all about it, I shall not go into particulars here.

The following—from the columns of the *Daily Graphic*—shows an encouraging liberality of view. The paragraph is headed "Heathens in Christendom," and contains a notice of what the writer terms the "strange obsequies" of Lung Chung, a Chinaman who died in an opium-den and was apparently cremated. "There is something strange," he continues, "in the idea of this Christian land of ours harbouring mosques, temples, pagodas, and joss-houses, strange enough to make some of our forefathers turn in their graves. Yet Buddhism, Brahminism, and Mahomedanism constitute the faith of three-fourths, of the human race. The worship of the Deity by their votaries, each after their own fashion in our very midst, should have an educating influence upon ourselves. It should disabuse Puritanical minds of the idea that all worships which differ from their own are mere Mumbo-jumboism."

News reaches me from Cambridge that the cause is advancing there steadily; great and increasing interest and enquiry being manifested in matters theosophical.

I cannot let this go to post without adding news (which I feel sure you will all be glad to learn) of the improved health of our beloved H. P. Blavatsky—who has just returned from Brighton, much benefited

by her long stay there. Another matter must be touched upon in connection with her name—although the subject is a painful one—and that is, the review of her “Voice of the Silence”—in these pages—for February. It would be, I think, almost *impossible* to over-state the extremely strong feeling that has been evoked here, by such an ill-timed, ill-judged, and altogether tactless notice of the work, to say nothing of the want of appreciation displayed—both from a literary and a *theosophical* standpoint of its unique style, and of the unparalleled and rare grandeur—of its subject matter.

A. L. C.

SOME PERTINENT QUESTIONS.

DEAR SIR,—Over two years ago my attention was first called to Theosophy, through a desultory reading of “Esoteric Buddhism.” My interest in the book at that time was simply born of curiosity and not caring to comprehend it thoroughly, I failed to understand almost all of it.

Since then I have seen articles and books, from time to time, which touched upon the subject more or less.

Not long ago a friend talked with me for some time about Theosophy and lent me “The Wilkesbarre Letters on Theosophy.” I read them and then took up the “Esoteric Buddhism” again. This time I was earnest in my efforts to command a complete understanding of the book and think I was as successful as I could hope to be. Of course I have planned another and yet more thorough reading.

There are some points which have occurred to me, and which are not dealt with in this book, upon which I would like a little light. They are as follows:

(1.) At what time, during its development, does the *fœtus* receive the Ego? In other words, when does it become a human being?

(2.) How do the adepts regard capital punishment? First, as regards the immediate future of the Ego; second, as regards the justice of preventing the Ego from continuing this life; third, what is the reaction upon those who cause a man to be *legally* (in the common sense of the word) put to death?

(3.) Fourth, is it better or worse for the Ego eventually?

(4.) Sinnett in speaking of Dhyan Chohans says, “They cannot deny to any man * * * the right to do evil if he prefers that to good. Nor can they prevent evil, if done, from producing suffering.”

(5.) This and the whole tenor of the religion shows that a certain sort of prayers, so common among Christians, are of no avail whatsoever. He speaks now here of prayer. Yet are there not prayers for help in time of need of guidance—call them “cries” if you will,—which are heard by some protecting and watchful being? For instance, I was out one day near Plymouth, Mass., in a sail boat. I went seven miles out to sea, and did not return until evening had fallen. I had never been out before after night-fall, and once inside the mouth of the harbor (to which I was guided by a light house), I did not know which way to steer. The wind was light, the night inky black, and I did not know the lights upon the shore. I was two miles away from our camp. I could tell the town proper easily enough, but beyond that the lights were strung along the shore in such a way as to prevent one from tracing out the similarity between the view by day

and by night. Having passed through several experiences during the day which had made me nervous—I was much worried and, at last, uttered a prayer—a cry—for help. The boat was drifting slowly and turning round in the breeze. In a few moments something impressed me with the feeling that the boat was at that instant headed in the exact direction. The impression was so strong that I held the boat in that course and kept her headed between two lights, nearer one than the other, all the way across the harbour—2 miles! I at last heard the ripple of the water on the beach, and getting into a tender, after anchoring, I rowed to the shore. *There, immediately above me, was our flag-pole.* The variation of a degree in the direction at the start would have thrown one upon the rocks below the camp. The yacht was not a hundred, *not over fifty feet* from its anchorage. I was a Christian at that time and believed my prayer answered. Surely this could not be luck. Luck is not a reality. It might have been the instinct which the homing pigen shows. I would like to know what it was.

(6.) Again—How can our Western life be best made to conform to the Theosophic doctrines? What should we do here in the West? We cannot go to India. We cannot live after an Eastern fashion here. I should like to ask of you, “What can I do for my own good, being as I am.” To answer me you would have to know me. I am a young man—22, nearly. I have some knowledge. I love nature. I am ready to accept that which is good, and I have often *prayed* to be led to see what was the right religion. As far as I know it, Theosophy seems better than anything I ever hoped to find. I am married and have a baby. As far as I am myself concerned, I am always contented with my lot. I worry sometimes for my family, as at those times when I have been out of work. I have not much time and less money to spend in the Theosophic knowledge, yet I shall do what I can.

D. W. C.

EDITORIAL REPLIES.

(1.) It would be a mistake to regard any specific time as appropriate to the “reception of the Ego.” In the case of the immature *fœtus* or unborn babe, there is no more than an overshadowing of the “Ego” which has to grow a new personality out of the stream of feelings which go to make up the consciousness of the future child. Psychology shows unmistakably enough that the idea of a consciousness present at birth is utterly illusory—there is merely a blur of feelings accompanying the mere physical vitality of the organism. To answer the query “When does it become a human being?” it would be necessary to define the exact significance of the latter term. If by “human being” is meant “a self conscious thinking subject,” it is clear that this stage only gradually supervenes parallel with the development of the thoughts, emotions and the will.

(2.) So far as we are aware no opinion has been vouchsafed on the matter. It may, however, be pointed out that the whole tendency of modern inquiry is to regard the ordinary criminal as a product of an imperfect social regime, and in no sense as a really responsible being. The study of Sociology as a science has undoubtedly gone to confirm the supposition. “Crime,” said Plato, “has its foundation in the wants of education and in the bad training and arrangement of the state.” Professor Benedikt of Vienna regards madness and crime as twins, while the researches of Saure into the causes of mental diseases in prisons prove that there exists a remarkable analogy between criminals and persons of imperfect cerebral organisation. Dr. Bordier of Paris who examined the brains of 36 executed criminals, found that in almost every case the parietal lobes of the brain were disproportionately large in comparison with the frontal. Perfectly healthy brains, accord-

ing to him, are very rare among criminals as a class; a symmetry, prematurely ossified sutures, &c., &c., being characterized of them (Vide the Chapter on "Free Will" in Buchner's "Force and matter.")

It is clear, however, that Society is justified in adopting the most suitable means to protect itself. It has to deal with the logic of facts as they are, not with the abstract question of true metaphysical "responsibility." If it is found that the infliction of the death-penalty really serves as the most effective deterrent from murder, the welfare of the community demands its retention. But the efficacy of this mode of punishment is just the point now most markedly contested.

(3). With regard to the after-effects of capital punishment on the Ego, much will depend on the special karmic factors involved.

In some cases the sudden disincarnation may result in adding a new conscious astral to the unfortunate exhuman entities of that ilk who frequent Kama Loka.

Read what is said in "Esoteric Buddhism" anent the lot of the victim, suicide, *et hoc genus omne*.

Nos. (2), (3) raise very complex issues. Regarding these, it will not be out of place to cite that passage in "Light on the Path," which runs "the operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself." Meanwhile any decisive answer to the above or any similar questions is out of the question. We have no data.

It has, however, been asserted on high authority that the endurance of any 'unmerited' suffering and injustice is in the long run advantageous to the Ego.

(4). Clearly to override human actions would be to run a universe of mere puppets wirepulled from without. Will, proper, is determined by considerations of pleasure and pain, not by external compulsion.

(5). Consult on the "Objective Efficacy of Prayer," Mr. Francis Galton's "Inquiries into Human Faculty." This distinguished scientist shows in a most striking and conclusive manner the baselessness of the old Christian notion of prayer. Now-a-days, however, it is matter of common note that the belief has almost entirely lost its hold on the cultured classes. It is a mere survival of barbarism.

"Protecting and watchful beings"—whether conceived as Nirmanakayas or what not—would need no selfish supplications to enlist their services. As to providence generally, a glance at the miseries and anguish of life will dispel the fond illusion of benevolent interfering agencies. The Buddhist type of "meditation," which allows the Higher Self to manifest itself in the normal consciousness, is apparently the only mode of "Prayer" conformable to the scientific view of cause and effect. The experience alluded to was, it seems, a species of clairvoyance elicited in all probability by the vehemence of the emotions excited. It is not at all uncommon and has no necessary connection with the verbal device known as "prayer."

(6). There is no cause for our correspondent to revolutionize his mode of life after the Eastern model, which is in no respects the acme of perfection. Cultivate your intellect and live up to your highest moral ideal, that is the sum and substance of all necessary advice. Soul evolution is not the appendage of any one mode of living or any particular climate!

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE BARISÁL GUN.

II.

LET us now return to the consideration of the most interesting and mysterious atmospheric phenomenon called the Barisál Gun, the discussion of which I began in the *Theosophist* (Vol. IX. No. 108) for September 1888.

Though nearly two years have passed since the Asiatic Society of Bengal issued a circular and organized a system of close scientific observation, the mystery remains as inexplicable as ever. Apparently it will ever remain so to those who confine their research to the theories and methods of physical science. If it is ever to be solved, it must be by the efforts of occult students working on the lines of the theory of the multiple constitution of all Nature.

In the opening essay the several theories of men of science were passed in review, and all pronounced inadequate on scientific grounds. For the information of new subscribers who may not have seen what was before written, let me give a few facts. At the town of Barisál, on the banks of the Beeghaye River, and elsewhere in the Gangetic Delta, have been heard, sporadically and without traceable cause, since time immemorial, loud detonations like cannon-shots. While at Barisál, I heard them myself one evening, and thought them a salvo of artillery, fired within the distance of a half mile or mile. The sound is like nothing else in Nature; it is neither a rumbling, a crashing, or a roaring, hence neither like the sound of thunder, the sea beating upon a strand, the fall of forest trees or buildings, nor the effect of gusts of wind rushing into caverns or through rugged cliffs. They are like gun-fire and nothing else in the world. Like the roar of large ordnance, too, not like the ring of a howitzer or a carronade. I heard seven successive reports with brief intervals between, but

they occur without any regularity, at different seasons of the year, at places widely apart in and about the vast alluvial plain of the Gangetic Delta, and coming from different points of the compass.

Five theories have been offered to account for them: viz., I. Surf-beating upon the shore (sixty-five miles away as the crow flies); II. The breaking down of river-banks (of alluvial soil, free from rocks, and only a few feet in height); III. The firing of bombs by the natives (a childish weak theory in view of the facts); IV. Subterranean or sub-aqueous volcanic or seismic agencies (a theory at variance with all the geographical features of the Delta); V. Atmospheric electricity (a theory based upon no observed facts and no recognized laws of electrical action).

The Asiatic Society, as above stated, duly issued a circular, and the Honorary Secretary has now kindly sent me the reported results. Fifteen forms were filled up and returned to the Secretary. The observations were made at Khulna, Barisál, Moyapore, Narainganj, Noakhali, Harisipur and Daulat. None of the reports refer to the same day, nor to the same hours, while the same observer would hear the 'guns' at dates considerably apart. These plainly indicate that the 'guns' are not waves of sound travelling over wide areas, but heard at isolated places: hence going to discredit the theory that they are due to the beating of surf-rollers upon the beach of the Bay of Bengal. The reports agree as to there having been cloudy or rainy weather at the time the sounds were heard or during the previous 24 hours. They seem to be independent of the wind, being heard as well against as with it: in one case while a strong wind was blowing from S. W. the 'guns' were heard from S. S. E., as they had been two days before when there was a light wind from S. E.

All the observers, save three, negative the theory that the 'guns' are due to electrical disturbance, and all, that they are dependent upon the state of the tides in the Bay of Bengal or in the rivers. In the case for electricity, Mr. Rainey says thunder was heard before and after the sounds; but the thunder came from the S. E., while the 'guns' were from the S. W. Though one observer, Mr. Waller, heard more 'guns' on four days about the middle of August than on all others together, during which period there was disturbed weather at the head of the Bay, yet it is also noticed that they were heard during a period of calm weather, which again militates against the surf-roar theory. A river-steamer captain gives his evidence strongly against the theories of the sounds being caused by the falling of river-banks and by bombs—therein corroborating the opinion expressed by myself in the former article.

Finally, the Committee of the Asiatic Society unanimously declare against the theories of volcanic action and of the action of tides upon the shoal called the 'Swash of no-ground.' They think the most plausible opinion thus far advanced is that the sounds may be "connected with the river banks, and that their frequent occurrence during two or three days immediately preceding the arrival of disturbed weather from the Bay of Bengal may be attributed to the atmosphere being highly charged with moisture, and the com-

paratively calm weather which occurs at such times." Which, under favor be it said, is about as pretty a case of *petitio principii* as I ever met with. Though the 'guns' have been heard since several hundred years, and were never connected, either by the native farmers, boatmen or seamen, with bad weather in the Bay; though they have been heard at all seasons of the year, in fair weather as in foul, from the southward and northward, and over a wide stretch of the Gangetic Delta—we are now asked by the Committee to accept their theory above stated. For my part, I decline; and I find the view very reasonable of Babu Gaurdás Bysack, a member of the Committee itself, that the 'guns' cannot be due to the transmission of sound by the river banks, since there are many other river banks in other parts of the Ganges where similar sounds are never heard.

One very curious fact crops up in these reports. Mr. Waller, riding up to his house and coming within 50 yards of the steps, did not hear the 'guns,' while his bearer, standing on the steps waiting for his master, did hear them. Does this fit in with either of the physical theories under discussion?

It is not my purpose to attempt any definite solution of this acoustic problem: I confine myself to the easy task of following the materialistic scientists through their speculative flounderings and showing their failure to come to any better hypothesis than the 'superstitious' one of the 'ignorant natives', viz., that the Barisál Gun is a phenomenon connected with the agency of elemental spirits (*devatas*). It is as valid a case for speculation as either of the others. At Barisál itself, the vortex of these phenomena, no change has been made in public opinion since the date of my previous reports, for Babu Aswini Kumar Datta, my learned correspondent, writes me under date of 23rd March: "We have not yet succeeded in finding out anything new about the Barisál Guns. All surmises and conjectures about them are known to you."

It must be noted that a variety of puzzling atmospheric acoustical phenomena are heard in different parts of the world, some like the Barisál Gun, others quite different. From the (Calcutta) *Statesman* of 11th January 1890, I take the following:—

"Various theories have been propounded from time to time to account for the phenomenon commonly known as the 'Barisál Guns,' but so far as we know, none of them can be said to offer a satisfactory explanation. It is well known that this mysterious booming is not peculiar to Barisál, but has been noted in Cochin China and in certain islands in the West Indies. There seems, however, to be some difference in the sound heard, some authorities stating that it seems to proceed from a thousand Æolian harps, others that the noise was like that of the bursting of a huge bladder or like the booming of guns at sea, and in some cases it was compared to a humming similar to that which a locomotive sometimes makes when blowing off steam. Travelers who have visited Trinidad have been much struck with these unaccountable sounds, and a correspondent who has devoted some attention to the subject refers us to some works in which the matter has been widely discussed, but with no definite results. In an account of his trip to Monos, an island near Trinidad, Charles Kingsley describes the peculiar sensation caused by an unearthly sound which, like those of the Barisál guns, was from seaward. He writes: 'Between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming. It was faint and distant, but deep and strong enough to set one guessing its cause. The sea beating into caves seemed, at first, the simplest answer. But the water-

was so still on our side of the island, that I could barely hear the lap of the ripple on the shingle twenty yards off; and the nearest surf was a mile or two away, over a mountain a thousand feet high.' He then mentions that on bathing the next day during a perfect calm, the same mysterious booming sound was heard, and it was generally ascribed to the drum fish which we are told is almost as mythical as the Australian bunyip and 'is answerable for a number of vague and inexplicable submarine phenomena.'

Of course, the interesting fact in all these observations is that the cause of the acoustic phenomenon is *always a mystery*; it cannot be traced to known physical causes. So that when we take them all into consideration with the Barisal Gun, the theory of the action of elemental spirits is strengthened, while that of physical action is much weakened. Only an Irish Echo could be expected to convert surf-beatings or slumping river banks into the sound of "a thousand Æolian harps," or that of "a humming similar to that which a locomotive sometimes makes when blowing off steam." And not even the best echo ever heard by Lady Wilde, Douglas Hyde, or my friend William Yeats, could climb over a hill a thousand feet high, on a clear sunshiny day!

One unanimous conclusion of the Asiatic Society's Committee it is hard to understand: they think, as above stated, that the 'guns' may be attributed to the atmosphere "being highly charged with moisture, and the comparatively calm weather which occurs at such times." But is it not true that reports of gun-fire are sharp and clear under a perfectly clear sky, but indistinct, and attended by a long-continued roll like thunder, when the sky is cloudy? And is not the rumble of thunder due to reflection from the clouds? Now, since the Barisal Guns are not rumbling noises, but distinct booms as of cannon, what physical basis is there for the acoustic theory the Committee have put forth? It is affirmed as a scientific fact that during a shower of rain or snow sounds are greatly deadened. If the soil of the Gangetic Delta between Barisal and the Bay of Bengal were hard, dry and of an uniform character, and rested upon a continuous stratum of rock, then we might more readily accept the theory that the 'guns' under discussion were explicable upon the theory of an echoing, or rather conduction, of the crash of surf-rollers upon the shore of the Bay. But the fact being that the whole vast plain is a deposit of alluvium of great depth, intersected by a network of rivers and rivulets zig-zagging about in every variety of curve, and leaving nowhere even a straight water-course or offering a foot of resonant hard dry ground, that supposition seems in conflict with the known basis of acoustical science. Sir David Brewster tells us, and all other experimentalists confirm him in saying it, that the difference in the audibility of sounds that pass over homogeneous and over mixed media is sometimes so remarkable as to astonish those who witness it. The insuperable difficulty in accepting the theory of echo in this case is that it does not fit in with the facts,—atmospheric, geographical or geological. The breaking of surf on a shore is a fixed phenomenon, sure to recur with every repetition of the same conditions of weather in the Bay. If therefore, the 'guns' heard at so many widely-separated points in the Delta, were due to the echo of the surf-booming transmitted between

the banks of the many mouths of the Ganges, *they should always be heard at the same places when there was heavy weather at the head of the Bay*; and, as the surf-beating lasts as long as the stormy weather, there should be an unbroken succession of 'guns' heard throughout that spell of weather. But this is not the case: quite the contrary; a single 'gun' or a series of a half dozen, more or less, may be heard at Barisal or any other given place, on one or more days in a certain year, and *not again throughout the whole twelvemonth*; or they may be heard somewhere else and not there at all that year, though they had been in the previous one, or may be in the one following. Nature does not indulge in such vagaries. And what is a very strange and suspicious circumstance, the 'guns' may be heard by one person and not by another a few yards off! Does this not go rather to support the hypothesis that the reports of the mysterious artillery are of an elemental spiritual origin, sometimes reaching the inner auditory sense of an individual who is momentarily sensitive to akasic vibrations, and then heard only by him? If not, then where is the fresh physical theory which will not break down under even so imperfectly close a study as we have given to the several tentative hypotheses recorded by the Asiatic Society of Bengal? The Committee place most value upon the report of Mr. Manson, an official who has lived many years in this Delta and heard the guns in August-October, 1875, in the Nokhali District in 1878-79, in the coldweather season, and at Barisal in 1876, in the latter part of October. Mr. Manson favours the theory that they are echoes of masses of river-bank tumbling into the water or due to other local sound-producing causes. But the objection is, as above noted, that the 'guns' come sporadically, in all times of the year, never regularly, never so as to be expected, nor invariably when masses of the river-banks erode—"as usually happens when the ebb is running out." The tabulated digest of returns from fifteen observations given in the Committee's Report, shows that the 'guns' were heard 5 times during the ebb-tide, 6 times during the flood, 3 times at hightide, and once at half tide. There appears, then, to be no necessary connection between the 'guns' and an ebbing tide—when the caving of the banks is most common. And so it is but too evident that I was strictly within bounds in saying at the commencement of my present article that, despite the Asiatic Society's best efforts, the mystery of the weird Barisal Guns is as unsolved as it was before this research was begun, and as it has been within the three or four centuries that have slipped by since our present local traditions took their date.

Having thus exhausted the subject on its physical side, I shall in a third and closing chapter discuss the subject in its relations with occult dynamics.

H. S. O.

KOSMIC MIND.

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into absolute consciousness, which is eternal motion." (*Esoteric Axioms.*)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."—*Cicero.*

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming", his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or, in the words of Dugald Stewart, it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with, and contradicting a comfortably settled predecessor without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it, then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory therefore, experience and discriminative powers. The idea of Universal Life, composed of individual atomic lives, is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute*

life and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is the *negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and, therefore, as a Life-Principle is, and must remain, for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "Mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet, dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix, addressed fifty years ago to the French academicians, have nearly become immortal as a truism: "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source, you come face to face with the unknown!"

Now, to lay at rest once for all in the minds of Theosophists this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked. He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who, in the words of a contemporary—

"was the very incarnation of exact science and methods of thought; who, had dissected hundreds and thousands of human organs, making himself thus acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets, and who, above all men, was one of whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . ."

—of what? Why, of the existence in every organism of a *distinct "VITAL FORCE,"* independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle, and that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal

academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this : The great anatomist and surgeon had the "hardihood" of declaring in his *Memoirs*, that :—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would impart to them—the direct embodiment of the universal mind—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought." (*Novoye Vremya* of 1887.)

Such are the chief features of the heresy of one who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in a universal deity, divine Ideation, or the Hermetic "Thought divine," in a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words :—

"Our reason must accept in all necessity an infinite and eternal Mind which rules and governs the ocean of life . . . Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush. . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes self-sentient, self-conscious, racial or individual. Substance, ruled and directed by the life-principle, is organised according to a general defined plan into certain types. . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he "acquire the conviction, that our brain could be the only organ of thought in the whole universe ; that everything in this world, save that organ should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *apropos* of Moleschott's materialism :—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern alchemy from the urine. If, in our conceptions of the Universe, it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently ; and that my 'I' is not the product of chemical and histological elements, but an embodiment of a common universal Mind. The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science :—

"The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself. What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation !"

The above selections, translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud

to find him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do their protests appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day, when a full recognition of a universally diffused mind will be an accomplished fact—is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to and connection with the laws of, physics and chemistry, hence, in their final form, with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists, while few of them would dare to return as openly as did Dr. Pirogoff to the "exploded superstition" of vitalism and the severely exiled life-principle, the *principium vito* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia, non homines*," has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witnesses. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances, of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue :—

"The fact that we reject the interference of other forces in living things, depends entirely on the limitations of our senses. We use indeed, the same organs for our observations of both animate and inanimate nature ; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain, reach our perceptions through our consciousness as sensations of light and color ; vibrations affecting our consciousness through our auditory organs strike us as sounds ; all our feelings, through whichever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of occultism, æons and milleniums back. The difference, however, and most vital distinction between the two teachings, is this : official science sees in motion simply a blind, unreasoning force or law ; Occultism tracing motion to its origin identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."

Vide "Secret Doctrine," Vol. i, pp. 2 and 3,

Nevertheless, however limited the conception of modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present Professor of Physiology at the University of Basel, who speaks like an Occultist* :—

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that *something* which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and fortifies his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him, that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks :—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a spatial extension. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding-up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of materialism,

"Thus, a deeper and more direct acquaintance with our *inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle", as well as the followers of mechanical theory of life, based their views on the supposed fact that, as physiology was progressing forward its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life force", they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamouring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

* From a paper read by him some time ago at a public lecture.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words :—

"I maintain that the more our experiments and observations are *exact* and many sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, are in reality *unfathomable*. They are vastly more complicated, in fact; and as we stand at present, they will not yield to any mechanical explanation."

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas, in the camp of the apostles of negation—the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking, indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *amæbas*. Now the *amæbas* or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrello Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behaviour something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualificative, and coin a new term. For see what Cienkowsky says of it.*

Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one call *spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it where moved by hunger, first projecting its pseudopodiæ (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another *amœba*—the *colpadella pugnax*—he says that he found it showing the same predilection for the *chlamydomonas* on which it feeds exclusively, "having made a puncture in the body of the *chlamydomonas* it sucks its chlorophyll and then goes away," he writes, adding these significant words: "Their way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them *consciously acting beings*!"

Not less suggestive are the observations of The. W. Engelman (*Beitrage zur Physiologie des Protoplasma*), on the *Orcella*, another unicellular organism only a trifle more complex than the *Vampyrella*.

* L. Cienkowsky. See his work *Beitrage zur Kenntniss der Monaden*, Archiv f. mikroskop. Anatomie.

He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, *i. e.*, on their convex side, so that the *pseudopodia* projected from the edge of the shell find no hold in space and leave the *amœba* helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature in contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodia*. After this, the *amœba* proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the *amœba* will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelmann:—

"If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcella* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to reach their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other, and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these point to the presence of some *PSYCHIC process in the protoplasm*."

Among hundreds of accusations against Asiatic nations of degrading superstitions, based on "crass ignorance," there exist no more serious denunciation than that which charges and convicts them of personifying and *even deifying* the chief organs of, and in, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen; everything has its special deific name, is believed to *act consciously* and to act under the potent will of the *Yogi*, whose head and heart are the seats of *Brahma* and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—

* *Loc. cit.* Pfüger's Archiv. Bk. II. S. 387.

quien sabe—will come perhaps to be recognised some day as an independent race of thinkers inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of resorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

"this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent *amœba* and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodia*—out of their contractive, bare, protoplasmic bodies—which *pseudopodia* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelion cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms."*

And the lecturer queries why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic drops,—why it should not exist also in the epithelion cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants, as shown above, why should not the epithelion cell *sense, choose and select* its favourite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertains only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

Anyhow, our Professor of Physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a *mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and regard it as an *impossibility*

* From the paper read by the Professor of Physiology at the University of Basel, previously quoted

to bring it under the endosmotic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.*

Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelial cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. "It is evident that in all this there is not the slightest hint at diffusion or endosmose", says the Basel physiologist. "It becomes entirely useless to try and explain these phenomena by chemical laws."

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat," no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely physical explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced on a dead eye. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this Physiology replies, "We do not know," for, toward the solution of this great problem—

"Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insolvable riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remain utterly passive. As to the active functions of the heart and the muscles of its vessels, no one, so far, as ever been able to explain them by physical laws.

* Untersuchungen über Resorption u. Assimilation der Nährstoffe (Archiv f. Experimentelle Pathologie und Pharmakologie, Bk. XIX, 1895).

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the Esoteric physiology of practical occultism:—

"The riddle of life* is found in the active functions of a living organism, the real perception of which activity we can get only through observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions'. Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a psychological explanation of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their esoteric followers, will find themselves vindicated. For we hear from the same physiologist that:—

A large number of poisons are prevented by the epithelial cells from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the lymphatic cells take a most active part."

If the reader turns to Webster's *Dictionary*, he will find therein a curious explanation of the words "lymphatic" and "lymph". Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, "a nymph or inferior goddess", they say. "The Muses were sometimes called *nymphs* by the poets." Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the pores of one of the gods, whether the Ocean God, Varuna, or a minor "river god" is

* "Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems, over which, in fact, the greatest thinkers of the materialistic school have ever tripped."

left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior god or goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes* endowed with consciousness, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the material Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities *plus the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu—added to that of *Anu* (atom,) common to all the trimurtic personages—which are, *Bhutatman*, one with the created or emanated materials of the world; *Pradhanatman*, "one with the senses"; *Paramatman*, "Supreme Soul", and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a god or a goddess. Place their Pantheon composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, but the reverse, since they relate to the atoms, cells, and molecules of everything living.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

H. P. BLAVATSKY.

* *Brahmâ* comes from the root *brih*, to "expand," to "scatter;" *Vishnu*, from the root *vis* or *vish* (phonetically) "to enter into," "to pervade"—the universe, of matter. As to Siva—the patron of the Yogis,—the etymology of his name would remain incomprehensible to the casual reader.

STRIKING HOME.

CHAPTER I. MY FATHER.

"OH, father! How weary you look!" "Yes, Ella, I feel well-nigh worn out. All my hopes are now utterly dashed to pieces!"

He had returned from one of his almost daily errands to the City. I led him to the couch by the window, where he could look on the sun-bathed greenery, he loved so well, and he sank down on the pillows with the heavy, springless motion of extreme exhaustion. Watching him, as he lay there before me, breathing so laboriously, that every now and then, he had to raise himself with my assistance to obtain momentary relief, a feeling of the deepest anxiety came over me, such as I had never known before.

His nervous organization had always shown so much latent strength in resisting successfully the ever increasing weight of overwhelming care, that my firm reliance on the wonderful elasticity of his constitution had never deserted me. And now, the deep lines on his poor wan face, his contracted brow, his pale and pinched look, all brought me to the verge of realizing an awful impending danger, and sent an icy tremor through my veins. How sadly he was changed, from the joyous, active, energetic man, as I had seen him, when only four years ago, we had started on our wanderings! I let my mind run back, and all the happy as well as sad incidents rolled past before my inner eye.

My father had called me back from school, when my education was barely finished, but he declared he could not do any longer without me. My mother having died during my infancy, I was sent to Baltimore at the age of ten and only saw my father three or four times a year, when his business engagements brought him to the Eastern States. Yet these short and happy visits prevented any feeling of estrangement from arising, for his warm loving nature and excessive devotion to me, found expression at every turn, in every trifle.

As he had never troubled me with his private matters, I was considerably surprised, when joining him at St. Paul, to find his arrangements all in a state of transition, not to say confusion.

Owner of a fairly remunerative business, he had always given me the impression of being a prosperous man, but now I found that for some years past his profits had gradually diminished to a very small sum, which evidently would even see a lower ebb, if things were allowed to go on in the same way. There was no mystery whatever in the matter, as he himself clearly explained to me the cause.

All his life he had been fond of scientific pursuits, and of mechanical contrivances. At first he indulged this fancy as a means of relaxation after business hours, soon to find that it took a greater hold on him as his knowledge and interest grew apace with his experience. The turning point, however, was reached when he invented an electric lamp, which by its simplicity, durability, and cheapness, appeared to him destined to drive every other rival out of the field. So completely was he absorbed by his invention and its practical possibilities, that devoting all

his time to the final improvement of his pet scheme, he found as a natural consequence, his business sink into a state of inanition and disorganization. It was a lucky chance that, influenced by his own leanings and guided by my advice he escaped complete ruin by realizing, before it was too late, his remaining stock of goods at so fair a price, that he was in a position to enter on his new venture with a round sum at his banker's.

His sanguine temperament raised his hopes to the highest pitch, and his dreams of great wealth would have been pitiable by their overpowering persistency, had greed alone been their acting motive. But all his golden visions centred in the strongest and most devoted love for me, whose happiness was going to be secured in every direction, by this treasure within his easy grasp.

In the meantime, however, we both had to work steadily for the attainment of the aim. Acting as his amanuensis, although he dignified me by calling me his business partner, I somewhat diffidently entered upon my new duties, which were not altogether so easy or pleasant as a girl fresh from school could have desired. Not only was excessive accuracy demanded of me in copying out letters and circulars, but writing under his dictation I found myself too slow and unable to follow the very rapid utterances, which his nervous temperament had turned into an uncontrollable habit. Feeling my own deficiency keenly, I persuaded him to let me try a type-writing machine, at that time a very recent invention; and to my great joy as well as to his equal satisfaction, after a short apprenticeship I felt myself fully competent to accomplish my work. All preliminary preparations for our campaign being fairly settled, we contemplated a tour through the country for the object of personally introducing the invention to capitalists at the great centres of population, and soon started on our venturesome enterprise.

I do not remember a happier time than when we set out on our journey. We were more like a pair of lovers than father and daughter: we were such perfect companions, who found no pleasure and interest apart from each other and who never dream that such a blissful state could be overshadowed by threatening clouds.

California, the first stage of our pilgrimage, appeared to us a lovely paradise; so full of nature's beauty, so deliciously novel in most of its features, so teeming with life and enterprise, so exhilarating in its climate, which seemed to heighten inexpressibly the pleasure of one's existence. In the delights of intercourse with kind and true friends, the precious time slipped away unheeded, until stern reality, knocking somewhat loudly at the door of duty, bade us move on in search of success for the main object we had in view.

Alas! that first experience of disappointment of which we made so light at the time, was fared to repeat itself month after month and by degrees assumed the proportions of the oppressive burden which now weighed so heavily on my poor father.

After trying our fortune in vain in all the large cities of the United States, and being more or less politely shown the door by

all the influential men we called on, my father made up his mind to go to London as a last cast of the die. The venture was precarious in the highest degree, but seemed to him his only remaining chance. We were living, from hand to mouth on our capital, which had in spite of all my economic endeavours diminished so rapidly that we could not shut our eyes to the alarming future, and my father fully realized the extent of our critical situation. Though suffering from frequent attacks of despondency in which the moments of self-accusation were by far the most exquisitely painful trials I had to experience, his mind was singularly elastic and the peculiar buoyancy so characteristic of the inventor, would generally come to his relief in a manner so marked, that for a time he would spurn all idea of failure, or of ever reverting to a sober method of business.

But even had he not been carried away by these deceptive hopes, I am convinced that the habits of unrest he had contracted during our nomadic life, together with a general lowering of his vital powers, would ever have stood in his way of resuming any kind of steady work.

So London was reached at last! Alas, its welcome to me was dismal enough! Shut up in a small hotel in one of the back streets off the Strand, for we had to husband our resources with the utmost care, in a dingy, heavy atmosphere, unable to see more than a small square of leaden sky, with a disheartening gloom prevailing everywhere, and not a mortal soul to speak to during my father's long visits to the City, I felt so overcome by misery, that I thought I should die of melancholy, and of a constant longing for the clear skies and crisp air of our Western towns.

My father, ever loving and considerate, in spite of his increasing anxious preoccupation, quickly noticed my depression and we soon acted on the suggestion of a casual fellow-traveller, in seeking a temporary home in one of those pleasant suburbs of Southern London, where business men can still combine an easy access to the City with an abode offering some rural features, and a breath of country air.

The highroads radiating from London towards the different points of the compass may be compared to the main threads of a spider's web. In the widening wedge-shaped spaces they thus trace, a certain rustic look lingers on, which has entirely disappeared along the main arteries of traffic; and though the ever-active and omnivorous builder is indefatigable in trying to wrest any remaining charms from all parts where easy communication with town opens a profitable field for speculation, there are still some delightful spots to be found, in which shady lanes alternate with fine estates and luxurious residences, where London merchants like to fix their enjoyable homes.

Our voyage of discovery began promisingly, when about five miles from town we left the highway, on seeing attractive clumps of splendid old elms overshadowing a road, bordered by park palings, and evidently leading towards a district containing some properties of good size. Branching off from the road just mentioned, a turning into a shady lane led us to a newly erected row of about twelve small houses. Of the ordinary suburban type, they

attracted our fancy by an air of rusticity and brightness about them. An enterprising builder had evidently planned this row to blossom eventually into a long street, that would swallow up the best part of the adjoining estate. But from some cause his designs had received a decided check, and the last house of the "terrace," as it was grandiloquently styled, stood almost hidden under the high red brick wall of a kitchen-garden, that for the present put a peremptory stop to all further encroachments. Opposite to the terrace, which faced the south, an ordinary old oak fence and some very fine trees beyond added considerably to the attractions of the situation. We soon found that lodgings could be had in one of the houses, whose worthy landlady completed our favourable impression. The reasonable terms were accepted with all the more promptitude as, to our somewhat anxious enquiries whether the house was free from noise, we learned that the only lodger was an old gentleman occupying the lower floor who was "as quiet as a mouse." But what hastened our decision more than any of the several advantages offered, was the delightful outlook that greeted us from the window of our future sitting-room.

A glorious stretch of field and wood opened before our town-weary eyes, with an almost overpowering effect. Simply to sit there and look for hours into that enchanted place, seemed to me, after my recent experience, like gaining a glimpse of fairyland.

Nor was the first impression by any means weakened, when our few belongings had been transferred to our new abode. In every respect did we feel satisfied and exhilarated by our move. The landlady, Mrs. Watkins, proved not only thoroughly efficient, but also kind and sympathetic to me, during my many lonely hours.

But, above all, the charm I derived from gazing at the lovely place opposite our windows, remained as keenly fresh as ever, and when my father returned home after his long daily absences, we never grew weary of studying all the details of its manifold beauties and peaceful life.

The large grass-field dotted with fine shade trees in the part nearest to us, had been divided into a paddock, and a meadow-like expanse, which on its further side was bordered by an ornamental sheet of water. A thick belt of tall timber separated this part of the estate from the private grounds. Huge elms and heavy chestnuts intermingled with the more elegant planes and copper beeches; and there standing out boldly against the light foliage of bushy limes, we noticed with the delightful sensation of meeting an old friend, a fine specimen of sequoia, rearing its graceful dark steeple to a very respectable height, and reminding me so lovingly of my happy Californian days.

Rising gently beyond, extended one of those unrivalled English lawns, so fresh and velvety, that one felt almost inclined to believe in the assertion of the old college gardener at Oxford, who vowed that such perfection was only reached "because we rolls and mows 'em for a thousand years." Through the few openings of the trees, we could perceive the square red brick mansion, whose heavy but not unpleasing lines, of the Georgian style of architecture, impressed us by its stateliness and solidity.

How serenely the life over there rolled on before our eyes! In the paddock, an old horse, obviously privileged by long years of faithful services to end its days without further toil, wandered lazily to and fro, in search of some choice tuft of grass, in vivid contrast to a small pony, which scampered about in the wildest joy as soon as it was released from the shafts. Two proud swans, lordling it over a tribe of Muscovy ducks, animated the clear pond, whilst the familiar whirring sound of the mowing-machine, made us guess its hidden movements beyond the thick foliage. Busy gardeners quietly at work in various directions, showed that incessant care an English owner takes such honest pride in seeing bestowed upon his property, and more especially on a Saturday after the general tidying and sweeping up, everywhere that trimness and neatness were visible, which only the trained English gardener seems to possess the requisite patience to attain.

On one side of the pond, we caught sight of a lawn-tennis ground and could watch the graceful or energetic players in their cool costumes, never tiring of their pet game.

In June, we saw scythes at work and soon covering the fields with heavy swathes in regular rows, to be followed a few days later by a picture of activity hardly equalled anywhere. It was a "school treat" which showed our wondering eyes what exuberance of life lies dormant, under the restricted movements of the poor imprisoned children of the London East-End, and how joyously it gushes forth in undreamt-of vigour, when the longed-for holiday at last comes round. This lively spectacle reminded us vividly of the mad delight of caged birds set free, and hardly knowing how best to enjoy their never-forgotten liberty.

In stately contrast, we saw a few weeks later, a fashionable company assemble on the lawn and soon in all directions overflow the grounds. A charming effect was produced on the eye by the gay colouring of the company, that moved in groups through the numerous paths, or sat about in couples in cozy nooks, whilst the strains of distant music came gently floating towards us, completing the delightful fairy-like scene.

Our interest in the place never drooped, our admiration never flagged. On the contrary we came to look upon it with a feeling of part ownership, and during the few happy intervals granted to my father in the midst of his ever-increasing fits of despondency, he would talk in his old buoyant way, how the ultimate success of his patent would enable him to purchase this very place; how it would give me station, friends, and all the happy surroundings that life could offer! Poor, dear father! All his golden dreams had no independent existence, and were now as ever, revolving in a circle of which my little insignificant self formed the ever active centre!

And yet how visionary and utterly deceptive all his expectations had proved! For months I had seen him the prey of wild anxiety, alternating with periods of dreadful depression, the latter by far the most distressing for me to bear, as neither my loving words nor caresses had any power to soothe away those vehement self-reproaches, that weighed upon him like a curse.

In his loving way he had tried lately to keep all painful facts from me, yet I knew only too well as I looked at him lying before me suffering and exhausted, how his agonised mind was now reduced to despair by his last hope having been crushed for ever. Though he still withheld the awful truth from me, I was perfectly cognizant of the fact that misery and utter ruin, were staring us in the face. Fate, however, although it was not to be stayed, turned its blow into another form, differing only from the one that seemed so clearly marked out, by being in its nature beyond expression more cruel and overwhelming.

The next day, my father was too ill to rise from his bed. I found him highly feverish and in a state of excessive mental depression, while his breathing was so distressingly painful, that I could hardly bear to be with him. Mrs. Watkins recommended Dr. Henry, a young physician of good standing in the neighbourhood, whose timely arrival and prescription of strong doses of ether, revived for a time, my fast-ebbing hope. However, the respite was of short duration for, a few hours later, paralysis of the heart's action had ended all my dear father's earthly troubles.

NADIE.

(To be continued.)

VEDANTHAVARTHIKAM.

PART IV.

(Continued from June 1889 "Theosophist," Vol. X., p. 529.)

I. **THE** *Nitya-nitya Vastuvivekam* means the knowledge of Brahma as eternal (*nitya*), and that of the world as non-eternal, transient (*anitya*.)

II. The *Ihamntrarthaphala Bhoga Viraga* means the forsaking of all desires either of the worldly enjoyments, such as the use of perfumes, the company of women, &c.; or the heavenly enjoyments with *Apsarasas* (celestial nymphs) wandering over the heavenly regions.

III. The *Syamadishatka Sampatti*—the acquisition of six kinds of wealth, viz., *Syama*, &c., consists of:—

1. *Syama*, 2. *Dama*, 3. *Uparati*, 4. *Titiksha*, 5. *Sraddha*, and 6. *Samadhana*.

1. *Syama* means the control over the external senses.
2. *Dama* " do. do. the internal do.
3. *Uparati* " being not in the least connected with his own outward doings.
4. *Titiksha* " having as strong a desire to listen to *Vedanta* as a hungry man has for food.
5. *Sraddha* " the loving of the Guru, the Ruler of the Universe, the Vedas, and Shastras.
6. *Samadhana* " to discuss and enquire into the nature of unseen things and thus to arrive at right conclusions.

IV. And the *Mumukshatwa* means to have a desire to attain *Moksha*, Nirvana.

The Sishya questioned:—"If *Mumukshatwa* means only having a desire for *Moksha* (Nirvana), do all those that cherish this desire, which is common to everybody, deserve to get *Moksha*?"

The Guru replied:—"Mokshechha—the desire for *Moksha*—is like the desire of a person who anxiously seeks the means of escape from the midst of a burning house; like the fear of a person travelling in a forest infested with tigers; like the anxiety of a person who seeks to escape from the clutches of thieves; and like the thoughts of a person stung by an adder as to how its poisonous sting might be rendered ineffectual. Surrounded by the wildfire of *Sansara* (the wheel of births and deaths), travelling in the forest of *Moham* (affection), where the tiger—*Manas* (mind)—threatens him, captured by thieves—*Arishadvarga*,¹ stung by the adder—*Asa* (desire), knowing that these mishaps have happened at the same moment; then to look sharp, to resolve that the reach of Guru is the one remedy for all these evils; to find—not a money-extorting, selfish, but a mind-captivating, causal Guru; to serve him; to give up *three*² *Sangams*; to get rid of three kinds of *Vasanas* (tendencies, connections); to be fully resigned; to serve the Guru in *four*³ prescribed ways; to have *three*⁴ kinds of *Bhakti* (devotion) already described; to conclude that Guru is *Para Brahma* himself; and then to listen to *Vedanta* taught by Guru;—is what may be called *Mokshechha*. Therefore, as you have already the *Sadhana Chatushtayams* (the four kinds of qualifications), I shall first teach you the direct means of attaining *Moksha*, viz., the *Atma-natma Vichara* (the enquiry into what is, and what is not, *Atma*).

1. *Arishadvarga* (6 enemies) are:—

- (1.) *Kama*: Desire.
- (2.) *Krodha*: Hate.
- (3.) *Lobha*: Cupidity.
- (4.) *Moha*: Ignorance.
- (5.) *Mada*: Arrogance.
- (6.) *Matcharya*: Jealousy.

(Vide the article on "The Idyll of the White Lotus," by the Solar Sphinx. *Theosophist*, Vol. VII, p. 657).

2. The three *Sangams* (connections) are:—

- (1.) *Vishayasangam* (Bhagavat Gita, II. 62).
- (2.) *Karmasangam*—(Ibid, III. 26).
- (3.) *Atmasangam*—(Ibid, V. 21).

3. The four ways of serving a Guru are:—

- (1.) Local service (*Stana Sisrusha*) = Guarding the house, garden, wealth, &c., of the Gurus.
- (2.) Personal service (*Anga Sisrusha*) = Rendering service to the Guru's (physical) body.
- (3.) Ideal service (*Bhava Sisrusha*) = Believing that Guru is his parent, God, Lord, &c.
- (4.) Service gratifying appetites (*Atma Sisrusha*) = Procuring gratifying objects to the Guru even without his request.*

4. The three kinds of *Bhakti* (devotion) are:—

- (1.) *Bahya Bhakti* = External devotion.
- (2.) *Ananya Bhakti* = Devotion with the belief that there is no other thing than God.
- (3.) *And Yekanta Bhakti* = Internal or secret and silent devotion.

(For an exhaustive explanation of these terms by the writer, see December 1888 *Theosophist*, Vol. X, pp. 178, 179).

* (Vide Mr. Palaparti Nageswar Sastrulu's Telugu *Sitaramanjaneyam* of 1895, p. 24, Chapter 1.40.) And also *Guru Gita*, chapter on *Sisrusha*.

Atma is free from the *three* kinds of body (viz., *Stula*, *Sukshma* and *Karana*) which are herebelow explained; is a witness of the *three* states (viz., watchful, dreaming, and sleeping); is beyond the *Panchakoshas*,³ 5 sheaths, (viz., *Annamaya*, *Pranamaya*, *Manomaya*, *Vignyanamaya*, and *Anandamaya*); is above the 24 *tatwas*⁴; and is formed of *Sat*,⁵ *Chit*, and *Ananda*.

On the contrary *Anatma*—not *Atma*—is composed of *three* bodies; *three* states; *Panchakoshas*; twenty-four *tatwas*; unreality; ignorance; and sorrow.

As it is necessary to distinguish the two—*Atma* and *Anatma*—attend to what follows more carefully.

Dehatrayams (three bodies) are:—I. *Stula*, II. *Sukshma*, and III. *Karana*.

- Three Bodies.
1. } Explained further on.
 2. } Do. do.
 3. }

Also:

- (1.) *Annamaya Kosa* = That which is born of the essence of food, which attains growth by that essence, and which ultimately merges in the food-giving earth.
- (2.) *Pranamaya Kosa* = That which is composed of the five principles of life, and of the five organs or lower senses.
- (3.) *Manomaya Kosa* = That which is formed of the combination of the five knowledge-giving or higher senses.
- (4.) *Vignyanamaya Kosa* = That which is formed of the combination of the five higher senses and *Buddhi*.
- (5.) *Anandamaya Kosa* = That which ignores the real nature of itself when in love, merriment, &c.

(Vide Sri Sankaracharya's *Tatva Bodh*, Queries 22—26. For a different explanation, see *Theosophist*, Vol. XI, p. 232.)

These *Kosas* will again be treated further on in these notes.

For further reference, see the writer's translation of Sri Sankaracharya's *Atma Bodh*, p. 21, note to verse 15.

4. The twenty-four *tatwas* (principles) are:—

- | | | | |
|------|-------|---|--------------------------------|
| I. | (1.) | <i>Pritvi</i> : Element of Earth. | |
| | (2.) | <i>Apas</i> : „ | Water. |
| | (3.) | <i>Tejas</i> : „ | Fire. |
| | (4.) | <i>Vayu</i> : „ | Air. |
| | (5.) | <i>Akas</i> : „ | Ether. |
| II. | (6.) | <i>Twak</i> : Sense of Touch. | |
| | (7.) | <i>Chekshus</i> : „ | Sight. |
| | (8.) | <i>Srotra</i> : „ | Hearing. |
| | (9.) | <i>Jihwa</i> : „ | Taste. |
| | (10.) | <i>Aghrana</i> : „ | Smell. |
| III. | (11.) | <i>Vak</i> : Organ of Speech (Vocal organ.) | |
| | (12.) | <i>Pani</i> : „ | Hand. |
| | (13.) | <i>Pada</i> : „ | Foot. |
| | (14.) | <i>Payu</i> : „ | Excretion. |
| | (15.) | <i>Upasta</i> : „ | Generation. |
| IV. | (16.) | <i>Prana</i> : „ | } The five principles of Life. |
| | (17.) | <i>Apana</i> : „ | |
| | (18.) | <i>Vyana</i> : „ | |
| | (19.) | <i>Udana</i> : „ | |
| | (20.) | <i>Samana</i> : „ | |

- (21.) *Manas*: the hesitating quality of mind.
- (22.) *Buddhi*: the determining do.
- (23.) *Chitta*: the unsteady do.
- (24.) *Ahankara*: the arrogating or arrogant quality of mind.

5. *Sat* = Eternal. *Chit* = Omniscient. *Ananda* = Blissful.

I. The *Stula Deham* (Gross Body) is composed of the limbs, seven *dhatus*,¹ six *vikaras*,² nine³ openings or apertures; is an abode of insects and worms and excretory matter, as urine, &c., and is formed out of semen.

II. The *Sukshma Deham* (Astral Body—*Linga Sarira*) is made of the five *Gnanendriyams* (Knowledge giving senses), the five *Karmendriyams* (the active organs), the five *Vayus* (life principles), and *Manas*, and *Buddhi*: altogether seventeen⁴ *tatwas*.

III. The *Karana Deham* (Causal Body) is the primordial ignorance which is the cause of, and a prop to, the other two *Dehams*.

From these three bodies *Atma* is free: for what typifies body does not typify *Atma*, who is not *Deha* (body), but something else.

Avasthatrayams are:—I. *Jagrat*, II. *Swapna*, and III. *Sushupti*.

Three States.

I. The *Jagrat* state is that in which we can move and work.
II. The *Swapna* state is that in which the sleeping person stays in *Sushumna Nadi*, and, with the help of *Anadi Vasana*, by mere desire feels the personal enjoyments and experiences of all he had seen and heard in his *Jagrat* state.

III. And the *Sushupti* state is that which is void of the other two, and in which, being purely *Tamomaya*,⁷ and as nothing strikes the mind then, one sleeps very soundly.

These three states are the offsprings of *Avarana Sakti* and *Vikshepa Sakti*—both *Saktis* being of *Mayavic* origin. *Jagrat* and

1. The seven *dhatus* are:—

- (1.) *Twak* = Skin.
- (2.) *Mamsa* = Flesh.
- (3.) *Rudhira* = Blood.
- (4.) *Snayu* = Chyle (?)
- (5.) *Medas* = Grey matter.
- (6.) *Majja* = Fat.
- (7.) *Asti* = Bone.

(Vide *Sira Gita*. Also *Viveka Chudamani*—The Crest Jewel of Wisdom. Translated into English by Babu Mohin Mohan Chatterjee, M. A., F. T. S., verse 88.)

2. The six *vikarams* (changes) are:—

- (1.) *Asti* = To exist.
- (2.) *Jayate* = To be born.
- (3.) *Vardhate* = To grow.
- (4.) *Parinamate* = To ripen.
- (5.) *Apakshiyate* = To decay.
- (6.) *Vinasyate* = To die.

3. The nine openings or apertures in the body are:—2 nostrils, 2 ear-holes, 2 ocular cavities, 1 anus, 1 urethra, and 1 mouth.

4. The seventeen *tatwas* are:—

- | | | |
|--|-----|-----|
| 5 Knowledge-giving senses, marked II, see note 8, <i>supra</i> . | do. | do. |
| 5 Functionary organs, marked III. | do. | do. |
| 5 Principles of Life, marked IV. | do. | do. |
| 1 <i>Manas</i> including <i>Chitta</i> , explained in note 8, <i>supra</i> ; and | do. | do. |
| 1 <i>Buddhi</i> including <i>Ahankara</i> . | do. | do. |

5. The *Sushumna Nadi* is what is called 'coronal artery' by some, and 'trachea' by others. (Vide April 1889, *Theosophist*, Vol. X, p. 408. Foot-note 3.)

6. *Anadivisana* = Remembrance or tendencies continuing from time immemorial.

7. *Tamomaya* = Full of *Tamas*, (darkness or ignorance)

8. *Avarnasakti* is the process of analysing, distinguishing *Jiva* (Monad) from *Atma*, and identifying it with the three bodies. This arises through mist-like illusion. (Vide *Vasudeva Mananam*, Ch. I.)

9. *Vikshepa Sakti* is the process of synthesising and inductively reducing and identifying everything, including *Jiva* with *Atma* (*Ibid*).

Swapna come out of *Vikshepa Sakti*; and *Sushupti*, out of *Avarana Sakti*, which causes forgetfulness and accompanies *Vikshepa Sakti*.

Therefore, inasmuch as every one of these states is *not* cognisant of the other two, and *Atma* is cognisant of all the three states, He is said to be a witness of them all.

The five *Kosams*—
Sheaths.

The *Panchakosams*¹ are:—

1. *Annamaya*:—forms *Stula Sarira* (Gross Body).
2. *Pranomaya* } :—form *Sukshma Sarira* (*Linga Sarira*,
3. *Monomaya* } Astral Body).
4. *Vignyanamaya* }
5. *Anandamaya*:—forms *Karana Sarira* (Causal Body).

Hence, *Atma* is as much unconnected with the five *kosams* as He is with the three bodies; and He is also beyond the twenty-four *tatwas*.²

The Sishya asked the Guru:—"Are these three states, three bodies, five *kosams*, and twenty-four *tatwas*, different from one another? or, are they one and the same, in kind?"

The Guru replied:—" *Stula Sarir* (Gross Body) is *Jagrat* state; *Lukshma Sarir* (Astral Body) is *Swapna* state; and *Karana Sarir* (Causal Body) is *Sushupti* state. They are also of five *kosas* and twenty-four *tatwas*. *Jagrat* and *Swapna* are very commonly experienced. Such *Jagrat*—*Stula Sarir*, is absent in *Swapna* state; *Swapna*—*Sukshma Sarir*, is absent in *Sushupti* state; and *Sushupti*—*Karana Sarir*, is absent in *Turiya*³ *Samadhi*. That very *Turiyam* is the state of *Atma*.

Though *Atma* is present in all these three states, yet He is quiet aloof from them all. The presence of *Atma* is, in the absence of the above three states, proved by the knowledge that I discussed so and so, that I concluded so and so (in my dream), and that I

1. Explained already in note 7, *supra*. In this connection, the following extract from the "Secret Doctrine," Vol. I, p. 137, throws more light.

"We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:—

No.	Classification in Esoteric Buddhism.	Vedantic classification.	Classification in Taraka Raja Yog.
1	Sthula Sarira	Annamaya Kosa*	} Sthulapadhi. §
2	Prana †	{ Pranamaya Kosa	
3	The Vehicle of Prana ‡		
4	Kama Rupa	{ Manomaya Kosa	} Sukshmopadhi.
5	Mind ... { (a). Volitions and feelings, &c.		
	(b). Vignyanam	Vignyanamaya Kosa	} Karanopadhi.
6	Spiritual Soul 	Anandamaya Kosa	
7	Atma	Atma	

2. *Turiya* is the *ne-plus-ultra* state.

Turiya Samadhi is the highest stage of *Samadhi* in which self sinks away and the All alone prevails, and where one enjoys the supreme bliss of *Atma*.

* *Kosa* is "sheath," literally, the sheath of every principle.

† "Life."

‡ The astral body or *Linga Sarira*.

§ *Sthula Upadhi* or basis of the principle.

|| *Buddhi*.

had a very sound sleep. This knowledge testifies to the continued existence and presence of *Atma* in all the three states. Again, such knowledge as this is not in *Turiya*. Therefore *Atma* being of *Turiya* form, is a witness of everything. Thus *Deha* is unreal, unconscious, and sorrowful; while *Atma* is *Sat*, *Chit*, and *Ananda*. Since these three bodies are sometimes present and sometimes absent, and ever absent in *Turiya* state, the Body may be said to be different from *Atma*. As He exists in these three *Dehas*, and also in their absence, He may be said to be *Sat-rupi* (having the form of *Sat*). The Body being composed of five elements, like wall, vessel, &c., is lifeless and unconscious; whereas *Atma*, by mere vicinity vivifies and moves the lifeless things, knows everything, and has an endless cognizance; and hence He is *Chit-rupi* (of the form of *Chit*). Again the body is *Anatma*, unfit, disgusting, miserable, and, being born of *Sansara*, sorrowful; while *Atma* has all happiness, does not desire any other kind of happiness, is above the happiness of sound sleep, and enjoys the highest bliss; and hence He is *Ananda Swarupi* (formed of *Ananda*).⁴

The Sishya said:—"I listened very attentively to your teaching of *Atma* and *Anatma*. I have one doubt. The *Stula Sarir* is visible to the eyes. The *Karana Sarir*, being born of *Agnya*, is, like sleep, invisible. But which is the *Sukshma Sarir*? what is its nature? and where is it?"

The Guru replied:—"Though many know the *Sukshma Sarir*, they cannot explain it. It has two names:—(a) *Sukshma Sarir* and (b) *Linga Sarir*.

This *Linga Sarir* experiences happiness and misery. It alone attains the five¹ kinds of *Moksha*—1. *Salokya*, 2. *Samipya*, 3. *Sarupya*, 4. *Sayujya*, and 5. *Sarshitwa*. So long as this *Linga*

Sarir is extant, so long *Agnya*—the *Karana Sarir*—is indestructible. The very destruction of *Linga Sarir* is the attainment of *Videhakalyanam*. Being full of *Agnyanam*, it is more secret than common secrecy. It is well known that in *Linga Sarir* of seventeen *tatwas* the whole world exists. With *Chitta* and *Ahankara* the *tatwas* in *Linga Sarir* become nineteen, which I shall explain to you. This very *Linga Sarir* some *Agamists*² represent as composed of 36 *tatwas*; some *Agamantists*, as of 96; *Sankhya Yogis*, as of 24; *Vedantists*, as of 17; *Yogasastrees*, as of 6; *Raja Yogees*, as of *Manas*; and *Gnyanees* regard everything as unreal and false.

This is the way to *Gnyanam*. The authority for this is *Vedantam*. Consequently I shall follow it, and I shall now state the names of

1. The five kinds of *Moksha* are:—

"(1. *Salokya* (reaching the Unknown and ever seeing It).

(2. *Samipya* (approaching the Unknown).

(3. *Sarupya* (assuming the form of the Unknown).

(4. *Sayujya* (assimilating oneself with the Unknown).

(5. *Sarshitwa* (attaining and enjoying the wealth and power of the Unknown). [There is only a shade of difference between 4 & 5]. (December 1888, *Theosophist*, Vol. X, p. 177).

2. *Agamists*, &c. These are the followers of different schools of philosophy. To explain their doctrines in detail and to enumerate their different *tatwas* (principles) here is rather out of place, and therefore omitted.

the several *Indriyas*, of their presiding deities, and of their objects. Pay attention :—

Name of <i>Indryam</i> . ¹	Its presiding deity.	Its object.	Of what <i>Guna</i> it is. ²
3a.	3b.	3c.	3d.
1. <i>Srotrendriyam</i> .	<i>Dik</i> (Sides).	<i>Shabda</i> .	<i>Akas</i> ∴ Not <i>Atma</i> .
2. <i>Twagindriyam</i> .	<i>Vayu</i> .	<i>Sparsa</i> .	<i>Vayu</i> ∴ N. A.
3. <i>Chekshurindriyam</i> .	<i>Surya</i> .	<i>Rupa</i> .	<i>Tejas</i> ∴ N. A.
4. <i>Jihwendriyam</i> .	<i>Varuna</i> .	<i>Rasana</i> .	<i>Jala</i> ∴ N. A.
5. <i>Ghranendriyam</i> .	<i>Asvinses</i> .	<i>Gandha</i> .	<i>Prithvi</i> ∴ N. A.
6. <i>Vagindriyam</i> .	<i>Agni</i> .	<i>Vachana</i> .	<i>Akas</i> ∴ N. A.
7. <i>Panindriyam</i> .	<i>Indra</i> .	<i>Dana</i> .	<i>Vayu</i> ∴ N. A.
8. <i>Padendriyam</i> .	<i>Upendra</i> .	<i>Gamana</i> .	<i>Tejas</i> ∴ N. A.
9. <i>Payvndriyam</i> .	<i>Mrutyu</i> .	<i>Visarjana</i> .	<i>Jala</i> ∴ N. A.
10. <i>Oopastendriyam</i> .	<i>Brahma</i> .	<i>Ananda</i> .	<i>Prithvi</i> ∴ N. A.
11. The group of five elements with <i>Vayu</i> , which remaining in proper places, receives, digests, and distributes food for the growth of the body and sustains its life as the presiding deity, is not <i>Atma</i> .			
12. <i>Manas</i> .	<i>Chandra</i> .	<i>Sankalpa</i> .	<i>Akas</i> -presiding <i>Pancha Bhuta</i> <i>Guna</i> ∴ N. A.
13. <i>Buddhi</i> .	<i>Brahmaspati</i> .	<i>Nischaya</i> .	<i>Vayu</i> do. ∴ N. A.
14. <i>Chitta</i> .	<i>Kshetragna</i> .	<i>Chinta</i> .	<i>Jala</i> do. ∴ N. A.
15. <i>Ahankara</i> .	<i>Rudra</i> .	<i>Abhimana</i> .	<i>Prithvi</i> do. ∴ N. A.
16. <i>Deha</i> .	All the above.	All the above.	All the above ∴ N. A.

This kind of *Ling Sarira* being composed of *Bhutas* (elements) is dependent and ignorant. As men move from place to place by the help of the sun, so by the vicinity of *Atma* the *Indriyas* gain power to work. They are all formed of elements, are of one kind,

1. *Indriyam* is a generic name for senses and organs—the former known as *Gnanendriyas* (knowledge-giving senses) and the latter known as *Karmendriyas* (organs of action.)

2. *Guna*—Literally means quality only. Here used for the quality or function of each of the five elements.

3. 1. (a)=the sense of Hearing, (b)=the presiding deity of Sides, (c)=Sound.
2. (a)=the sense of Touch (b)=of Air, (c)=Touch.
3. (a)=of Light, (b)=Sun, (c)=Form, (d)=Effulgence.
4. (a)=the sense of Taste, (b)=the god who presides over Water, (c)=Taste, (d)=Water.
5. (a)=the sense of Smell. (b)=the twin offsprings of the Sun, and physicians of the Gods, (c)=Smell, (d)=Earth.
6. (a)=the organ of Speech. (b)=the God of Fire, (c)=Speech.
7. (a)=the organ of Hand, (b)=the Ruler of Gods, (c)=Giving.
8. (a)=the organ of Walking, (b)=the brother of *Indra*, the God of the East, (c)=Moving; Going.
9. (a)=The organ of Excretion, (b)=the God of Death, (c)=Excreting.
10. (a)=The organ of Generation, (b)=the first of the Hindu Triad, who creates, (c)=Bliss.
12. (a) See note *supra*, (b)=Moon—, (c)=Intending; Intention, (d) *Panchabhuta*—5 elements.
13. (a) Do. (b)=the Guru of the Gods, (c)=Determination.
14. (a) Do. (b)=the Ego; Embodied Spirit, (Explained further elsewhere,) (c)=Thinking.
15. (a) Do. (b)=the God of Destruction, (c)=Affection.
16. (a) Body.

and possess the qualities of *Adhyatmika*,¹ *Adhibhoutika*,² and *Adhidivika*.³ Therefore they are not independent; and consequently *ears* cannot *see* and *eyes* cannot *hear*. Similarly every-one of the *Indriyas* is inter-dependent and cannot discharge the other's duty. On the other hand *Atma* knows everything, and is present both in the presence and absence of all other things. Hence rejecting everything that is not *Atma*, and identifying himself with such knowledge acquired by *Buddhi*, and understanding himself with the help of that knowledge, the *Gnyanee* is self-shining with *Gnyanam* which expels *Agnyanam* with which *Karana Sarira* disappears. Like a tree whose roots are cut asunder and which therefore gradually dries up and decays, the *Stula* and *Sukshma Sariras* passing through the *Prarabdhi* course at last die and decay for ever. This teaching or explanation of *Sarira* leads to the destruction of *Linga Sarir*."

The *Sishya* again said :—"The aforesaid and the present ways tally well with each other. By your explanation of *Atma* and *Anatma* I came to understand that I am not the *Sariras*, *Indriyas*, &c., but I am one who is separate from them all, and who represents that knowledge itself. Ere now I thought I was *Sariras*, &c., but now I have acquired the knowledge of separation and distinction. If I be *Atma*, why should I still be *Sarira*? Must not the latter vanish? Understanding your explanation, I think I now know *Atma* and *Anatma*. Is there anything more secret? I believe there is."

The *Guru* rejoined :—"Having now taught you the nature of *Atma* and *Anatma*, I shall further explain to you that you who are *Atma* are *Brahm* Himself.

Three kinds of sins which *Gnyanees* commit. Those that practise *Gnyanam* generally commit three kinds of sins, viz.:—

1. *Arthaprabuddhatva* :—While a person is listening to *Vedantam* he feels that he is *Brahma*. On all other occasions he ignores that fact. For instance, a Brahmin dreams that he is a *Chendala* (outcaste, Pariah), at once gets up, does his daily duties, and thus assures himself that he is not a *Chendala* but Brahmin. Again, after such assurance, by the influence of his last dream, he thinks that he is a *Chendala*. Thus he becomes a sinner. Similarly, he who believes himself to be *Brahma*, then mistakes himself for *Sariras*, *Indriyas*, &c., and, then by the instructions of his *Guru*, realizes that he is separate from them all and that he is *Brahma*, and who again wrongly believes that he is *Sariras*, *Indriyas*, &c., is the greatest sinner. This sin is called *Arthaprabuddhatva*.

1. 2. 3. These are the three kinds of miseries :—

- (1.) *Adhyatmika* :—These are the diseases that pertain always to the body, as fever, consumption, &c.
- (2.) *Adhibhoutika* :—These are the miseries caused by men, beasts, birds, worms, &c.; and
- (3.) *Adhidivika* :—These are the miseries arising from the inanimate bodies (in brief, unexpected accidents); such as sun strokes, fall of snow, thunderbolt, rain, wind, the fall of a tower, &c. (*Theosophist*, Vol. VIII, p. 169. See also *Vasudeva Mananam*, Ch. I, and Mr. Palaparti Nageswara Sastrulu's *Telugu Sitaramanjanayam* (of 1885) Ch. I. 8. pp. 5, 6).

2. *Arudhapatitya*:—Being well experienced in *Gnyanam*, knowing that he is not an agent or doer, remaining unconcerned and indifferent, then after a time determining that what he does is *tapas*, having no rules nor exceptions, being absorbed in the study of *Atma*; and then after a time to love *Varnas* and *Ashramas*, to assume agency, to become concerned in everything, to believe that the world is real, and to observe the rules and exceptions,—this is the sin called *Arudhapatityam*. You may ask me why this should be construed as a sin, while one, falling, after the attainment of *Gnyanam*, back into one's original condition, acquires only *Agyanam*. The reason why is clear from the following analogy. A man living near the sacred river Ganges, always bathes in a well. But being instructed by the sages, he for a time bathes in the Ganges, and then again reverts to his former practice of bathing in the well. This not only deprives him of all the benefits he had acquired by having bathed in the holy river, but further subjects him to the sin of disobeying the sages' instructions. Similarly the sin of one who was once bathing in Gnyanic river but now in Karmic or ritualistic well, will never be absolved.

3. And *Vachavivekatva*:—Knowing definitely the essential meaning of *Vedanta*, whose essence is *Paratatva*, but not having enough of experience to teach the world at large, and thus deceiving the world and amazing the greedy listeners and thus robbing them of money. You may naturally ask me why this man who may have no *Gnyanam*, should thereby acquire sin. I tell you that he is as sinful as a Brahmin who ever teaches the Brahminical virtues but ever perpetrates a butcher's cruelties. This is the sin called *Vachavivekatva*.

Without being affected by the aforesaid three kinds of sins, and like copper converted into gold by the touch of the alchemist's fluid, a person well instructed by his Guru ever remains forgetful of his body and becomes Brahma. One may ask 'How can the said three sins affect any person, if mere listening to a Guru's teaching can be rewarded with the state of Brahma?' The answer is quite clear: On the aforesaid analogy, as the gold made by the rapacious alchemists turns to copper as soon as it is put into fire, so also the *Gnyanam* infused by the false Guru leaves the disciple in a worse plight than before immediately after the Guru goes away. On the other hand, like the gold made out of copper by the expert alchemist, the pupil—*Gnyanee*, favoured with the instructions of his unselfish and worthy master, really becomes a Brahma and conquers self.

Hence, for the acquisition of *Gnyanam*, a man must have purity of mind, solitude, and no motive or desire. Else he will have:—

Three evils arising from impure mind. 1. *Samsyaya*, 2. *Asambhavana*, 3. *Viparitabhavana*.

1. *Samsyaya*:—Possessing Body senses, &c., I am the agent or doer of all actions. If I had no agency, I should have no actions. *Atma* is a non-agent. It is I that do. Whatever the Sastras may say I have no experience that I am *Atma*. Hence I doubt that I am *Atma*. Thus bare reliance upon experience without an iota of

faith is detrimental to spiritual advancement. This is the nature of *Samsyaya*.

2. *Asambhavana*:—*Atma* is the personification of *Gnyana*—knowing. But *Chittam* knows. Therefore *Chittam* is *Atma*. Again *Atma* is the embodiment of unworldliness and bliss. There is no world in, nor a greater bliss than, sleep. Therefore sleep is *Atma*. Lastly, when Mind exists there is everything, and in its absence, nothing. Therefore Mind is *Atma*. This sort of reasoning is what is called *Asambhavana*.

3. And *Viparitabhavana*:—When there is no life there is nothing. Nor can we see anything. Even in sleep though there is nothing else, yet there is life. Therefore Life is *Atma*. Again, when we have this body we know everything; and when it dies, we can know nothing. Therefore the body is *Atma*. Thus to know on some authority that bare body deprived of every other thing than corporeality is *Atma* who has no *Panchakosams* nor any diseases is *Viparitabhavana*.

To give up the above, 1. *Samsyaya*, 2. *Asambhavana*, and 3. *Viparitabhavana*; with the help of *Manas* which assimilates and reconciles the Guru's teaching with Sastras and experience, to drive off doubt—*Samsyaya*; with *Nidhidhyasana* to expel *Asambhavana*; and with *Samadhi* to vanquish *Viparitabhavana*; is the sure way to acquire *Gnyana*. However, for all these, the concentration of *Chitta* is necessary.

B. P. NARASIMMAH, F. T. S.

(To be continued.)

LORD GIFFORD'S WILL.

LORD Gifford, a keen Scotch lawyer, who was subsequently elevated to the Bench, will be remembered by posterity for the handsome endowments that he has made to found Lectureships of "Natural Theology" in the Universities of Edinburgh, St. Andrews, Glasgow, and Aberdeen. His Will made in 1885 runs as follows:—

"I give my soul to God, in Whom and with Whom it always was, to be in Him, and with Him, for ever in closer and more conscious union."

After making ample provision for his heirs, it goes on to say:—
"Being of opinion that if there be a 'residue' (from my estate) I am bound to employ it, for the good of my fellow-men, and having considered how I may best do so, I direct the residue to be disposed of as follows:—I having been for many years deeply and firmly convinced, that the true knowledge of God, that is, of the Being, Nature, and Attributes of the Infinite, of the All, of the First and the Only Cause, that is the one and only Substance and Being, and the true and felt knowledge (not mere nominal knowledge) of the relations of man and of the universe to him, and the true foundations of all ethics or morals, being, I say, convinced that this knowledge when really felt and acted on, is the means of man's

highest well-being, and the security of his upward progress, I have resolved, from the residue of my estate as aforesaid, to institute and found, in connection, if possible with the Scottish Universities Lectureships or classes for the promotion of the study of the said subjects, and for the teaching and diffusion of sound views regarding them, among the whole population of Scotland."

Eighty thousand pounds are next set apart to make provision for four different Lectureships in connection with the four Universities named above, for "promoting, advancing, teaching, and diffusing the study of Natural Theology in the widest sense of the term."

With commendable foresight it has been laid down that the "lecturers appointed shall be subjected to no test of any kind and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatsoever or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion, or they may be so-called sceptics or agnostics or free-thinkers, provided only that the 'patrons' (of the Lectureships) will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth."

As regards the treatment of the subject by the Lecturers it is laid down in the fifth clause as follows:—

"I wish the Lecturers to treat their subjects as a strictly natural science, the greatest of all possible sciences, indeed in one sense the only science that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is. I have intentionally indicated in describing the subject of the Lectures, the general aspects which personally I would expect the lecturers to bear, but the Lectures shall be under no restraint whatsoever in their treatment of their theme; for example they may freely discuss (and it will be well to do so) all questions about man's conceptions of God, or the Infinite, their origin, nature and truth, whether he can have such conceptions, whether God is under any or what limitations, and so on, as I am persuaded that nothing but good can result from free discussion."

All the four universities willingly consented to take charge of the endowments and in 1888 the University of Glasgow appointed Professor Max Müller, the first Gifford Lecturer. No better selection could have been made, and the first series of lectures delivered by this learned Orientalist form a most useful and instructive instalment towards the study of Natural Religion.*

From the rather scanty information that the Professor has been able to gather regarding the life of Lord Gifford, it appears that "he was a keen, hardworking, and judicious man, engrossed by his professional work, yet with a yearning for quietness, for some hours of idleness that should allow him to meditate on the great problems of life. * * * The first thing that he used to do (on Saturdays) when he was in full practice as a lawyer—

* See "Natural Religion," by Max Müller (the Gifford Lectures, 1888.) Longman and Co.

was to lock the door of his library and to devote himself to his own favourite authors, never looking at a professional book or paper till it was necessary to begin work on Monday. He had a separate set of books altogether in his bedroom, and was devoted to Plato as well as to Spinoza, and read philosophy both ancient and modern, in all directions as well as poetry and the best current literature of the day."

"During the last seven years of his life when confined to his sick room by creeping paralysis his mind always active, bright and serene, became more and more absorbed in the study of the various systems of philosophy and religion, both Christian and non-Christian, and he made no secret to his own relatives of his having been led by the studies to surrender some of the opinions which they and he himself had been brought up to consider as essential to Christianity. There can be no doubt that he deliberately rejected all miracles, whether as a Judge on account of want of evidence, or as a Christian, because they seemed to him in open conflict with the exalted spirit of Christ's own teachings."

Lord Gifford was always known to be ready to help in all useful and charitable works. The large fortune that he possessed had been accumulated by hardwork, self-denial and his great ability as a lawyer and the way in which he set apart so large a portion of his wealth for spreading correct ideas about religion amongst his countrymen and indirectly amongst the educator classes of all nations, shows that he was a true and practical Theosophist. His definition of Natural Religion which he calls "the knowledge of God, the Infinite, the All, the first and only cause, the One and the Sole Substance, the Sole Being, the Sole Reality and the Sole Existence, the knowledge of his nature and attributes, the knowledge of the relations which men and the whole universe bear to him, the knowledge of the nature and foundation of ethics and morals and of all obligations or duties thence arising" is Theosophic.

This Will is a most remarkable sign of the times and it goes to shew that in all quarters there is a tendency to inquire systematically into the true basis of religion and morality, laying aside orthodoxy and unreasonable dogmas. The four lectureships if properly carried out according to the true wishes of the Founder thereof, would prove a powerful help to Theosophy and it may be that in the years to come some learned Theosophist may be elected a Gifford Lecturer.

Eighty thousand pounds would in Indian currency amount to about 12 lacs of rupees, and it is a pity that so large a sum has been distributed within the narrow circle of the Scottish Universities only which are again the seat of Christian Orthodoxy. We do not know what the three other Universities have done in regard to these endowments. Some friends from Scotland may perhaps be able to give information on this point. The clause in the Will as regards the qualification of the lecturers seems to have been purposely inserted that the 'patrons' of the endowment may not by means of Jesuitical interpretations turn the lectureships into mere laudations of Ecclesiastical Christianity. No doubt many a

pious Christian must have called this large hearted donor an atheist, and such men will derive very little benefit from the lectures which however will work a powerful influence in removing many a misconception about religious matters.

Every Theosophist will agree with Lord Gifford when he says that the "Knowledge of God, the Infinite, the All, when *really felt and acted on*, is the means of man's highest well-being, and the security of his upward progress."

N. D. K.

SORCERY IN SCIENCE.

[It is, of course, impracticable for the *Theosophist* to open its pages to discussions of all questions which affect mankind: its less ambitious scheme is to confine itself to the few important topics embraced within the original project of its founders. Among these is occultism in all its branches, including theoretical and practical magic, black and white. Thus, while as a general question of humanitarianism or social science, Vivisection would, along with Vaccination, Socialism and scores of other cognate subjects, be left to magazines of a different character for discussion, it and all these come within our lines when they can be considered in the light of their relations with psychical science. The essay of our lamented colleague, the late Dr. Anna Kingsford, now reproduced as our indignant protest against the brutal savagery of the Hyderabad Chloroform Commission, was written by her in the year 1832, and has been recently sent us by Mrs. E. Knowles, that tender-hearted Providence of the tortured brute. The masculine and clairvoyant intellect of the essayist has scarcely ever been more conspicuously exhibited than it is in this paper; in which she tears the mask from the face of the butcher scientist, and proves the hellish parentage of modern Vivisection. The torture-bench and pincers of our vivisector are but the proof of his ignorance of the nature of human life, mind and spirit. Were he not a gross materialist, he would substitute for the apparatus of his underground laboratory the gentle, painless and divine methods of soul-sight and psychometry, for studying the problems of vitality, consciousness and soul. So far back as 1844, I saw Andrew Jackson Davis—then a lad himself—sitting in a second-story room in Pokeepsie, and from a lock of a sick man's hair held in his hand, giving an accurate diagnosis of the disease, its cause and remedy. For this wonderful in-looking vision which, when fully developed, can penetrate into the innermost ganglionic centres of the human body—and see it suffused with the light of the spirit so as to appear like a palace of ruby, silver, sapphire and onyx, these Knighted and decorated torturers of Science would have us permit them to use—but why should these horrors be written out by two pens? Read.—H. S. O.]

BELIEVERS in the conclusions of the exponents of physical science are apt to bring against the students of Spiritual Science the charge of reviving the old tricks and evil doings of sorcery. Some persons who make this allegation believe that sorcery, whether ancient or modern, never had, nor can have, any other basis than mere imposture and ignorant credulity; others believe or suspect that it represents a real art of an unlawful and abominable character. I propose to shew that sorcery has indeed been revived in modern times to a considerable extent, but that its revival has taken place, not in the domain of Spiritual Science, but in that of physical science itself.

A further object of my address is to suggest to those who, like myself, hold as a fundamental doctrine of all Spiritual knowledge, the Unity of Substance, and who think it incumbent on them to

give the knowledge of that doctrine practical expression in universal sympathy with all forms of sentient being, that it is high time for them to enter the lists actively against the worst manifestation of Materialism and Atheism the world has yet seen, and to declare their recognition of the simple and obvious moral issue of faith in a good God, namely—the duty of Love for all incarnations of the Divine Substance, and horror and reprehension of cruelty as such, whatever plea may be advanced for its practice.

It would be difficult to find stronger evidence of the banefulness of the influence exerted by the materialistic spirit of the day, than that which is furnished by the apathy and uncertainty of the public generally in regard to the practice known as Vivisection. To the vitalised minority of persons, the spectacle thus afforded is as amazing as it is deplorable. That any human being, claiming to be civilised, should, through indifference or doubt, hesitate to condemn an organised system of torture, on whatever plea instituted, is in itself sufficiently surprising. But when all the aggravating circumstances are taken into the account—especially the innocence and helplessness of the victims—the prevalent attitude of the public mind becomes explicable only as the result of some moral epidemic.

From the ordinary point of view, the utilitarian and the moral, this question has already been amply discussed, and with these it is not now my purpose to deal. There is a third aspect of it, especially interesting to the student of psychological and occult science, and one which, for want of a more precise definition, may be described as the Spiritualistic. Persons to whom the chronicles of the modern vivisector's laboratory and the records of ancient and mediæval sorcery are alike familiar, must doubtless have noted the family resemblance between the two, and will need only to be reminded that the practice whose ethics are now so prominently canvassed in medical conclaves, and on popular platforms, represents no new feature in the world's history, but is in every detail a resuscitation of the old and hideous cultus of the Black Art, whose ghost was deemed to be for ever laid.

The science of medicine, placed originally under the direct patronage of the Gods, whether Egyptian, Oriental, Grecian, or Teutonic, and subsequently under that of the Christian Church, was among all nations in the days of faith associated with the priestly office. The relation between soundness of soul and soundness of body was then held to be of the closest, and the health-giving man, the therapist, was one who cured the body by means of knowledge, Divine alike in its source and in its method. In Egypt, where the order of the Therapeutæ seems to have had its origin, healing was from the earliest times connected with religion, and there is good reason to believe that the practice of medicine was the exclusive and regularly exercised profession of the priesthood, the first hospital of which we have any record being within the consecrated precincts of the temple, and the sick being placed under the immediate care of its ministrants.

More than one deity was associated with medical and therapeutic science. According to Diodorus (lib. i.) the Egyptians held them-

selves indebted for their proficiency in these respects to Isis. Strabo speaks of the methodical treatment of disease in the Temple of Serapis, and Galen makes similar observations with regard to a temple at Memphis, called Hephæstium. As is well known, the name Pæan, the Healer, was one of the most ancient designations of Apollo, in his capacity of Sun-god. This title, and the function it implies, are ascribed to him in the Orphic hymns, in the Odes of Pindar, and in the writings of Hippocrates, Plato, and all the later poets and historians, both Greek and Latin. Ovid attributes to Apollo the declaration:—"Medicine is my invention; throughout the world I am honoured as the Healer, and the power of the herbs is subject to me."

Æsculapius, the reputed son of Apollo, gave his name to medical science; and his temples, the principal of which were at Titana in Sicily, at Epidaurus in Peloponnesus, and at Pergamus in Asia Minor, were recognised schools of medicine, to whose hierophants belonged the doubled function of priest and physician. These medical temples were always built in localities noted for healthiness, and usually in the vicinity of mineral springs, that at Epidaurus, the most celebrated of them all, being situated on an eminence near the sea, its site having been determined doubtless rather by the beauty of the scenery and the purity of the air, than by the tradition that Epidaurus was the birthplace of Æsculapius himself.

The course of treatment adopted comprised hydropathy, shampooing, dieting, magnetism, fumigations, gymnastics, and herbal remedies, internally and externally administered, these remedies being in all cases accompanied with prayers, music, and songs called *νόμοι*. In the hospitals of Pergamus and Epidaurus the use of wine was forbidden, and fasting was frequently enjoined. It was also held indispensable that the professors of so divine an art as that of medicine should be persons of profound piety and learning, of sound moral and spiritual integrity, and therefore of blameless lives. It was, as Ennemoser observes in his "History of Magic," deemed necessary that the aspirant after medical honours should be "a priest-physician. Through his own health, especially of the soul, he is truly capable, as soon as he himself is pure and learned, to help the sick. But first he must make whole the inner man, the soul, for without inward health no bodily cure can be radical. It is therefore absolutely necessary for a true physician to be a priest."

This was also the idea of the early Hebrew and Christian Churches, whose physicians always belonged to the sacred order. Many of the primitive Christian religious communities were schools of medicine; and the visitation of the sick, not only in the priestly, but in the medical capacity, was held to be a special function of the clergy. The custom still survives under a modified form in Catholic countries, where "religious" of both sexes are employed in hospitals as nurses and dressers, the higher duties of the calling having been wrested from them by the laity—often too justly designated the "profane."

Such, universally, was the early character of medical science, and such the position of its professors. "Priest" and "Healer" were religious titles, belonging of right only to initiates in Divinity. For the initiate only could practise the true magic, which, originally, was neither more nor less than the science of religion or the Mysteries, that Divine knowledge, won by reverent and loving study of Nature, which made the Magian free of her secrets and gave him his distinctive power.

Side by side with this true magic, sanctioned by the Gods, taught by the Church, hallowed by prayer, there grew up, like the poisonous weed in the cornfield, the unholy art of the black magician or sorcerer, whose endeavour was to rival, by the aid of sub-human or "infernal" means, the results obtained legitimately by the adept in white or celestial magic.

And, as on the one hand, in order to attain the grace and power necessary to perform Divine works or "miracles," the true Magian cultivated purity in act and thought, denying the appetites, and abounding in love and prayer; so, on the other hand, in order to achieve success in witchcraft, it was necessary to adopt all the opposite practices. The sorcerer was distinguished by obscene actions, malevolence, and renunciation of all human sentiments and hopes of Heaven. His only virtues—if virtues they can be called—were hardihood and perseverance. No deed was foul enough, no cruelty atrocious enough, to deter him. As the supremacy of the Magian was obtained at the price of self-sacrifice and unwearying love and labour for others, so the sorcerer, reversing the means to suit the opposite end, sacrificed others to himself, and cultivated a spirit of indiscriminate malignity. For the patient and reverent study by means of which the Magian sought to win the secrets of Nature, the sorcerer substituted violence, and endeavoured to wrest from her by force the treasures she gives only to love. In order to attract and bind to his service the powers he invoked, he offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture in the belief that the results obtained would be favourable to his wishes in proportion to the inhumanity and monstrosity of the means employed. Thus, as Ennemoser observes, "the sorcerer's inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot. Endeavouring by force to obtain benefits from hell, they had recourse to the most terrible of infernal devices. For, where men know not God, or having known, have turned away from Him to wickedness, they are wont to address themselves in worship to the kingdom of hell, and to the powers of darkness."

Such, precisely, is the part enacted by the vivisector of to-day. He is, in fact, a practitioner of black magic, the characteristic cultus of which has been described by a well-known writer on occult subjects as that of vicarious death. "To sacrifice others to oneself, to kill others in order to get life,—this was the great principle of sorcery." (Eliphas Levi.) The witches of Thessaly practised horrible cruelties; some, like Canidia, of whom Horace speaks, buried infants alive, leaving their heads above ground, so that they

died of hunger ; others cut them into pieces and mixed their flesh and blood with the juice of belladonna, black poppies, and herbs, in order to compose ointments deemed to have special properties. The well-known history of Gilles de Laval, Seigneur of Retz and Marshal of Brittany in the fifteenth century, may serve as an illustration of the atrocities perpetrated in secret by professors of sorcery. This man, distinguished for the military services he rendered to Charles VII., and occupying an honoured and brilliant position in the society of the day (as also do most of our modern sorcerers), was yet, like the latter, guilty of the most infamous practices conceivable. More than 200 children of tender years died in torture at the hands of the Marshal and his accomplices, who, on the faith of the doctrines of sorcery, believed that the universal agent of life could, by certain processes conducted under approved conditions, be instantaneously fixed and coagulated in the pellicule of healthy blood. This pellicule, immediately after transfusion, was collected and subjected to the action of diverse fermentations, and mingled with salt, sulphur, mercury and other elements.* (Eliphas Levi.)

An almost exact parallel to the modern vivisector in motive, in method, and in character, is presented by the portrait thus preserved to us of the mediæval devil-conjurer. In it we recognise the delusion, whose enunciation in medical language is so unhappily familiar to us, that by means of vicarious sacrifices, divinations in living bodies, and rites consisting of torture scientifically inflicted and prolonged, the secrets of life and of power over nature are obtainable. But the spiritual malady which rages in the soul of the man who can be guilty of the deeds of the vivisector, is in itself sufficient to render him incapable of acquiring the highest and best knowledge. Like the sorcerer, he finds it easier to propagate and multiply disease than to discover the secret of health. Seeking for the germs of life he invents only new methods of death, and pays with his soul the price of these poor gains. Like the sorcerer, he misunderstands alike the terms and the method of knowledge, and voluntarily sacrifices his humanity in order to acquire the eminence of a fiend. But perhaps the most significant of all points of resemblance between the sorcerer and the vivisector, as contrasted with the Magian, is in the distinctive and exclusive solicitude for the mere body manifested by the two former. To secure advantages of a physical and material nature merely, to discover some effectual method of self-preservation in the flesh, to increase its pleasures, to assuage its self-induced diseases, to minister to its sensual comforts, no matter at what cost of vicarious pain and misery to innocent men and animals, these are the objects, *exclusively*, of the mere sorcerer,—of the mere vivisector. His aims are bounded by the earthly and the sensual ; he neither cares nor seeks for any knowledge unconnected with these. But the aspiration of the Magian, the adept

* Note.—These formulæ, prescribed by the ancient science of alchemy, have reference, of course, to truths of which the terms used are symbols only. But the sorcerer, not being an initiate, understood these terms in their ordinary sense, and acted accordingly.

in true magic, is entirely towards the region of the Divine. He seeks primarily health for the soul, knowing that health for the body will follow ; therefore he works through and by means of the soul, and his art is truly sympathetic, magnetic, and radical. He holds that the soul is the true person, that her interests are paramount, and that no knowledge of value to man can be bought by the vicarious tears and pain of any creature soever. He remembers, above all things, that man is the son of God, and if for a moment the interests of Knowledge and of Love should seem to be at variance, he will say with equal courage and wisdom : “ I would rather that I and my beloved should suffer and die in the body, than that to buy relief or life for it our souls should be smitten with disease and death.” For the Magian is priest and king as well as physician ; but the sorcerer, whose miserable craft, divorced from religion, deals only with the lower nature, that is, with the powers of darkness, clings with passionate despair to the flesh, and, by the very character of his pursuits, makes himself incapable of real science. For, to be an adept in this, it is indispensable to be pure of heart, clear of conscience, and just in action. It is not enough that the aim be noble, it is necessary that the means should be noble likewise. A Divine intention presupposes a Divine method. As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means,—to fight even the battles of humanity with the weapons of hell. It is impossible to serve humanity by the sacrifice of that which alone constitutes humanity—justice and its eternal principles. Whenever the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the interests of truth or of progress, it has but reaped a harvest of lies, and started an epidemic of madness and delusion. All the triumphs of civilisation have been gained by civilised methods : it is the Divine law that so it should be, and whoever affirms the contrary is either an imbecile or a hypocrite. The vivisector’s plea that he sins in the interests of humanity is, therefore, the product of a mind incapable of reason, or wilfully concealing its true object with a lie. That, in the majority of cases, the latter explanation is the correct one, is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself. To multiply pamphlets, “ observations,” and “ scientific” discussions, to gain notoriety among followers of the cultus, to be distinguished as the inventor of such a “ method” or the chronicler of such a series of experiments, and thereby to earn wealth and position, these constitute the ambitions of the average vivisector. And, if he go beyond these, if some vague hope of a “ great discovery” delude and blind his moral nature as it did that of the miserable Seigneur de Retz, we must, in such case, relegate him to the category of madmen, who, for the poor gains of the body, are willing to assassinate the soul. Madness such as this was rife in those mediæval times which we are wont to speak of as the “ dark ages,” and the following examples, selected for the striking resemblance they present to the “ scientific” crimes of

the nineteenth century, may, with the instances already given, suffice as specimens of the abominations which the delusions of sorcery are able to suggest.

"The Taigheirm was an infernal magical sacrifice of cats, prevalent until the close of the sixteenth century, and of which the origin lies in the remotest times. The rites of the Taigheirm were indispensable to the worship or incantation of the subterranean or diabolic gods. The midnight hour, between Friday and Saturday, was the authentic time for these horrible practices; and the sacrifice was continued four whole days and nights. After the cats had been put into magico-sympathetic (surexcited) condition by a variety of tortures, one of them was put alive upon a spit, and, amid terrific howlings, roasted before a slow fire. The moment that the howls of one agonized creature ceased in death, another was put on the spit—for a minute of interval must not take place if the operators would control hell—and this sacrifice was continued for four entire days and nights. When the Taigheirm was complete, the operators demanded of the demons the reward of their offering, which reward consisted of various things, such as riches, knowledge, fame, the gift of second sight, &c."—*Horst's "Deuteroscopy" and Ennemoser's "History of Magic."**

Let the following extracts from publications circulated among the vivisectors of to-day be compared with the foregoing, and the reader will himself be enabled to judge of the exactness of the parallel between the black art of the past and of the present.

"Dr. Legg's experiments on cats at St. Bartholomew's Hospital included a great variety of tortures. Among others, their stomachs were opened, while the cats were pinned alive on a table, their livers were pricked with needles, the stomachs were then sewn up, and the cats left in that condition until death ensued from prolapse of the bowels; some of the animals surviving the torture as long as twenty-six days."—*St. Bartholomew Hospital Reports*.

"Burns were produced by sponging the chests and bellies of dogs with turpentine five or ten times in quick succession, setting fire to it each time; and scalds, by pouring over the dogs eight ounces of boiling water nine times in quick succession. All the dogs died, either in a few hours, or at the latest, after five days."—*Edinburgh Medical Journal*, 1869.

"Delaroche and Berger baked hundreds of animals to death in ovens, the heat being gradually increased until death ensued. Claude Bernard invented a furnace for roasting or baking animals to death, the details and diagram of which apparatus are given in his 'Lessons on Animal Heat.' Magendie has also shewn by numerous experiments that dogs perish at the end of about eighteen minutes in a furnace heated to 120° (centigrade), and at the end of twenty-four minutes in one heated to 90°; or in one at 80° at the end of thirty minutes."—*Béclard's "Treatise on Physiology,"* and *Gavarret's "Animal Heat."*

* Among the practices of Japanese sorcerers in the present century, the following is cited in the book "Fu-so Mimi Bukuro":—"A dog is buried alive, the head only being left above ground, and food is then put almost within his reach, thus exposing it to the cruel fate of Tantalus. When in the greatest agony and near death, its head is chopped off and put in a box."

"Professor Mantegazza has recently investigated the effects of pain on the respiratory organs. The best methods for the production of pain he finds to consist in planting nails, sharp and numerous, through the feet of an animal in such a manner as to render the creature almost motionless, because in every movement it would feel its torment more acutely. To produce still more intense pain, it was found useful to employ injuries followed by inflammation. An ingenious machine, constructed expressly for the purpose, enabled the Professor to grip any part of an animal with pincers with iron teeth, and to crush or tear or lacerate the victim so as to produce pain in every possible way. One little guinea-pig far advanced in pregnancy, endured such frightful tortures that it fell into convulsions, and no observations could be made on it. In a second series of experiments, twenty-eight animals were sacrificed, some of them taken from nursing their young, exposed to torture for an hour or two, then allowed to rest an hour, and then replaced on the machine to be crushed or torn for periods varying from two to six hours. Tables are appended by the Professor in which the cases of 'great pain' are distinguished from those of 'excessive pain,' the victims of the last being 'larded with nails in every part of the body.' All these experiments were performed with much patience and delight."—"Of the Action of Pain," &c., by Prof. Mantegazza, of Milan, 1880.

The two following experiments are cited from Baron Ernst von Weber's "Torture-chamber of Science," and also from the *Courrier de Lyon*, June 8th, 1880.

"The body of a pregnant bitch at the point of delivery was cut open to observe whether in her dying and mutilated condition she would not attempt to caress and lick her little ones."

"The forehead of a dog was pierced in two places with a large gimlet, and a red-hot iron introduced through the wounds. He was then thrown into a river, to observe whether in that state he would be able to swim."

Professor Goltz, of Strasburg, writes:

"A very lively young dog which had learnt to shake hands with both fore-paws, had the left side of the brain extracted through two holes on the 1st December, 1875. This operation caused lameness in the right paw. On being asked for the left paw, the dog immediately laid it in my hand. I now demand the right, but the creature only looks at me sorrowfully, for he cannot move it. On my continuing to press for it, the dog crosses the left paw over, and offers it to me on the right side, as if to make amends for not being able to give the right. On the 13th January, 1876, a second portion of the brain was destroyed; on February 15th, a third; and on March 6th, a fourth, this last operation causing death."

M. Brachet writes:

"I inspired a dog with a great aversion for me, tormenting him and inflicting on him some pain or other as often as I saw him. When this feeling was carried to its height, so that the animal became furious everytime he saw and heard me, I put out his eyes. I could then appear before him without his manifesting

any aversion ; but, if I spoke, his barkings and furious movements proved the indignation which animated him. I then destroyed the drums of his ears, and disorganized the internal ear as much as I could. When an intense inflammation had rendered him completely deaf, I filled up his ears with wax. He could now no longer hear or see. This series of operations was afterwards performed on another dog."

The prize for physiology was, by the French Institute, awarded to the perpetrator of the above "experiments."

In "Cyon's Methodik," a "Handbook for Vivisectors," we read the following :—

"The true vivisector should approach a difficult experiment with joyous eagerness and delight. He, who shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity may, indeed, repeat various vivisections, but can never become an *artist* in vivisection. The chief delight of the vivisector is that experienced when from an ugly-looking incision, filled with bloody humours and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation."

Have we in this nineteenth century indeed expunged from among us the foul and hideous practice of sorcery, or rather, if comparison be fairly made between the witchcraft of the "dark ages" and the "science" of the present, does it not appear that the latter, alike for number of professors, ingenuity of cruelty, effrontery and folly, bears away the palm? No need in this "year of grace" to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at their work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. Underground indeed, they needs must work, for the nature of their labours is such that, were they carried on elsewhere, the peace of the surrounding neighbourhood would be endangered. For when from time to time a door swings open below the gloomy stone staircase leading down into the darkness, there may be heard a burst of shrieks and moans, such as those which arose from the subterranean vaults of the mediæval sorcerer. There still, as of old, the wizard is at his work, the votary of "Satan" is pursuing his researches at the price of the torture of the innocent, and of the loss of his own humanity.

But between the positions of sorcery in the past and in the present is one notable and all important difference. In the past it was held a damnable offence to practise the devil's craft ; and once proved guilty, the sorcerer, no matter what his worldly rank or public services, could not hope to escape from death by fire. But now the Professors of the Black Art hold their Sabbat in public, and their enunciations and the recitals of their hideous "experiments" are reported in the journals of the day. They are decorated by princes, feted by great ladies, and honoured with the special protection of State legislation. It is held superstition to believe that in former ages wizards were enabled by the

practice of secret abominations and cruelties to wrest knowledge from nature, but now the self-same crimes are openly and universally perpetrated, and men everywhere trust their "efficacy."

And in the last invention of this horrible cultus of death and suffering, the modern sorcerer shews us his "devils casting out devils," and urges us to look to the parasites of contagion—foul germs of disease—as the regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness, and corruption will be let loose and multiplied upon earth, and as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his evil art he will keep alive from generation to generation the multitudinous broods of foul living, of vice, and uncleanness, none of them be suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims ; paralysing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the teacher of pure life.

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THE SEVEN GRADES OF PROGRESS IN VEDANT.

IN order to get a clear conception of the whole, let us begin at what an ordinary man is enjoined to do. First, he must perform the ordinary duties falling to his lot as a member of society. Thus any person wishing to make mental and spiritual improvement would be quite wrong if he were to leave his wife and children to starve in order to free himself from worldly cares. He must without grumble perform his duties, but at the same time he is not to have in those duties that personal interest which ordinary worldly men attach to such actions. He must do his duties, but must not be elated with joy at success or be sorry at failure. This is true *Nishkam Karma*, preached by Krishna to Arjun in Bhagwat Gita, Chapters II and III.

Such disinterested performance of his duties will bring, in course of time, mental purity fit for religious studies. His mind will gradually turn from worldly things to things spiritual. In short, he will gradually have *Viveka* and *Vairagya*, i. e., discrimination of right from wrong and a liking for right and disgust for wrong.

This preliminary introduction being done, we come to the seven stages.

The first degree of knowledge is styled *Shubhechha* ; second is *Vicharna* ; third *Tanumansa* ; fourth *Satvapatti* ; then *Asamsakti* ; sixth is *Padarthbhavini* ; and seventh is known as *Turyaga*.

Let us take these one by one.

The first of these, *Shubhechha*, includes all the preliminary preparations. Besides *Viveka* and *Vairagya* partly explained above, it also includes the rest of the four accomplishments known as *Sadhanchatustaya*. These being complete mastery over the senses and an earnest desire for *Moksha*.

The next is *Vicharna*. In this the student has to search out a fit teacher from whom he is to study the religious books. Independ-

dent studies, as done in these days, may not be quite sufficient, and provided the student possesses the above qualities (*i. e.*, those that come under *Shubhechha*) it will not be difficult for him to find out one such teacher. This study is technically called *Shravana*. He must also reflect over what he studies in a calm state of mind free from other cares in order to perceive its true meaning. After some practice the student will be able to concentrate his full attention for some time for this contemplation of the facts he studies. In this state the external senses are not active, and the undisturbed currents of the brain are directed to the full appreciation of the facts. This calm reflection is technically called *Manana*. Both *Shravan* and *Manana* come under *Vicharna*, the second of these grades.

The third is *Tanumansa*. After some practice of *Manana*, as described above, the mind becomes so calm that no doubts can be entertained about the facts contemplated, and the student has simply one idea of the facts of his reflection. Of course the external senses remain all the time inactive. This sort of contemplation enables the mind to grasp facts which ordinary people can never do. This is *Tanumansa*, corresponding to the *Dhyan* of Patanjali.

These three states are simply the means for the obtainment of knowledge. In these the student continues to be in the *Jagrit* or waking state. The world seems to him as it does to the ordinary men.

After due study of the ordinary books, and after possessing the qualifications required by the three grades described above, the student is instructed in the *Mahavakyas* or the four principle conclusions of the four Vedas. These are: (1) "That thou art," *Tatwamasi*; (2) "I am Brahma the Supreme being," *Aham Bramhásmi*; (3) "This spirit is Brahm", *Ayam Atmá Bramhá*; (4)* "Understanding is Brahma," *Pragnyanám Bramhá*. All these teach that the human spirit and the Supreme Being are one and the same thing. The student realises the fact, and, in fact, begins to see everything in the Supreme Being and the Supreme Being in every thing. This is the fourth grade or *Sattwapatti*. The real and illusory character of the world is realised in this state. It seems merely to be a dream. This is also called the *Swapna* or dream state. The student—he is a Yogi now—in this degree is called *Brahmvit* or one having a knowledge of the Supreme Being.

The fifth, sixth, and seventh grades are mere sub-divisions of the one grade called the *Jwanmukti* state. These three do not differ in any way as far as the realisation of Brahm, the Supreme Being is concerned, but they differ from each other as regards the conduct of the Yogi towards the world.

From a long continued practice of *Savikalpa* Samadhi, *Nirvikalpa* Samadhi is produced. This latter is the fifth grade called *Asamsakti*. The Yogi in this stage emerges from Samadhi of his own free will. He is now called *Brahmvidva*. This state is called *Sushupti*, which literally means sleep.

* I could not find a better word for *Pragnyanám* though "understanding" does not seem to be a fit word.

Further practice will confirm the Yogi in this *Nirvikalpa* Samadhi, which state is the sixth grade, *i. e.*, *Padarthabhavini*. The Yogi does not emerge from this state of his own accord. He emerges only when his pupils or others press him to do so. This is also called *Sushupti*, or profound sleep. The Yogi is now styled *Brahmvidwariyán*.

In the seventh stage the Yogi enjoys the continual bliss from the perception of the Supreme Being. The efforts of other people to wake him no longer affect him. He no longer feels any cares for his necessities. By the force of his *Praradhá Karma* or by the influence of *Pranvayu* (itself influenced by the Divine Intelligence) other people provide him with these things. He on his own part feels little for these things. He is in the seventh stage called *Turiyá*. He is called *Brahmvidvarista*. He is now in perfect joy—in the highest stage—in fact he is the Supreme Being himself. Such are the seven grades of Vedânt, for which all should strive.

P. B. N.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

[Place is given to the following paper, not because of its great profundity or literary value, but because it is a psychical autobiography by a living person, one of my valued personal acquaintances. The writer is an English Peer's daughter, brought up in the enervating psychical atmosphere of high society; a woman of peculiar temperament, the type of a large class that exists in the "great world" of each of the monarchical countries. There are a number like her in the Theosophical Society; many more not yet so far advanced as to take the plunge of an open adhesion to our party. No one save two or three of us has any conception of the vogue already acquired by Eastern Esoteric Philosophy among the upper circles of European society; nor of the fact that even royal personages are in secret sympathy with our ideas and work. This, of course, gives no greater weight to the teachings, but only proves that Belgravia needs them as well as Whitechapel. It shows their acceptability to all classes, and points to a future of wider influence and opportunity. The Lady A. of our present dialogue photographs for us the successive changes through which she passed, from intense Anglican orthodoxy through ritualism and atheism, to the perfect calm of Theosophy. What makes her narrative the more dramatic is the fact that she had to conquer and extirpate certain dangerous predispositions. Her victory proves the latent iron will which she had also inherited from the warrior race whose blood flows in her veins. I print the essay for one special reason among others, that her example of moral courage and bold aspiration after the truth, at all costs, must encourage others who suffer from like weaknesses to struggle against them and their sensualistic environment with joyful confidence. It is a hard thing for a rich man to enter the Kingdom of Heaven, but here is a high-born Englishwoman who seems to be gradually coming very near the portal.—O.]

LADY B.—Since we last met some years ago, I notice a great and somewhat mysterious change in your ideas and mode of life, which cannot be accounted for by the mere passing of youth into the calm of middle age. Will you explain to me, your oldest friend, the change itself, and the causes which led to it?

LADY A.—I can answer you in a few words. I am now a Fellow of the Theosophical Society, and a humble member of its Arcane or Esoteric Section.

B.—You surprize me! How came *you*, of all people, to join this queer Society, and why do you uphold it (as you evidently do) as superior to all other cults.

A.—It is a long story; for, in order to make you clearly understand my present attitude, I must begin by reminding you of my early life and the influences brought to bear upon my religious feelings and general line of thought.

B.—I well remember your tutor was of the extreme Protestant type, regarding the most innocent pleasures as deadly sins and mourning over your proclivities for amusement and your inability to believe in Christianity—at least, in the theological Christianity of those days.

A.—The truth is, I was born a reasoner—a doubter, or skeptic, or free thinker—whichever you please to call it; and from a child I sought to penetrate to the soul of things and to the spirit within my fellow creatures.

B.—If so, you have no difficulty now, in discerning between “personality” and “individuality,” between the illusions of the objective world and the realities of the subjective;—as your Theosophy has it?

A.—None whatever. I had also an almost quixotic idea of honor and truth; *e. g.*, when the time came for my confirmation I declined to take vows upon me which, as I explained, I had no intention of keeping: for I wished to buy my experience, to test the power of the ‘devil’ and the allurements of the ‘world and flesh.’ But, strong in the harsh and self-sufficient virtue that often characterises early youth, unttempted and untried as yet, I little thought on what stormy seas my bark would sail and almost founder, ere I reached my present haven of peaceful content.

B.—After life parted us, I remember hearing of you as an atheist, and recklessly pursuing a frivolous and aimless existence.

A.—It was so indeed. Baulked in my efforts to search into the mysteries of nature, I ceased from search awhile, and strove to satisfy myself with ‘a weary round of painful pleasure’ in the fastest society of the ‘Modern Babylon.’ Looking back I plainly see that in my youth I was not fit to be entrusted with great truths or powers, for I would have used them selfishly, to further my own ends—to crush my enemies, to rule and trample upon human minds and hearts, and I might have ended as a Black magician.

B.—Yours was a silent ambition; no one would have guessed all this from your outward demeanour.

A.—Perhaps not; for when very young I observed that frank, impulsive, open-hearted people got worsted by the cold-hearted and the selfish: that to ‘show your hand’ was to ‘lose the trick;’ and I set myself to conceal as far as possible my thoughts and aspirations. Indeed I have always worn a mask until now; besides, I liked (as a graphologist remarked) to “influence others, and make my power felt without apparent dictation or effort.”

B.—When next I heard of you, the town was talking of your conversion to Ritualism.

A.—It was my next phase. The history of the Prodigal Son describes me at nine-and-twenty years of age. Happening then

to come under the influence of a High Church parson who persuaded me to go to confession, I, as I thought—laid down my burden of sins at the foot of Christ’s Cross, and took up my own cross, determined to bear it manfully and lovingly for the sake of Him who “Loved *me* and gave Himself for *me*.” What a selfish ring is in that *me*!

B.—You had a long and dangerous illness after your conversion, and this doubtless assisted in causing the Divine lessons to sink deep into your heart; whereas, had you gone back at once into society among your past associates, your good resolutions and intentions of amendment might have faded away, and borne no fruit.

A.—I quite agree with you. We all know that many persons rise even from their sick beds not one whit purified, or more awakened than before; but I had braced my will—chosen my part. I resolved to profit by my enforced retirement and almost constant bodily pain, and to meekly learn my lesson.

I had no idea of escaping punishment nor desire to do so, but I hoped to receive it in this world instead of in the next; and at the hand of a forgiving, loving Father, instead of a wrathful, unforgiving one. For, of course, I believed that Jesus had reconciled us. I surrendered my will to the Divine will ostensibly, but while so doing and depending upon an external source (a personal Jesus) for power to behave in accordance with the Divine will, I in reality—I see it now—commenced then and there the development and strengthening of my own will in the direction of goodness.

B.—I well remember you were always in one extreme or another. You seemed unable to live on a level, like the rest of us.

B.—I emulated Byron’s Lara: “So much he soared above or sank beneath the men with whom he felt condemned to live,” and I longed to be

“A thing of dark imaginings, that shaped
By choice the evils he by chance escaped.”

B.—I used to wonder at your fondness for Byron, the *London Journal* and the *Family Herald*, and still more that they were not forbidden.

A.—They did me incalculable mental mischief, for I was a dreamy child indulging (even during lessons) in air-castles.

B.—You were always very intense and concentrated—were characterized, I should say, by singleness of mind, tenacity of purpose, and utter unconventionality. But what said your family to your conversion; were they not pleased and thankful?

A.—Alas! How true it is “A man’s foes shall be they of his own household.” From first to last I have met with nothing but opposition, scorn, anger or derision from those around me, and I often wonder I did not fail, through discouragement and doubt of the correctness of my own judgment and belief; for you know how sensitive I used to be to unkindness or ridicule. I shrank from backing my own opinion and was always ready to be led by others for good or evil.

However, as Balzac says:—

“My constant desire to know the truth, nothing short of eternal

majestic truth"—the desire of my childhood stifled awhile in the pleasures of sense but not wholly lost—did bring the opportunity of knowledge to me at last, and——

B.—One moment, please! What lessons, should you say, you have learnt in your eleven years of Ritualism?

A.—I was never a lover of forms and ceremonies, therefore hardly to be called a Ritualist. Their dogmas attracted me.

My nature was intuitional, I sought and found the Spirit of Christianity or that which underlies all religion. I was never a victim to ceremonial worship or worship of parsons. I simply set myself the task of uprooting (by God's grace, I believed) what was evil in my nature and fostering what was good—at least, so far as I had ability to judge which was which. I now see I made many egregious blunders.

To the extent of my knowledge and power I practised toleration, charity, self-abnegation, self-denial, broke down my class pride and prejudice, fasted to bring my body into subjection, and nearly destroyed it thereby; did good works for love of Christ till they became a pleasure to me; never wilfully neglected what I thought to be my duty; in short, I tried to model myself on the Apostle's definition of Charity.

B.—There is a saying in your Society—

"As a man thinketh, so is he."

A.—I should have got on faster had I known then what I know now, thanks to Theosophy, *i. e.*, that though it is good and necessary to exercise self-control, &c., that is not enough: it is but a means only, not the end. One should so thoroughly transfer one's desires and powers to a higher plane, living with one's spiritual, not bodily, senses awake, as to be *incapable* of thinking a bad thought, saying a wrong word, doing a selfish action. I imagine this is what St. Paul meant by saying, "And he cannot sin because he is born of God and that evil one toucheth him not."

B.—Have you at all conquered your hasty, ungovernable temper? You used to throw knives across the table at your little brothers, and later in life, banged your servants about?

A.—Since I entered the Arcane Section, my temper is becoming more Theosophical; things that angered me, have ceased to do so; but I can get into a fine round rage still: only it makes me feel *ill* for days afterwards—quite a new thing.

B.—Also, at one time I feared you were taking to drink. You said you took stimulants to keep yourself going.

A.—I confess that *from childhood* I had a taste for drink, which governed me more or less for 15 years. At one time I became haunted or obsessed in a curious manner, which I will not explain further—you can consult Paracelsus: but finding my health becoming undermined, and disliking to see fiery eyes glaring at me in the darkness, I summoned my power of will, struggled with my demons, and finally routed them. I now regard wine and spirits with absolute indifference; the craving has entirely disappeared.

But now we come to a period of my history, to which I think all the events of my life had been leading up.

B.—Please go on.

A.—I was barely 40 years of age, when a sudden revolution took place in my ideas and belief.

B.—Can you in any way account for this?

A.—I cannot, unless my peculiar state of health quickened my spiritual insight,—or, as we say in the Theosophical Society, "The wind was blowing." One day I became aware in my innermost being, that to worship Jesus as God, was committing idolatry; and the belief in His Godhead being the foundation-stone of my faith, the whole fabric tottered and fell.

B.—Did you consult any one at this epoch?

A.—I did not. I bore my burden silently—for a while patiently, not relaxing my efforts for self-improvement; but the mainspring of action was broken, and I gradually fell back into my old reckless condition of "Let us eat and drink for to-morrow we die." I gave up prayer, church, &c., and passed my days at cards, billiards, theatres, &c., doing no special harm, but surely drifting back into the state from which I had been rescued, years before.

B.—Did you remain long stranded on the shore of Infidelity?

A.—For five or six years I sought after Truth.

B.—And then you became a Theosophist?

A.—I would rather you said an F. T. S.

B.—Why?

A.—Because, strictly speaking, a true Theosophist is one who has entirely conquered his lower nature, and I have neither the presumption nor the folly to imagine this in my case; though I hope I have taken the first step toward it.

B.—Very well. How came you to join the Society?

A.—Slight causes often produce startling effects, and great issues turn upon what men call chance, luck, or accident.

In 1884, when staying with my sister, I perused the L. P., where Miss R. B. still gives delineations of character. After some correspondence with her, I became her pupil in graphology, etc. Regarding these arts as means to the end I always kept in view, *viz.*, knowledge of human nature.

One day, as we were discussing the gospels, she said, "Here is a book that will interest you—take it home." It was Sinnett's "Esoteric Buddhism." On studying it a light broke in upon me. Long forgotten pages of "Sartor Resartus" and other works came to my mind; intuition, long crushed or neglected, resumed its sway over me, and I became an earnest, devoted student of *Theosophia*, or the Wisdom of the Gods.

Aid also came from a most unexpected quarter. A man of the world, but a fervent Catholic, remonstrated with me, saying he was sorry to see me going to the deuce. I reflected on his words, and resolved to profit by them.

ALEXANDRA TENBIGH.

(To be continued.)

WILL AND ITS RELATION TO CONSCIENCE.

(Continued from page 366.)

LIBERTARIANS, however, do not altogether deny the existence of laws for the Government of the human will; but these laws are of a very peculiar character. It is alleged that all men are endowed with a faculty which distinguishes between right and wrong, and provides a moral law to guide them in their lives. Subjection to moral law is matter of necessity, obedience to it is one of choice. Every person knows beyond the shadow of a doubt as to what the law of his life is; but obedience to that law rests entirely with himself. Conscience has power to teach, but not power to force compliance. Now it is all very fine to talk in this strain. To me, however, it appears that the law which fails to exact obedience does not deserve the name; and must at least be viewed with doubt and suspicion. I do not mean to say that the moral laws are improperly so called. They are laws in the best sense of the word, and find full play and act like any other laws, though in a certain limited sphere. It would be flying in the face of the clearest proofs to say that the moral laws hold undisputed sway over all mankind, or that they are the only laws to which human life as a whole is subject. In view of the greatest possible difference in human actions and dispositions it would be extremely rash to say so. If a cannibal makes it his life-work to kill and eat as many men as he can, and if a philanthropist does all in his power to mitigate human suffering, we should be very slow to believe that they are placed under the same laws, or that there is only one law or one class of laws for beings so essentially different in nature. But because moral laws are not all-powerful and do not cover the whole of humanity, we are not on that account to take away all binding power from them, which forms the very essence of all laws, and without which moral laws must lose their title to the name. Bishop Butler's remarkable works. 'If conscience had might as it has unquestionable right, it would govern the world,' involve an unwarrantable assumption. I have no doubt that in his case conscience had 'might' as well as 'right.' Bishop Butler could not possibly have committed deliberate murder even though he had tried to do so. But he must have been led to form such a low opinion of the controlling power of conscience on seeing how easily and frequently its authority was ignored and set aside by those around him. Now it is quite clear that conscience has very little 'might' with most men; but what ground is there for supposing it has perfect, absolute right in their eyes. Bishop Butler must have seen no difference between his own actions and those of others not so good as he was. He could not therefore think that conscience was equally powerful in all; but still he held fondly to the belief that its voice was heard as distinctly by them as by himself. Judging from personal actions, however, it appears that human nature, composed as it is of different elements, passes through a course of evolution, and that as the different parts of man's being gain or lose strength, the laws appertaining to them exercise more or less influence in determining his conduct. A man of immacu-

late virtue will find it impossible to do wrong; he is thus governed exclusively by moral laws, which have in his case not only the power to teach, but also the power to prevent evil-doing. Ordinary men, in whom conscience is not fully developed, experience a struggle between the higher and lower principles of their nature, whenever they are exposed to some great temptation. This struggle, however, shows that conscience *has* some might, and that, though not all-conquering, it opposes with all its strength the tendencies and dispositions antagonistic to itself. Even when the temptation proves too strong and conscience succumbs to the evil propensities of human nature, its restraining force appears in the form of remorse. The man-eater, as the lowest type of humanity, may have the germs of conscience latent in him; but his existence appears to be a moral blank, and what little of conscience there may be in him, is so dwarfed and overshadowed by his lower nature that the one single rule of life with him, as with the lower animals, seems to be to maintain his individual existence by trampling upon and triumphing over his fellow-creatures—even to the extent of devouring his fellow-men.

It seems, then, that the human ego in its onward career in life, proceeds on certain fixed lines; that each step in the process is characterised by necessity; and that it would be impossible for any human being to swerve a hair's breadth from the course thus laid down by nature. But here turns up what has seemed to some the greatest moral puzzle. If personal actions are necessitated by irresistible laws, why do we blame and punish men for doing wrong? If a person has committed a crime, and we know that he could not possibly help it, he is quite innocent; and any punishment inflicted on him would be cruel and unjust. Dr. Bain taking up the point says: "Another factitious difficulty originated in relation to punishment is the argument of the Owenites, 'that a man's actions are the result of his character, and he is not the author of his character: instead of punishing criminals, therefore, society should give them a better education.' The answer to which is that society should do its best to educate all citizens to do right; but what if this education consists mainly in punishment?" I do not quite see the force of the objection, nor of the half-apologetic way in which it is answered. It is quietly assumed on both sides that society in its relations with criminals is superior to all laws. If all human actions conform to fixed, unalterable principles, what justification is there for supposing that those who make and enforce penal laws can rise above the restraints and restrictions under which the rest of humanity works? How can they lay any claim to freedom of action which is denied to the rest of mankind? If some men cannot refrain from doing wrong, others in just the same way cannot avoid punishing them. We find action and re-action prevailing in this wide, wide world, and assuming a thousand and one forms. Punishment of offences is explicable on the same principle. When a man receives a physical injury, he feels a natural desire to butt back on the cause of it. Little children are sometimes seen beating chairs and other things, if they chance to run against them. This tendency in men to react on the cause

of pain is the origin of all punishment; and wherever individuals are left to themselves they seldom fail to settle their disputes in this primitive fashion. With the formation and growth of society, however, improved methods are adopted, and crimes are punished in a better and more systematic way; but the original basis of the whole procedure remains the same. While punishment of vice is a matter of necessity, I do not mean to say that it is laudable or productive of much real good to those who cause it. It is on the contrary very injurious to their highest interests, and retards their progress in the right direction. My answer, therefore, to the question as to the propriety of punishing offences is, leave all wrong-doers alone and say nothing to them if you *can*. If they smite thee on thy right cheek, turn to them the other also. Patience and long-suffering are enjoined by most religions, and they can be proved to be conducive to much real happiness; but it does not lie in the power of ordinary men to rise to this most exalted idea of moral perfection. An eye for an eye and a tooth for a tooth, seems to be best suited (with some rare exceptions) to the vast mass of humanity. This is the only principle on which they can act. It is not, however, to be supposed that the above moral precept is wholly impracticable, or that it demands too much from the good and virtuous-minded without promising them anything in return. There is no doubt but that the generality of men feel a very strong disposition to return the blow inflicted on them, and a great hardship is experienced in resisting the temptation; but there is a stage in the development of the human mind when the heart expands and broadens to hold all mankind in its loving embrace, and when the blow, if ever received is not so keenly felt. But this is not all. I should think it is our own evil nature, however suppressed and disguised, which invites the blow; and that when after a series of trials we emerge from the morass of worldliness and purify ourselves from every trace of sinfulness, we must become inaccessible to the malacious attacks and evil designs of the wicked.

I must now point out the laws which seem to govern all personal actions. Before doing so, however, I must say that all existence is one. The unity of all things is much more real than it is generally considered to be. The proofs of it confront us on every side, and are so clear and so familiar that we pay no heed to them. Let a man speak, and his thoughts pass from him to those around him. Now it is a thing of every day occurrence and we do not ask ourselves the reason of it; but it is a deep mystery inexplicable on any other ground than that all human beings though occupying different portions of space, and appearing to have separate independent existence, are much more closely united than at first sight they seem to be—that there is an invisible flow of existence which continues without break from man to man. Now when things are so related that what affects one of them may affect the others also, they may be considered as one in existence. Take a rod of iron, hold it at one end, and put the other into fire. The part in the fire gets hot, but the heat is not confined to that part alone; it ~~spreads~~ ^{diffuses} and spreads over the whole rod, so that you feel it at

the part in your grip. Why should it be so? Every body will say that it is because the rod of iron is *one*. If men were quite unconnected as they outwardly appear to be, it might have been possible for them to think and feel, but sharing in each other's mental states must have been impossible: their thoughts could not have gone beyond their own minds. Feelings also are transferred from one mind to another in just the same way. When somebody laughs or weeps in our presence, we cannot help doing the same, or at least being in some degree affected by such display of emotion. A little child will sometimes say to its mother, "Give me a toy, or I will cry." The fond mother cannot bear the idea, and complies with the demand. But what does that mean? The little rogue is a practical philosopher in its way. It knows, or at least acts as if it knew, that it is not very distant or different in existence from the mother; and that if it does not get what it wants, there is a way—and a very easy way too—to punish the mother, as it has only to inflict pain on itself, and the pain instead of being all its own extends to the mother who feels it much more keenly than the child. The child is thus a part, and a very sensitive part, of the mother. Considering then, how easily mental and physical states may be communicated from one part of the world to another, it may be fairly concluded that all existence is one. There are sometimes difficulties and restrictions connected with the inter-communication of the different parts of the universe; there are many superficial distinctions, many seeming gulfs, which appear to separate and divide things from one another, but when we look beneath the surface, and take a deeper view of life, we find no room for doubt that all things are at bottom the same. Instead of there being a break in existence, it seems that there is an uninterrupted flow of life which, however imperceptible to the senses, is nevertheless most real, and which envelopes and encircles, supports and sustains all beings.

To return to the laws of human conduct. Looking upon the whole universe as one vast mass of existence, we find that there are two opposite principles which underlie all manifested existence, human or otherwise. Every being has on the one hand an outward tendency to go out of, and to separate itself from, the common source of all things; on the other an inward tendency to go back to, and to become one with it. The waves in the sea are typical of all existence. For the short time they last they are acted upon by two conflicting forces, the one tending to raise them above, the other to merge them in, the waters beneath. These tendencies in man are the selfish and sympathetic elements of his nature. Happiness is what all men naturally desire; but each individual pursues it either apart from, or along with, those around him—thus either separating himself from, or identifying himself with, the sentient world in which he lives. The two tendencies though they must exist together, do not always possess the same degree of strength, in that in some cases the greatest disparity may exist between these two sides of human nature. Men are called selfish or benevolent in accordance with the character of the prevailing tendency in life and not because the other ele-

ment is altogether wanting. The two principles work in combination and regulate all personal actions, all vices have their origin in the self-seeking, all virtues in the self-denying part of man's nature.

There is another point which deserves to be considered here as having a direct bearing on the present subject. Personal actions in order to be thoroughly understood must also be viewed with reference to the end of human existence. What, then, is the highest good attainable by man? What is the goal toward which humanity is moving? Before taking up the subject, we must understand that existence as such and apart from any of its specific forms, is indestructible. Men who believe in God, consider his existence to be eternal and unchangeable; those who have no such faith in a Supreme Being who rules the universe, look upon matter as immutable and everlasting. There is thus a somewhat general belief as to the existence of a reality which is not subject to change, and is free from such imperfections as we find in the world around us. But in discussing the end of human existence, we have to deal with a being which, judging from the question raised, is not eternal, and which, can have beginning and end. Now the beginning of all such existence is what may be called the assumption of form; its end is the loss of that form.

Take, for instance, a marble figure. The atoms composing it may be said to have existed from all eternity; but the existence of the statue must be dated from the time it took its present shape. The statue may retain its form for many years; but it cannot altogether escape the ravages of time. In due course the substance of the image wastes away: the statue loses its form, and with it its existence. The particles so disengaged may enter into new combinations and acquire new forms; but *the statue* has ceased to exist.

This, however, is not a good example. Indeed, it would be very difficult to get suitable illustrations of the above principle from the external world. We know very well that while material things round about us are always changing, the vast mass of matter which enters into their composition is indestructible and remains the same. We know also of things assuming forms and then losing them; but we require more than this. We must have absolute, formless existence passing into definite being, and then relapsing into its former state. Now all this cannot be a matter of direct observation, as absolute, unmodified existence, and the process by which it turns into phenomenal being, lie beyond the pale of consciousness. But whatever the difficulties peculiar to the subject, we must at least have the beginning of form, from which we may trace our way to pure unmanifested being. But of this, too, the material world can furnish no instances. Take any material thing you please and the chain of successive forms which it has assumed in the past, and which it has yet to take in the future, appears on either side to be interminable. We have thus change of form in its multitudinous aspects, but we nowhere come upon the beginning or end of form. Perhaps the nearest approach to an accurate representation of the

process under consideration, may be found in the condensation of water vapor. The whole atmosphere contains water in a gaseous state, which under certain circumstances changes into visible drops. This is something like the unseen and unseeable Absolute acquiring knowable existence. The drops retain their form for some time, and return to their former state, and get re-united with the invisible vapor which fills the air around us: this is the end of their existence. The process may go on for ever; but those particular drops exist no more.

In the mental world we find better illustrations of this universal process. The ego or self is revealed in consciousness as the substratum of all mental phenomena. This is matter of direct knowledge and cannot be proved: but then it is clear as daylight and needs no proof. The mental phenomena may occur in immediate and rapid succession, or at intervals of different length; but there is no break in the existence of self. The contrary cannot be held even for a moment. Let the mind be a perfect blank (and this may actually be the case as in a profound and dreamless sleep); but when at length consciousness revives and you become aware of yourself, you can by no means persuade yourself into the belief that during the short time of self-forgetfulness which has just passed away, yourself had gone out of existence, and that it was created anew as self-consciousness returned. It would be absurd in the extreme to think so. Supposing then (what is quite true and represents the opinion of almost all men) that self has a continued, uninterrupted existence, let us consider the relation between the permanent self and its fleeting modifications. Let us take a concrete example. Suppose a man is angry. The feeling of anger cannot be weighed or measured, but still it is a thing and exists. Now, how is this feeling related to the unmodified ego? The feeling is not quite different from self, as the latter always underlies it. So long as the feeling continues, the man can say that *he* is angry. But the emotion of anger is not yourself: it is self with a movement which conditions and modifies it. It is not I alone, but *I in a state of anger*: it is self-cast in a certain mould. This gives rise to the duality of subject and object; they go together, and are yet mentally distinguishable from each other like matter and form. But to return to the feeling of anger. Here as everywhere else we find two opposite forces at work. The mind has on the one side a tendency to continue the present activity, on the other a tendency to sink into that calm unruffled state out of which the feeling arose. Gradually the former tendency weakens, and the latter gains in strength; the present mental state vanishes and with it the distinction between the subject and object; the variable element in the feeling disappears, and the permanent self remains. This is the end of the feeling.

The end of man's existence is the same. There seems to be an all-comprehending, all-embracing substance which pervades, feeds and sustains all existence. Human beings as well as the rest of their fellow-creatures, emerge from this exhaustless source of life, perform their appointed work, and then return to, and lose themselves in, the eternal, unchangeable cause of their being. This may

be called the ultimate goal towards which mankind with the rest of creation is moving.

The reunion with the Absolute must result in the loss of consciousness in its present form; but what that state will actually turn out to be is unconceivable. To our narrow minds it seems to be a plunge into the unknown; but whatever uncertainty may attach to the subject, there are strong reasons for believing that the reunion with the Infinite must prove to be a state of consummate bliss. We know from our experience that the satisfaction of all natural desires is attended with pleasure, and may safely infer that when this strong tendency is fulfilled, when the final object of life is accomplished, we must be in a state of felicity of the highest kind. The human ego, like the Prodigal of old, runs away from the Father of all creations, and wanders abroad in pursuit of false and frivolous pleasures. For a time the son rejoices in his self-imposed exile; but in the end a change comes over him, and his heart yearns towards his father. He repents of his folly, and returns to his permanent home. The father opens his arms and clasps him to his bosom. The reconciliation is effected. But what words can describe the feelings of the son who finds himself after a long, long separation, locked in the fond embrace of his father? It surpasses all imagination; it must be a moment of supreme happiness, of joy ineffable!

But I must not be misunderstood. I do not mean that death terminates human existence, or even that it necessarily brings us nearer to the end of our journey. Different causes may hasten or delay the final absorption of personality into universal being; but physical dissolution in itself justifies no inference whatever. Death stops all the avenues through which we can have access to a man, so that we do not know what happens to him when all communication is thus cut off between him and ourselves. But though death furnishes no clue to the further proceedings of the departed, we can learn from a man's conduct in life, something as to the future destiny which awaits him. In the first place, we know that death, in the sense of utter annihilation or extinction of life, is impossible. Then as to the different distances which different individuals must accomplish before regaining their lost unity with the divine essence, it may be judged by the relative strength of the selfish as sympathetic elements in their nature. A selfish man, with strong desires, has a long course of activity before him. He may die and be lost to our sight; but, from what we know of his life, we can say that he must be far removed from that blessed state which awaits the pure in heart. On the other hand, a man who has risen superior to all selfish considerations and conquered his lower nature, must be considered as drawing very near to that goal.

The nature of the moral faculty has given rise to much difference of opinion. Is conscience a cognitive power? or is it a kind of sensibility? I should think it includes both and much more besides. Its predominating character, however, is feeling; though it is to be borne in mind that does not mean absence of knowledge. Conscience, in the minds of ordinary men, is a sort of shrinking from doing injury to others, or taking a secret delight in doing good to

them. This feeling may not exist in all cases; in fact possession of conscience, even in this imperfect form, is anything but universal. But where conscience exists in any appreciable degree, it always takes the form of feeling—especially in the earlier stages of its growth. In the development of the human mind there comes a time when the individual finds that the happiness or misery which he causes to others, redounds in some mysterious way to himself. The feeling is dim and unintelligible at first; but it marks the beginning of a new life. It is accompanied by a new kind of sensibility, a new kind of knowledge, and a new kind of activity: it is the first dawn of conscience. In process of time the faculty is further developed, the feeling loses its vagueness, the knowledge grows more clear, and the activity more pronounced and uniform. Our sympathies are at first confined within the narrow circle of our friends, they gradually extend to the whole human race, and then spread over all sentient existence. But the culminating point is not yet reached. The sphere of our sympathy goes on widening until it comprehends all existence, animate as well as inanimate. Of this exquisite feeling Wordsworth gives us an instance when describing the feelings he experienced on his return from a nutting excursion:—

and unless I now
 Confound my present feelings with the past,
 Even then, when from lower I turned away
 Exulting, rich beyond the wealth of kings,
 I felt a sense of pain when I beheld
 The silent trees, and saw the intruding sky.
 Then, dearest maiden, move along these shades
 In gentleness of heart; with gentle hand
 Touch—for there is a spirit in the woods."

As the feeling becomes more and more refined, and the knowledge deeper and more extensive, the human mind gradually opens to the fact of its unity with surrounding nature; and in the depths of the awakened soul is heard a voice saying: *Know that thou art one with thy fellow-creatures, and love them as thyself.*

IKBAL KISHEN SHARGHA.

THE SITUATION IN CEYLON.

IN England February is the least attractive month in the year: it is cold, damp and cheerless; its rays convey little comfort and no warmth; 'unmeaning joy around appears and Nature smiles as if she sneers.' About the end of this month I left England for the East, the pea-soup atmosphere of London was cold and cheerless, and its chill breath pursued me as far as the Straits of Messina. The tawdry filth of Port Said gave way to the picturesque rags of Suez, suggesting a sample of Eastern life, habits and character. It was only after landing in Colombo that speculation gave place to reality, here the sun put forth his full strength clothing this lovely Island with delicate tints and a rich vegetation never seen in the Western world. A fringe of cocoanut trees lined the shore, and no less than forty-one millions of this plant are scattered over the Island. To the dweller in Ceylon this palm tree calls up a wide range of ideas: it associates itself with nearly every want and convenience

of native life. It might tempt a Sinhalese villager to assert that were he placed upon the earth with nothing else to minister to his necessities than the cocoanut tree, he could pass his existence in happiness and contentment. The climate of the Island is peculiarly favourable to leafage; red rhododendrons, scarlet blossomed cotton trees, jungle cinnamon and a host of others form a rich floral mass of colour most refreshing after the endless waste of waters. At every step a surprise waits the visitor. The cream-coloured vegetation of the cabbage-tree is a perpetual delight, while the native huts and bazaars, interspersed with European bungalows, invest the scene with a richness and variety peculiar to the tropics. Not the least interesting feature are the reddish-brown roads, firm and free from mud, which intersect the grand foliage, a single leaf of which is big enough to clothe an entire native family. Clothing is not here one of the burning questions which wants settling, unless it be that a simple method of dispensing with flesh along with the heavier garments would be hailed as a desirable alternative by natives as well as Europeans. There may be poverty in Ceylon, but there is no squalor: the poorest of huts stands in the midst of luxuriant gardens, embowered in flowers. Here Nature yields her bounty almost unsolicited, so that hard work is not a necessity; native energy seems to expend itself in talk rather than action. I am inclined to think that the women are the hardest workers: they are rarely to be seen except at slavish work, while the men idle in groups, sitting on their heels in their bazaars or wandering at large on the roads and seldom performing anything like creditable work. There is no occasion for a riotous display of muscle, save that of the tongue in which the Sinhalese excel, to one unacquainted with the language the motive of such earnestness remains a mystery.

The presence of several English churches is not a matter of wonder, seeing that England has dominion over the Island, but who would imagine the Salvation Army in the midst of those foreign surroundings. We came suddenly upon its flaunting head-quarters, the flag flying, and the whole business in full swing just as it is in any English town. To us it seemed like the expiring rattle of the old creed galvanised into a vigorous activity; for Christianity, heaving its last breath in England, bears but small fruit here. The proportion of Christians to the whole population in Ceylon is not above 9 per cent. after centuries of Missionary enterprise.

Ceylon is the classic land of Buddhism, influencing a vast proportion of the human race in China, Japan, Burma, and Siam. Out of a population of 2,900,000 there are only 60,000 Protestants, the Buddhists alone numbering 1,760,000. A religion having a record several hundred years anterior to Christianity has a claim to a respectful hearing. While endeavouring to give our English readers a brief view of this old religion, we will dispense with the bastard phraseology of jaw-splitting terms so dear to Oriental minds and equally repellant to English tongues. A description of the religion of Gautama Buddha might be enlarged to the dimensions of the tail of a comet without conveying a scintilla of meaning to the ordinary European, yet its substance can be contained in three "sentences": purify the mind, abstain from vice, and practice virtue. Hence you have the

old religion in a nutshell. Buddha proclaimed the absolute equality of mankind, irrespective of caste, and the pre-eminence of virtue over all other worldly distinctions. He spurned the use of might, and by the mere force of precept and example worked a pacific revolution in the Indian mind, deposing finally from the ancestral throne the proud theocracy of the orthodox Brahmans. Long before the disciples of Thales commenced the pursuit of cosmological dualism, before Pythagoras taught his doctrine of metempsychosis, before the Sophists confounded the world with their metaphysical subtleties, the sage of Kapilavastu founded a philosophical school and created a religious sect that in later times embraced in its fold nearly four hundred millions of the faithful, of different races and countries. In its original form Buddhism is simply a code of morality without any philosophic system, the metaphysical and social element having grown out of it in the course of ages. Gautama advocated an ascetic life, that contact with the world creating earthly excitement and desires, should be reduced as much as possible. He also maintained that there was no positive merit in outward acts of self-denial or penance, but held that the possession of wealth or power was likely to prolong the mistaken estimate of the value of things; that yearning thirst, and clinging to life, were of the nature of evil, and consequently to forsake the world was a step towards the attainment of spiritual freedom. Had the Buddha merely taught philosophy he might have had as small a following as Comte, but his power over the people arose from his practical philanthropy, condemnation of caste, and vigorous denunciation of present abuses. The order to the present day never became a priesthood, laid no claim to superior wisdom or high spiritual powers. In a system which acknowledged no Creator the monks could never become intercessors between man and Maker; their help was not required to avert by their prayers the anger of the gods; this regarded salvation as a change in man's nature brought about by his own self-denial and earnestness and they never claimed the possession of the keys of hell or heaven.

A very simple ceremony admits the applicant to the Order, the desire for an ascetic life, freedom from disease, and consent of parents enabled him to assume the orange-coloured robes peculiar to the order. After admission he has to submit to rigid rules, no food can be taken except between sunrise and noon, total abstinence from intoxicating drinks is obligatory. The usual mode of obtaining food is for the monk to take his begging bowl and holding it in his hands to beg straight from house to house. He is to say nothing, but simply to stand outside the doors or windows. If anything is put in his bowl, he utters a pious wish on behalf of the giver, and passes on; if nothing is given, he moves on in silence, visiting the houses of the poor rather than those of the wealthy. There is something sweet and touching in this ceremony and the profound obeisance made by the donor as the monk utters his good-will, shows that there is no loss of dignity in the transaction. As the food of all classes consists mostly of rice or curry, the mixture is not very incongruous. When enough has been given, the monk retires to his home to eat it, thinking the whole time of the impermanence of the

body which was thus nourished. Chastity, poverty and obedience are the orders of his life. There is no place in the Buddhist scheme for churches. The offering of flowers before the image of Buddha takes the place of worship. At the close of one of my lectures a boy came with a tray of white flowers, the petals tinged with yellow. Several men crowded round and with bared heads touched the tray. I was made to understand that this was a sacrifice to Lord Buddha in my honour for coming among them.

In all this Buddhist religion meditation takes the place of prayer. The first is the meditation of love, in which the monk thinks of all beings and longs for the happiness of each. First thinking how happy he himself could be if free from all sorrow, anger and evil desire, he is then to wish for the same happiness for others, and lastly to long for the welfare of his foes. Remembering the good actions only, and that in some former birth his enemy may have been his father or his friend, he must in all earnestness and truth desire for him all the good he would seek for himself. The second meditation is on pity, in which the mendicant is to think of all beings in distress, to realize as far as he can their unhappy state and thus awaken the sentiment of pity or sorrow for the sorrows of others. The meditation on serenity has a noble effect: it enjoins the monk to think of all things that worldly men hold good or bad—power and oppression, love and hate, riches and want, fame and contempt, youth and beauty,—and regard them all with fixed indifference, with utter calmness and serenity of mind.

The above passages will exemplify the general spirit which animates the Buddhist religion. Obedience to those precepts lead to the heavenly land of the Arahats, the lake of Ambrosia which washes away all sin, the goal of all earthly wanderings, the acme of all bliss, the Palace of Nirvana.

After pretty general inquiry I failed to discover any case where the Buddhist monk proved untrue to his old traditions. There are six thousand monks in the Island, and cases of neglect or gross immorality are comparatively rare; as a body they compare favourably with the priests of other churches. Successive invasions of course produced their effects, from the conquest by Wijaya, B. C. 543, to the deposition of Sri Wikrama Raja Sinha, last King of Kandy, in 1815. Sinhalese annals record one hundred and sixty-sovereigns. The Portuguese visited the Island in the early portion of the 15th century, holding possession for one hundred and forty years. These were followed by the Dutch, who remained for a similar period; war, persecution and slavery were the consequence. The heart of the old religion was not touched, it remained as firm as its splendid monuments, and the beneficent rule of England restored peace and tranquillity. In the mad rush of English activity the yellow-robed priest of the old faith was regarded as effete, the grand serenity of his faith enabled him to endure though elbowed aside in the advance of civilization, but like the limpet clinging to the rock amid storm and sunshine he still remains firm and stationary, his unobtrusive appearance accentuating the growth of ages.

In the year 1880, a change came over the scene; the placid Oriental life became disturbed by a new and altogether unexpected

ed force. The visit of the Founders of the Theosophical Society caused an unusual excitement. The advent of Europeans, bent on the acquisition of material wealth, prodigal in vices and utterly scornful of the native habits of frugality and temperance, had ceased to be an object of novelty. The new comers were however of a different order, they came to revive the old religion, to proclaim its loftiness above Christianity, and to assure the natives of their love and sympathy. The reception given to Col. Olcott and Madame Blavatsky was royal in its magnificence. From Galle to Kandy and back again, nothing but joy and festivity greeted their presence. The hearts of the national religion was touched, proud of their old traditions and ancestral creed its form became doubly dear to them when recognised and approval by cultured Europeans. A powerful wave of feeling passed over the Island: no wonder the natives regarded the President of the Theosophical Society with reverent affection; his large heart won immediate acceptance, and the mesmerism cures performed on the sick and suffering won him the admiration of a god. The heart of the Sinhalese never wandered from that allegiance. Branches of the Society were formed all over the Island, Buddhist schools established, native newspaper launched on the public mind, and various activities tending to re-establish the native religion and renew its force were put in operation. Col. Olcott came to be regarded as a priest and father, his personal influence reconciled two Branches of the national church for years at variance with each other. His efforts were untiring and superhuman, and the effect produced reads more like a fairy tale than a sober piece of history. Fancy an American gentleman writing a catechism of the Buddhist religion, receiving the imprimatur of the High Priest, being accepted as canonical, and circulated by the thousand in Ceylon, Japan and China. These are all facts which can be verified and proved; I myself am a witness. The activity has not stopped here; lately a movement has sprung up among the women of Ceylon, a desire for education has been roused by Mrs. Weerakoon. This noble woman has attracted to her side a band of 1,200 sisters eager and anxious to acquire the questionable advantages of a European education.

The people of Ceylon are kind, courteous to strangers, simple in their habits and docile, in every sense a loveable people. I shall always remember with gratitude the welcome they extended to me, a stranger, and the dignified courtesy with which I was treated by their gentry, who remind me forcibly of the old French aristocracy.

The cultured native mind is peculiarly acute and intelligent, but wholly wanting in energy and organising power. The men and women of Ceylon can do great things when shown how to organise and led, but seem to have absolutely no capacity to initiate. The education of the country is singularly backward, through want of personal effort: it is not to be expected that the English Government should initiate particular measures. My personal knowledge of the resources, or rather want of resources, of Ireland, has taught me to observe deficiencies here which might be easily remedied. A technical not a literary education would do much for

the people of Ceylon, whose taste for art and decorations is remarkably true, its fruitful soil and the abundance of wood supplies readily, all the means necessary. Just as at home, young men rush into Government offices for small pay, and the nobler arts are deserted for a literary education which presents too few outlets for talent. The Theosophical Society has done much for the Island, but there remains still a wide field for utilising and casting into a concrete form the splendid enthusiasm which it has aroused. This is the work before it.

J. BOWLES DALY, LL.D.

Reviews.

INDIA, PAST AND PRESENT.*

It is rare to find a book upon India by an European author that an Indian can read without impatience. Either it shows superficiality, prejudice or malice. Every nationality has had its infliction of this sort to bear; the globe-trotter and city-rusher have been everywhere, and written about everything, often after seeing almost nothing. The indignation of the Americans about Dickens after "Martin Chuzzlewit," so boiled over, that they would have lynched him if he had returned to the country just then; and as for Mrs. Trollope, their resentment at her plain speaking and insular prejudice was so hot that her name is still used as an opprobrious term against a servant-girl who has aroused the ire of her mistress. Under modern influences, India is being fairly treated by some of the better class of writers, and her people have largely to thank Prof. Max Müller, Sir William Hunter and a few others for this justice. Mr. Samuelson's name must now be written in this honorable list. His book under notice is, generally speaking, one of the ablest, most interesting and instructive, and fairest ever published upon this subject. It displays his tireless industry, patience in compilation, desire to be just, and intellectual capacity—all most unmistakably. The Indian reader will notice with joy his views about the Congress and the Missionary and his courageous denunciation of the snobbery, selfishness and absurd exclusiveness of the younger Anglo-Indian class. Nothing more scathing has been written against them by the *Indian Mirror*, *Amrita Bazar Patrika*, or *Mahratta*.

"The older Civil servants," says he, "are usually gentlemen in every sense, and they treat the natives with due consideration; but some of the younger officials, who, it must be remembered, come into more direct contact with the natives than their superiors do, are about the most consummate puppies whom it is possible to meet. I heard them in some instances use language and speak in a tone of voice which would be amusing if it were not dangerous."

That is manly candour, and if there were only some Head Monitor empowered by Her Majesty's Government to flog these young popinjays into good manners towards the Indian people, the halcyon days would come again. But all the fault lies with the Hindus themselves, for suffering themselves to be treated with contumely by the Whites. To hear the way they are insulted by their superiors in shops and offices, public and private, is enough to make an American's blood boil.

* India, Past and Present: Historical, Social and Political. By JAMES SAMUELSON. London: Trübner and Co. 1899.

Mr. Samuelson's book contains a great body of useful information, divided into two parts and twenty-three Chapters; with a valuable Bibliography prepared for this work by Sir Wm. Hunter, as an Appendix; and another Appendix showing the nature of Land Tenures in India in 1881, which is chiefly a compilation from the summary of tenures made by Sir George Campbell, K. C. S. I., M. P.

One thing must strike the well-informed reader with surprise. Not one word is said about the Theosophical Society or its effects upon modern India. The Brahma Samaj, the Arya Samaj, the Missionaries, the Salvation Army, and even the Kashmiri Club are mentioned and discussed, but not a syllable uttered to show the existence of what has proved to be one of the mightiest of modern social forces in the Indian Empire—our Society, whose branches stud the whole country and whose magical wand has evoked the guardian genius of Aryavarta from her mountain retreat! Thus badly is history written: so warily should it be read.

That Mr. Samuelson's compendious volume can be declared faultless is not true; it has faults of commission as well as of omission: but it is an excellent handbook of information, its subjects, religious and political notably among the rest, are ably handled, and it should have a place in every library. The Publishers have done all that was possible in type, paper, binding and illustrations.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

My first piece of news, this month, is the establishment of another new lodge—the opening of which took place on Friday last, 21st instant. The centre of theosophical activity just organised is, this time, in London itself, Brixton (S. E.) being the locality. Dr. Coryn, one of our most active and earnest workers, is the President; and, indeed, had it not been for his untiring efforts in the cause, the Lodge just born might never have seen the daylight of our new sun!

As I know you always like to hear our home news, especially all that takes place of interest at No. 17, Lansdowne Road (and what can take place there, that is not of interest!), I will begin my chronicling thereof by quoting the following—which appeared in the *London Star* for March 21st. The paragraph is headed "*A Centre for Theosophy*" and runs as follows:—

"A circular, bearing the signature of Mrs. Annie Besant, one of the latest of the remarkable converts to Theosophy, and the coadjutor of Madame Blavatsky in the literary and other propaganda of the Theosophical Society, is issued, in which she pleads for the establishment in London of a building which may be the head-quarters of Theosophy in Europe, and the centre from which its various actions may radiate. The sum necessary to make the institution of such a building and officers *un fait accompli* is, thanks to the spontaneous liberality of an individual Theosophist, reduced to so modest an amount that it is hoped it may be raised at once, so that Madame Blavatsky and the official staff of Theosophy may find the building already offered for the purpose, and now awaiting sundry additional and necessary alterations, ready for their reception not later than June next."

It is even so; "the building" being none other than Mrs. Besant's own house, in Regent's Park, N. W.—and the fact that it stands "in its own grounds," and that those grounds are amply sufficient for the building of a large room for meetings, lectures, etc.—off the main building,—is an

immense advantage; for the weekly gatherings of our Blavatsky Lodge are now attended in such ever increasingly large numbers, that the building of such a room has become a positive necessity. To instance, on the last Thursday I was at No. 17, *every chair in the house* was called into requisition!

I wish I could tell you that our dear H. P. Blavatsky's health was good. Physically, she is indeed much stronger than before her visit to Brighton; but she is just now so dreadfully troubled with nervous apprehensions, and weakness of *the nerves* generally—surely the *not* surprising result of her heavy work last year; and all the troubles she had to bear!

Great activity is manifested at our T. P. Co.'s Office at 7, Duke Street, Adelphi, W. C.—now entirely under the management and in the hands of Countess Wachtmeister—one of our most faithful and staunch workers: truly she is indefatigable; punctually at the office by 9. A. M. every day, she never leaves till 6 P. M.

I hear from the Dublin Lodge that F. G. Allan has resigned the Secretaryship thereof, owing to pressure of work, and that C. F. Wright reigns in his stead.

Turning now to matters less personal. In looking over some of the American Magazines for February last week, in search of the straws which indicate the direction taken by the wind and tide of public thought and opinion, I came across a little story in *Scribner*, which seemed to me so significant that a short account of it will, I think, prove not uninteresting. Its title, "Through the Gate of Dreams," will give you an idea of the line followed by the writer, T. R. Sullivan. History teems with mysterious hints and allusions, and leaves one in doubt as to whether these are merely incidental, and not intended; or whether they have, in reality, a deep meaning, and a lesson is meant to be conveyed thereby—but you shall judge. The traveller "Through the Gate of Dreams" is a poor student,—a student by *nature*—though bound in duty to an irascible and too-compelling uncle, described as "a worker in leather" (can it be boots and shoes!); from his house the student flees, one dark night; and, after numerous wanderings and privations, finally settles in Mayence (for the scene is laid in Germany), where he succeeds in finding more congenial employment—though but poorly paid. Passing, one day, through a square in the city, he comes upon an angry mob hustling and hooting an apparently ill-conditioned and pugnacious little dwarf. Him the student rescues; and, in gratitude, the dwarf—throwing off his evidently assumed pugnacity—offers to accompany the student, then and there, to a mysterious hill—known to tradition as the hill of the great Charlemagne. After a slight hesitation, the offer is accepted, and together the two strange companions leave the city, and wend their way to the foot of "Charlemagne's Hill." As they climb its side the sun is setting, and all is growing dark, when they find themselves before a low iron—studded door—in a ruined wall. The two, after passing through the door (which, of course, opens mysteriously to them) and groping their way through many winding passages, emerge eventually into a large hall, where—seated round a huge table—slumber a mighty band of warriors, all in armour. The chief among this mysterious company is, without doubt, intended to be Charlemagne himself, in *one* sense; and yet, what can we gather from the following, and from a dialogue which ensues, but that he is meant to seem *more* than "merely mortal?" For the monarch is thus described,—"his face had in it a power and a grandeur fearful to behold; he looked a king of *gods* rather than of men;" and it is more than hinted that the whole slumbering band are *waiting*—waiting for that "divine far-off event to which the whole crea-

tion moves"—as Tennyson has it—waiting, till men's hearts shall awake, and respond to the Divine voice within—arousing from the stupor of materialism in which they yet are plunged. The monarch, upon the entrance of the student and his companion, alone of all his warriors awakes from his sleep, in order to question "the messenger from without the gate." Prompted by the dwarf, the student stands forward, and replies that "the hour (for awaking) is not yet come"; but "the king bent upon his new-found messenger a keen, penetrating glance that seemed to search through Einhard's (our student's) soul" "The hour will come," he said gently, "though it be long delayed. *We, who reign for ever, can read men's hearts in faces, and in the face and heart before me there are signs of promise.*" "In mine?" said Einhard, trembling. "Yes. The age of chivalry is past, but only for a season. And on the toilers we, who wait, depend. Not he alone is great who slaughters armies. To wrestle with the world, and conquer it; to have *no thought that is not half divine; to give the thought a word that shall vibrate in all hearts, stirring them to noble deeds, and make the meanest slave a hero,—this is to be greater than a king.* This done, *the earth sweeps back into its golden age.*" After speaking of himself to Einhard, as "a mortal who has put on immortality," the king continues, "*only labor can bring happiness.* Be true, then, to gifts that heaven has bestowed, and use them well, however men reward them or despise them. *Work, work—and work again! God grant that in the after ages unending toil may be both mine and thine.*" The king then once more sinks into slumber, all seems to fade from Einhard's sight; and waking, he finds himself lying outside the little low door—on the grass, in the morning sunshine. He rubs his eyes, and hardly can he persuade himself that it was a dream. "It was no dream," he murmurs to himself as he returns to the city, "*It was a step toward the eternal goal.* What need I care, henceforth, for pain or pleasure in this narrow world? The nobler life will come hereafter; and through one poor soul, at least, the appointed hour will not be delayed. Oh Emperor! *I strive for immortality. Unending toil shall be both thine and mine—*" The italics throughout are mine, and serve to mark the true significance of the king's utterances. This mighty band who wait, who depend on the *workers* of the world, who look forward to "unending toil;" of whom do they remind us?

In the *Century* appears an article entitled "Emerson's Talks with a College Boy," and I cannot refrain from quoting some of the great American mystic's pertinent words (to the "College boy," who records them.) Speaking of *writing*, Emerson says to him, "Don't run after ideas. Save and nourish them; and you will have all you should entertain. They will come fast enough, and keep you busy." And of *work* (the *life-work*) he says, "By working, doing for others simultaneously with the doing of your own work, you make the greatest gain. That is the generous giving or losing of your life which saves it *Live in a clear and clean loyalty to your own affair. Do not let another's, no matter how attractive, tempt you away*"—(do we not hear an echo, in this, of Krishna's words to Arjuna?). Again, the italics are mine. Emerson then continues, emphasizing the clear gain of "minding your own business!" "So, true and surprising revelations come to you, and experiences resembling the manifestations of genius'..... opportunities approach only those who are there."

I fear I have left myself scant space in which to tell you of a wonderful little book (published towards the end of last year). That was sent to me the other day by a friend. I mean Edward Carpenter's latest series of essays, called "Civilization, its Cause and Cure"; the name of the first

giving the book its title. No words of mine can adequately place before you the merits of these truly *Theosophic* essays, or give you any just idea of the wide view of "men and things" taken by the gifted writer. In the last essay contained in the book ("Defence of Criminals"), I find such a wealth of occult thought, that the only difficulty is to refrain from giving you the entire essay *verbatim*! The following extracts will, however, prove sufficiently the *reality* of the spread of occult truths in the West—and the fact that they take root, and multiply exceeding abundantly, in minds whose inner growth has brought them to the stage where they are prepared to receive them with profit, not only to themselves, but to the world at large.

Touching Consciousness, our author says:—

"We actually every day perform and exhibit miracles which the mental part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution and understanding of them, is in us; only it involves a higher order of consciousness than we usually deal with—a consciousness possibly which includes and transcends the ego and the non-ego, and so can envisage both at the same time and equally—a fourth dimensional consciousness to whose gaze the interiors of solid bodies are exposed like mere surfaces—a consciousness to whose perception some usual antithesis like cause and effect, matter and spirit, past and future, simply do not exist. I say these higher orders of consciousness are in us waiting for their evolution; and, until they evolve, we are powerless really to understand anything of the world around us." And I will conclude by giving you a hint of the line, Carpenter takes, in the essay entitled, "Modern Science—a Criticism." ".....Similarly with other generalities of science; the 'law' of the Conservation of Energy, the 'law' of the Survival of the Fittest—the more you think about them, the less possible is it to give any really intelligible sense to them. The very word Fittest really begs the question which is under consideration, and the whole Conservation law is merely an attenuation of the already much attenuated 'law' of Gravitation. The chemical elements themselves are nothing but the projection on the external world of concepts consisting of three or four attributes each: they are not more real, but very much less real than the individual objects which they are supposed to account for; and their 'elementary' character is merely fictional.....The whole process of science and the Comtian classification of its branches—regarded thus as an attempt to explain man by mechanics—is a huge vicious circle. It professes to start with something simple, exact, and invariable, and from this point to mount step by step till it comes to man himself; but indeed it starts with man. It plants itself on sensations low down (mass, motion, etc.) and endeavours by means of them to explain sensation high up, which reminds one of nothing so much as that process vulgarly described as 'climbing up a ladder to comb your hair'.....Some day perhaps, when all this showy vesture of scientific theory (which has this peculiarity that only the learned can see it) has been quasi-completed, and humanity is expected to walk solemnly forth in its new garment for all the world to admire—as in Anderson's story of the Emperor's New Clothes—some little child standing on a door-step will cry out: 'But he has got nothing on at all,' and amid some confusion it will be seen that the child is right."

A. L. C.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"LOOKING BACKWARD," AND THE SOCIALIST MOVEMENT.

SOcialism! With what varied and conflicting associations is this much-abused term fraught. To the votary of fashion, to an ill-read and complacent bourgeoisie, to the sleekly optimistic capitalist and others of that ilk, it suggests nothing short of a general social collapse. It is redolent of the pétroleuse, prophetic of 'red ruin and the breaking up of laws.' In the eyes of the orthodox political economist it represents simply a blundering attempt to solve the great industrial problem, a laudable but faulty project of reconciling the long contending parties marshalled under the banners of Labour and Capital. To the individualist again—and in this category must be comprised representatives of such diverse political schools as Mr. Auberon Herbert and Mr. Benjamin Tucker, the anarchist—it appears to sanction an unwarrantable interference with the liberty of the individual. Other objectors apart, a large majority of men of science, together with the élite of modern philosophers headed by Mr. Herbert Spencer, regard it as subversive of the basic condition of Evolution—the natural selection of the fittest in the struggle for existence. Despite, however, all opposition, penal laws directed against its advocates, the passive selfishness of the aristocratic and middle classes, the bias of interested critics, and the honest scorn of the 'best economic thought,' the Socialist ideal is in all quarters winning the hearts of the European masses. And not alone the masses. In almost every community, thinkers of unquestioned depth and candour join with the workers in picturing the Utopia that is to result from the coming reconstruction of society. Thus it has come to pass that we find one out of every five German electors a socialist, while the stream of popular opinion in Italy, France, England, and the United States is rapidly veering in this direction. Truly a surprising change has within recent years 'come o'er the spirit' of the dream of Western politics.

It may not unreasonably be thought that some excuse ought to be forthcoming for introducing so moot a social question into these avowedly neutral pages. That excuse, if called for, is, I venture to think, not far to seek. It is, indeed, based on the fact that the furtherance of "Universal Brotherhood" and of the general spirituality (so-called) of the world, is one of the aims of the Society of which we are members. Now in this connection I need but allude to the now dominant and, to my mind, impregnable doctrine that the elevation of the moral tone of a nation involves the prior bettering of the various economic conditions under which it exists. Obviously, therefore, if the hope of spiritualising the masses can be shown mainly to depend on the possibility of reconstructing the social organism itself, it would be mere hypocrisy on our part to evade that and other collateral problems. "Universal Brotherhood," in fact (unless it is to remain an empty phrase), must take a very definite form when great social issues come up for discussion; its profession is inconsistent with adherence to a vast number of existing customs and institutions obtaining in India, Europe and elsewhere. However, in making an excursion into the hazy cloudland of theory, it is perhaps superfluous to urge these points. After all, the universal interest now excited by the topic under discussion constitutes the most reputable of its various credentials.

I propose, therefore, in the course of this short essay to give a brief account of the rise and propaganda of Socialism, preparatory to examining the claims of that most interesting and successful book of Mr. Edward Bellamy, the title of which forms the introduction to this paper. The success of this popular version of the Socialistic Utopia has been remarkable, some 300,000 copies of the work having been sold. Despite, therefore, of the great differences obtaining between the political and industrial conditions of Europe and India, it is only reasonable to assume that a bird's eye view of its contents will prove of no scant interest to our readers.

To begin with Socialism proper, the economic creed which Mr. Bellamy has merely sought to provide with a practical working machinery. Modern Socialism may be defined as a movement having for its aim the *nationalisation of Land and Capital*,* the investiture of the State with the sole ownership of the means of production. It is argued, and rightly, that the mode of the distribution of wealth is solely a matter of human convenience, and that it is consequently imperative on us to reorganise society on the only basis which will ensure the most just and equitable division of the produce of human labour among the workers. The study of Evolution has, it is urged, familiarised us with the fact that human society has manifested a sure though chequered advance ever since the time when the 'primeval men of the stone age' gathered together in their caves, goodness knows how many thousands of years ago. European peoples, the most recent anthropological triumph of Nature's 'prentice' hand, have, it is alleged, only emerged from the gloom of feudalism to cope with the scarcely

* Under Socialism I am here including Communism, which differs from it only in advocating an equal distribution of produce to every member of the community.

less detestable rule of the capitalist. Surely then analogy suggests a step forward and the passage into a new phase of social evolution. Who is to draw the line where industrial reform is to stop or to cry 'Thus far and no further' to the militant sons of Progress? Very indignant are writers of this advanced economic school with what they regard as the "pseudo-evolutionism" of Mr. Herbert Spencer on this special head. For Mr. Spencer and those who think with him not only consider their opponents as popularising a vicious economic fallacy, but as initiating a "coming slavery" from which every independent citizen ought to shrink.* But I am anticipating.

Like the social organism which they now seek to remodel, the creeds rejoicing in the generic name of Socialism have themselves undergone a long process of development. Framers of ideal states have, in truth, been always forthcoming in plenty, from the time when Plato penned his ingenious "Republic," to that of Karl Marx, Bebel and Belfort Bax. But it is a fact worth noting that the first known applications of socialism were carried out, not by men of the study, but by practical enthusiasts who subordinated controversy to action and allowed their actual deeds to stand as sole witnesses to their convictions. It would seem that the earliest of these attempts may be deciphered in the history of the celebrated Essene community, which is believed by many to have numbered Jesus among its members. According to the accounts received from Josephus, Philo and Pliny, they appear to have been a body of men who sought freedom from the fancied pollution of "life in the world" by banding themselves together in an ascetic socialistic community. Peaceable, pure-minded and contemptuous of wealth, they were content to forego all the produce of industry except the scant portion necessary to satisfy the pressing wants of life. Marriage they discouraged. Houses and lands were alike the property of the association which was regarded, so far as possible, in the light of one family. Education was carefully attended to, old age deeply respected, while the support of the sick and infirm was welcomed as a dutiful labour of love. Later times have witnessed many similar instances of isolated socialistic enterprise, e. g., the Herrnhuters or Moravians of 1722, founded by Count Zinzendorf in Germany, the followers of Rapp, and the American Shakers who, like the Essenes abjuring matrimony, recruit their numbers wholly from without.

Interesting, however, as these departures undoubtedly are, they are mere eddies in the stream of general progress, and produce little or no reaction on the life of the nations among which they take their rise. Propaganda of a highly methodical and systematic character are necessary to effect the latter result. It is not by societies of mere enthusiasts or ascetics that the thought of the ages is moulded. Neither is it by imaginative stories of the type of Campanella's "City of the Sun," Sir T. More's "Utopia," Harrington's "Oceana" or the Baconian "New Atlantis," that the common sense King Mob, who to-day wields the suffrage in all advanced countries, is to be impressed. Graceful literary ventures may indeed go far to popularise a dry political thesis,

* Cf. Spencer "The Man and the State."

but they must at the same time rest on the bedrock of economic science if they are to survive the hawk-eyed glance of Criticism. The first requirement of an assault on modern industrialism, is to be sought in a scientific handling of data as opposed to the mere clap-trap of sentiment or the unreasoned initiative of the sectary. Realising this fact, St. Simon of France—the first really scientific socialist, was driven to draw up a scheme applicable not only to isolated groups of men, but to the social organism at large. His experiences certainly fitted him to obtain a curious insight into the vicissitudes of human life. Erstwhile a soldier who fought under the flag of Count Rochambeau in the war of American Independence, he subsequently returned to France, amassed a large fortune by dexterous commercial speculations, and then commenced to taste whatever varied relish life could afford. By a strange combination of efforts, interviewing philosophers and scientists, fêting the fashionable world, courting the allurements of debauchery, studiously traversing, in fact, the whole available range of "Earth's poor joys," he achieved two notable results—he parted company with his gold and initiated himself fully into the varied experiences of humanity. The result of his ensuing meditations was the formulation of a plan of international regeneration, comprising religion, politics, industry, and social relations generally. He died, however, before he could pose as an active propagandist, leaving the dissemination of his view to his disciples Enfantin, Bazard, Rodriguez and other well known innovators. Despite the failure of his schemes when tested in practice, St. Simon had a profound influence on the French mind, and, according to Mill, (*Political Economy*, Bk. II, Chap. 1) "sowed the seeds of nearly all the socialist tendencies which have since spread so widely in France." His system, however, falls very far short of the modern communist ideal. In the first place it does not advocate an equal division of the produce of labour among the workers, but varies the rate of remuneration according to the vocation and ability of the individual. Each member of the proposed industrial army was to be told off to his post by a Directing Council, the election constitution of which might be determined in diverse modes, by universal suffrage for instance. Obviously the working of such a régime would imply a cast-iron official machinery, besides investing the heads of the community with a power offering unique scope for patronage, lack of judgment and mismanagement. No independent persons would indeed tamely submit to any such arbitrary interference with their liberty of choice, and the malcontent element thus generated would speedily destroy the arrangement. Most self-reliant men would, I think, justly prefer to topple this despotic bureaucracy into a sea of revolutionary blood rather than yield to its humiliating mandates. As Mill,—a warm sympathiser with the fairer side of the socialist brief—remarks "that a handful of human beings should weigh everybody in the balance, and give more to one and less to another at their sole pleasure and judgment, would not be borne, unless from persons believed to be more than men, and backed by supernatural terrors." It is, however, one drawback of Socialism that all proposed schemes

seem to involve a more or less vicious interference with individual self-respect and autonomy.

The scheme of Fourier, the second great herald of the true scientific socialist, does not involve the abolition of individual property, or even of inheritance, but admits moreover to a certain extent the "claims" of Capital. It suggests that associations of about 2,000 persons under the sway of elected heads should organise centres of labour on districts of about a square league in extent. The shortcomings of this plan are so patent as to suggest themselves to every intelligent critic. Nevertheless, it enjoyed for some time a very considerable amount of favour. A minimum of subsistence is ensured to each member of any such association—Capital, Labour and Talent sharing the surplus produce in previously determined proportions. Grades and, consequently, rates of remuneration, are assigned by the choice of a man's fellows. All the members were, for economy's sake, to reside in the same pile of buildings. Lastly, the capital of the association might be owned in unequal shares, bringing in, of course, unequal dividends.

Labour, and this was one very important feature of the system, was to be rendered pleasurable by the execution of all work by "social groups," to any number of which the individual might belong at will; his grade springing from his sources as appreciated by his mates. A fair field was thus afforded to the natural capacities of the individual, and in this respect at least Fourierism is incomparably superior to the dream of St. Simon.

The modern day Socialist, the follower of Marx, Bebel, and a hundred other notables, in contradistinction to his predecessors, confines himself, as far as possible, to a criticism of the defects, the miseries, waste, inequalities, favouritism, &c., bound up with the present industrial régime, without troubling himself unnecessarily about those administrative and executive problems which may not unreasonably be deferred for future treatment. Stereotyped schemes of social reform never work—they ignore the profound truth that constitutions proper "are not made but grow." Hence the socialist agitator is often considered to be much better employed in attending to the furtherance of his immediate aims—the awakening of the masses and the organisation of their forces—than in formulating paper schemes of legislation which cannot have more than a provisional value relative to immediate economic data.

Patent as are the evils incidental to the reign of Capital common to European countries and the United States, they will bear very favorable comparison with the oppressive social anomalies obtaining elsewhere. This, however, is not a material point in the eyes of the progressive Western socialist. He knows not only this obvious fact to be true, but is convinced that the condition of the masses in his own particular country is, in a material sense, in the augmented ability of labour to procure comforts, greatly preferable to what it was say thirty or forty years ago, incomparably so when a still wider retrospect of national history is taken. Any such relish of improvement is however to the democracy only what the luscious anchovy is to the professional diner-out—a detail which renders him eminently capable of tackling the array of Epicurean dainties which a good cook is preparing to shortly dish up.

It is both true that a progressive increase of comfort has resulted to the working classes as a whole from the great march of politics, enterprise and discovery characteristic of the last two centuries in Europe. It is equally true that much remains to be done before a healthy social organism can be expected to put in an appearance. Eminently rational this, is it not?

Among modern socialists, however, representatives of the constitution-building school have not entirely died out. Of these Mr. Edward Bellamy is a notable example.* His book—"Looking Backward"—the close of the XIXth Century as retrospectively viewed by a professor of history in Shawmut College, Boston, 2000 A.D.—embodies a very graceful attempt to formulate a sound working scheme for the administration of the future plan for a Socialist state. In some respects this scheme resembles Fourierism, notably in its treatment of the distribution of tasks and professions: in many important particulars it does not. St. Simonism is, of course, necessarily represented in the picture of the much-talked of industrial army, but the analogies are otherwise slight. Correspondences with the notions of previous writers might also be given, but it will be best for us to proceed forthwith to a survey of "Looking Backward" itself.

Let me first, however, recall to the reader what are the main defects of the modern social fabric which appeal so strongly to the sympathies of these reformers. Needless to say the social fabric is what is known as Western civilization, the only sphere indeed in which the dream of socialism admits of any practical realisation. Socialism, if its investiture of the state with enormously extended functions is to succeed, pre-supposes an educated and all-influential democracy, a general spirit of official integrity, an already highly organized state of the national industries, and the possession of very large resources in the background. Obviously, therefore, such a momentous step as the nationalisation of Land and Capital is not within the bare horizon of practical politics outside Europe and America. So far, so good. Premising my analysis with this reservation, I may sum up the main points of the socialist indictment against the rule of Capital as follows:—

(1) The "humiliating dependence" of the worker on a superior—often a most galling and ignoble yoke, (2) The enormous waste of wealth caused by the faulty competitive methods for the distribution of produce, (3) The "horde of idlers"—landlords, capitalists and otherwise—who at present prey like parasites on the common stock; men, the large majority of whom neither toil nor spin but cleverly "exploit" the worker, (4) The terrible drudgery incidental to the carrying on of the existing civilisation—a drudgery the brunt of which is borne by a despised and brutalised proletariat, (5) The stigma attaching to honest manual and domestic labour, the compensation for which is miserably inadequate to the outlay in the shape of effort, (6) The relegation of the dreariest, most repulsive and worst

* Mr. Bellamy's disciples prefer, it appears, to term themselves Nationalists, thus adding a new connotation to that already ambiguous term. But in strict economic parlance they are not only Socialists, but Socialists of the advanced communistic school, as we shall see later on.

paid classes of tasks to one particular stratum of humanity; a practice highly illustrative of the manner in which the best dishes in the feast of life are reserved for the favoured few.

These six heads appear to me to constitute useful enough sign-posts for directing attention to the various points in the fascinating romance of Bellamy.

The hero of this work, Mr. Julian West, writing from his snug-gery in the Historical Section of a Boston College in 2000 A. D., proposes to favour the world with a survey of his experiences in the closing years of the XIXth century. How he managed to do so we shall see later on. Meanwhile, apropos of the strange economic conditions of that benighted age, he alludes as follows, to the 'independent fortune' he then enjoyed:—

"How could I live without service to the world you ask. Why should the world have supported in utter idleness one who was able to render service? The answer is that my grandfather had accumulated a sum of money on which his descendants had ever since lived. The sum, you will naturally infer, must have been very large, not to have been exhausted in supporting three generations in idleness. This, however, was not the fact.....It was, in fact, much larger now than three generations had been supported upon it in idleness than it was at first. This mystery of use without consumption, of warmth without combustion, seems like magic, but was merely an ingenious application of the art now happily lost but carried to great perfection by your ancestors, of shifting the burden of one's support on to the shoulders of others.....interest on investments was a species of tax in perpetuity upon the products of those engaged in industry, which a person possessing or inheriting money was able to levy."

This clever passage, unexceptionable from the stand-point of economics, may recall to some minds that admirable sketch of the "exploitation" of the worker by capital which M. Zola has given to the world in his "Germinal." Far away down in the dangerous mines, the brutalized workman, demoralised by a filthy home and a starveling wage, slaves for the "distant Divinity"—the unseen groups of capitalists and shareholders who seize the spoils of his hopeless struggle for existence.

"To them further afield meant a distant country, awe-inspiring, inaccessible, hedged round by an almost religious grandeur where sat throned the unknown divinity in a crouching, threatening attitude on his altar. They would never see it, they merely felt its power crushing from afar the ten thousand pitmen of Mont-sou." And what care to the company if the breed of their wage slaves was "drifting slowly back to the animal condition whence it had sprung." The shareholders duly got their dividends, and after them their children and children's children—all battenning like parasites on the labour of their unseen supporters! Such are the not unfrequent corollaries which practice deduces from the "rights of property."

In connection with the foregoing, I cannot forebear quoting Bellamy's hero again—his illustration is so singularly felicitous:—

"...I cannot do better than compare society as it was then to a prodigious coach which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. The seats on top were very breezy and comfortable. Well up out of the dust their occupants could enjoy the scenery at their leisure, or critically discuss

the merits of the straining team. Naturally such places were in great demand and the competition for them was keen, everyone seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished, but on the other hand there were many accidents by which it might at any time be wholly lost."

And the passengers, did they think compassionately of their team?

"Oh yes; commiseration [inexpensive luxury—E. D. F.] was frequently expressed by those who rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road.....At such times the desperate straining of the team, their agonised leaping, and plunging under the pitiless lashing of hunger, the many who fainted at the rope and were trampled in the mire, made a very distressing spectacle *which often called forth highly creditable displays of feeling from the top of the coach.* At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience, and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniment for the crippled and injured."

Now, as fate would have it, the hero takes it into his head to brave the perils of marriage in company with a certain Edith Bartlet. Unfortunately, however, for the realisation of this bold determination, the completion of the house destined for their menage is delayed, owing to "strikes" of workmen—then yearly increasing in frequency. Apart from this, an untoward incident was shortly to rob the fair Edith of her accepted mate. On the eventful night of the thirteenth of May, 1887, he retires to rest in his subterranean sleeping chamber, a nook favoured on account of its freedom from noise. Having been duly mesmerised by his doctor, he dozes off, —and awakes in the year 2000! By his side stands Dr. Leete, a physician of that hypercivilized epoch, and from him he learns the antecedents of his remarkably sound sleep. His old house has perished by fire, leaving him immured in the subterranean chamber. In due course the adventure ends happily enough in his marriage with Dr. Leete's daughter and appointment to a historical professorship—an honour which, the usual representative of the '*jeunesse dorée*' of today would perhaps very tardily appreciate. Our resuscitated XIXth Century *beau* has, however, at least the endowment of a memory of his own age which seems to have atoned for other possible deficiencies.

And now to some glimpses of a new economic system. As may be supposed, Dr. Leete is a fair historian and waxes eloquent on the evils of the abuses of the past industrial epoch in which his guest lived. Touching on the growth of the great American corporations and trusts—the 'transition phase' between the individualist and socialist state—he remarks, and there is real force in his language:—

"Early in the last century the evolution [of individualist production into socialism] was completed by the final consolidation of the entire capital of the nation. The industry and commerce of the country, ceasing to be conducted by a set of irresponsible corporations and syndicates of private persons at their caprice and for their profit, were entrusted to a single syndicate representing the people, to be conducted in the common interest for the common profit. The nation, that is to say, organized as the one great business corporation in which all other corporations were absorbed; it became the

one capitalist in the place of all other capitalists, the sole employer, the final monopoly in which all previous and lesser monopolies were swallowed up, a monopoly in the profits and economies of which all citizens shared. In a word, the people of the United States concluded to assume the conduct of their own business, just as one hundred years before they had assumed the conduct of their own government, *organising now for industrial purposes on precisely the same grounds on which they had then organised for political ends.* At last, strangely late in the world's history, the obvious fact was perceived that no business is so essentially the public business as the industry and commerce on which the people's livelihood depends, and that to entrust it to private persons to be managed for private profit, is a folly similar in kind, though vastly greater in magnitude, to that of surrendering the functions of public government to kings and nobles to be conducted for their personal glorification."

In the course of this ideal history the great industrial change is supposed to have been bloodlessly effected. In actual realisation it is barely possible to conceive of any such kid-gloved constitutional termination to the long standing feud between employer and employed. Legislative enactments, or the special decrees of National Conventions, would in any case leave a very large, desperate and determined minority to be dealt with. That these millions of men, rich in every resource, knit together by the firmest ties of self-interest, and long prepared for all attempts at what they would naturally consider their "spoliation," would tamely submit to socialism, is a mere chimera of the optimist. Of a surety, if the socialist régime is ever inaugurated, its baptism will be in the blood of frenzied parties.

The service in the industrial army pictured by Dr. Leete is regulated as follows:—"The term of labour is 24 years, beginning at the close of education at twenty-one and terminating at forty-five, after which age only special calls to work at a crisis are admitted. There is a regular "Muster Day," on the fifteenth day of October of every year, when the new recruits to the army are marshalled in the ranks and the veterans are honourably disbanded. Each man is at liberty to select his own profession, subject however to necessary regulation. "Usually long before he is mustered into service, a young man, if he has a taste for any special pursuit, has found it out and probably acquired a great deal of information about it. If, however, he has no special taste, and makes no election when opportunity is offered, he is assigned to any avocation among those of an unskilled character which may be in need of men." The rate of volunteering for each trade is regulated by equalising the attractions of the labour groups along the line of a greater or less amount of work *per diem*. "If any particular occupation is in itself so arduous or so oppressive that, in order to induce volunteers, the day's work had to be reduced to ten minutes, it would be done. If even then, no man was willing to do it, it would remain undone." Very dangerous tasks, be it noted, are speedily executed if the administration labels them as "extra-hazardous" owing to the greed of the young men for honour. Evidently the socialist state must not ignore the weak side of human nature.

Wages? All remuneration is equal in amount, from that of the great functionary to that of the unskilled labourer. Every citizen has a credit on the public books corresponding to his share in the national produce; his funds taking the form of a "credit card" with

which he procures the articles he requires at the storehouses. The value of purchases is simply pricked off—bankers, cash, &c., being thus quite superfluous. Saving and stint are not encouraged, for there is no longer any call for them, owing to the enormous increase of production and economy in the distribution of commodities in the great stores. With regard to the equality of wages above noted, it is urged that the amount or value of the produce is no standard of the rate of remuneration to be assigned. "Desert is a moral question." "The amount of the effort is alone pertinent to the question of desert." "A man's endowments, however godlike, merely fix the measure of his duty." Now all this is, abstractly speaking, plausible enough reasoning. But can it be for a moment supposed that the average energetic and enterprising man will rest content with this ideal sort of return on his labour. Human nature manifests not only a rational but an emotional element—"justice" being a very fluctuating ideal fashioned by the latter and susceptible of a gradual but relatively slow evolution. And if it is supposed that the temperament of the physical man, stamped as it is with the impress of æons of individualist striving, can be moulded into so pure a moral tone by the year 2000 A. D., a very grave error is committed. It is scarcely necessary to add that this part of Mr. Bellamy's scheme is but an incorporation of the familiar *communistic* doctrine of Louis Blanc, Owen, and other extremists.

The national spirit essential to the success of any such practice would have to be very considerable. In this connection it is worth noting that "history bears witness to the success with which large bodies of human beings may be trained to feel the public interest their own. And no soil could be more favourable to the growth of such a feeling than a Communist association, since all the ambition, and the bodily and mental activity which are now exerted in the pursuit of separate and self-regarding interests, would require another sphere of employment and would naturally find it in the pursuit of the natural benefit of the community." (Mill). Difficulties, it is obvious, might arise at any time owing to the presence of a large malcontent element led by ambitious men and fostered by secret associations, and might render the working of the social machinery very laboured. All would then depend on the mental and moral endowments of the official classes in general.

Those who are anxious to accompany our Julian West shopping, or to follow him into the various resorts of socialistically metamorphosed Boston, must be referred to Mr. Bellamy's book itself. Similarly inquirers after the minute administrative details which crowd the pages of "Looking Backward" will do well to consult the original. But I cannot refrain from citing Dr. Leete's sketch of the mode of officering the great industrial army:—

"...the line of promotion for the meritorious lies through three grades to the officer's grade, and thence up through the lieutenancies to the captaincy, or foremanship, and superintendency, or colonel's rank. Next, with an intervening grade in some of the larger trades, comes the general of the guild, under whose immediate control all the operations of the trade are conducted. This officer is at the head of the national bureau representing his trade, and is responsible for its work to the administration. The general of his guild holds a splendid position, and one which amply satisfies the ambition of most

men, but above his rank, which may be compared, to follow the military analogies familiar to you, to that of a general of division or major-general, is that of the chiefs of the ten great departments or groups of allied trades. The chief of these ten grand divisions of the industrial army may be compared to your commanders of army corps, or lieutenant generals, each having from a dozen to a score of generals of separate guilds reporting to him. Above these ten great officers who form his council, is the general-in-chief, who is the President of the United States."

If the socialistic agitation is to eventuate in anything of this sort, the coming race may, perhaps, have a kindlier word to say for the discipline and organization of modern European militarism than most of its present critics.

The merits of "Looking Backward" are so patent as to require little or no indication. It cannot be said to have burst like a novel stroke of genius on the world, seeing that its ideas of an organized industrial army and of a thorough-going communistic Socialism, were already familiar enough. But its really admirable grasp of detail, and forcible presentation of an Economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness. Defects in its exposition there certainly are. The question of Population—that burning topic of socialist and economic discussions generally—is ignored in a manner which detracts in no small measure from the comprehensiveness of the administrative scheme. Utopian, moreover, to a degree is the moral atmosphere of the so miraculously re-organised United States; no provision having been made for the necessary vicious and selfish elements, that Ahriman of individual 'vileness,' which runs *pari passu* with the Ormuzd of individual 'virtue' in any progressive civilisation. And—the really vicious element apart—it is not stated how far the communistic form of politics can itself rest permanent. Many students of sociology hold and hope that the "coming slavery" of communism will at best herald the realisation of the Anarchist programme, and it is certainly difficult to see at what point in this vista of Utopian reforms Innovation is to give up the ghost. The omnipotent democratic state is susceptible of many highly deplorable developments, some of which are almost sure sooner or later to supervene. In concluding this paper, let me impress on the attention of my more conservative readers the three 'broad and simple' rules laid down by John Ruskin in his "Stones of Venice." Were they observed, they would go far to lift the workman from his present monotonous level:—

1. Never encourage the manufacture of any article not absolutely necessary, in the production of which *Invention* has no share.
2. Never demand an exact finish for its own sake, but only for some practical or noble end.
3. Never encourage imitation or copying of any kind, except for the sake of preserving a record of great works.

E. DOUGLAS FAWCETT.

THE ORIENTAL LIBRARY AT ADYAR.

ADYAR House, with its æsthetic frontage, perched on the bank of a river, surrounded by a fine wood consisting of stately palms, and graceful casuarina trees, is very unlike the sectional views of the same house seen on the walls of No. 17, Lansdowne Road. Photography fails to do justice to its stately hall, hung round with the 207 shields emblazoned with the names of the various branches of the Society; neither can it give any idea of its many verandahs, and numerous rooms rejoicing in a multiplicity of doors and windows, hospitably thrown open to Theosophical inquirers, not excluding nondescript vitality—from scorpions to serpents.

The heat for the last few weeks has been so intense that nothing but Western prejudice prevents us from returning to the primitive 'fig-leaf' costume of our ancestors. A pitiless sun glares down unceasingly, scorching the very stones and converting the water of this river, even at moonlight, to the temperature of a cup of tea; while, during the middle of the day, eggs might be cooked in the bed of the river.

I have been asked by the President to catalogue a set of fresh books for the Library, and this agreeable task has enabled me to offer a few observations on the valuable collection which he has brought together for the benefit of students. Let me first give some idea of the Library as it appears to me. Upon entering the west door of the Convention Hall, the visitor sees at the other extremity a roofed belvidere connecting the Hall with the Library. An outer pair of brass-framed wire-gauze doors prevent the ingress of the active little striped-back squirrels which swarm here, and do considerable damage to books and papers. Inside these are two leaves of a massive main door of teakwood, each divided into six panels, surrounded by a border of carved lotus flowers. Ten of the panels contain certain carven pictures of the several avatars of Vishnu, or incarnations of God upon earth, as described in the Hindu mythology. The door was a present from Prince Harisinghi of Kathiawar, one of the feudatory Indian native states. The door-handles of bronze were specially designed by Col. Olcott, and the massive brass hinges carved by hand in a purely native style of art, the design an assortment of parrots and foliage, by a skilled Mohammedan artist of Madras.

The first impression on entering the Library is that of harmony and repose, a place for reading and reflection, where all the influences are good. The walls are in a stucco of soft creamy terracotta colour; the ceiling is over twenty feet high, supported by teak rafters resting on two great iron beams; the floor is in black and white marble tiles, with a wide border of smooth black slabs of stone; the shelves are in waxed teak, seven ranges high, divided off into sections by ball-tipped turned posts; each section designated by a Roman numeral in black upon a polished brass plate. In the centre of the room hangs a quaint, highly artistic Japanese lantern in brass, quadrangular, each side four feet long. This was a present from Col. Olcott's Japanese Committee of last year, and is a replica of the lanterns in the grandest temple at Kioto.

Opposite the entrance door is an arch, with a flight of three marble steps ascending to a picture recess, in which are certain splendid oil portraits of sacred personages which, with very rare exceptions, only members of the Society are allowed to see. Blocking the arch is a screen in teak and rosewood, carved with that rare skill and artistic taste for which the wood-carvers of Madras have been famous for centuries. In carving I have seldom seen anything so beautiful.

The idea of founding this Library originated with Col. Olcott: he has both planned and directed the building, and it has been mainly through his exertions that the shelves have been filled. By infusing his own enthusiasm into others, he collected in one year the money to put up the building, and won over the learned Pandit Bashyacharya to be the first Director. It was no doubt the influence of the President, which induced that eminent scholar to present to the Library his rare collection of old Sanskrit and other MSS.

The second object of the Theosophical Society is "to promote the study of Aryan and other Eastern literatures, religions and sciences," and this is never absent from Col. Olcott's mind. Here is an extract from his address on the occasion of the opening ceremony:—

"Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a food-bin for the nourishment of white ants, or a forcing-bed for the spores of mildew and mould. We want not so much a number of books as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of that kind that is of most practical use in the world. We do not desire to crowd our shelves with tons of profitless casuistical speculations of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages or, if rendered in the Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of knowledge in every department, known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development based upon experimental research."

The President uttered those words in 1886. Since then certain discoveries in science and resultant hypotheses—for example, in chemistry and practical physiology,—have almost reflected back upon them a prophetic character.

On inspecting the Library I found a collection of very valuable Oriental works: in the department of Buddhistic Literature alone it is richer than any Library in India. The late lamented Mrs. Dias-Ilangakoon, F. T. S. of Matara, Ceylon, presented a complete set of the Pali version of the Tripitakas, engraved on palm leaves, comprising sixty volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa. The wooden covers are painted in the Kandyan style of decoration, and to each top cover are two large bosses in silver repoussé. This valuable collection cost the

donor Rs. 3,500. The same lady testified her approval of Col. Olcott's unselfish exertions on behalf of Buddhism by paying for printing and publishing the original editions of the "Buddhist Catechism."

The Jodo Sect of the Japanese Buddhists presented Col. Olcott with a complete set of the Chinese version of the Tripitikas in 418 volumes, on silk paper. This contribution is of great value in affording the means for an exact comparison of the canons of the Southern and Northern Churches, among whom strong divergences of opinion prevail. The President was fortunate enough to bring about a reconciliation between these two sections during his dramatic visit to Japan, and in acknowledgment of his efforts he was presented with a fine collection of Chinese and Japanese religious works explanatory of the tenets of all the Japanese sects, a goodly number of over 1,000 volumes. These are supplemented with a choice assortment of scroll paintings on silk and paper illustrative of the same subjects. While going on board the steamer at Shanghai, a distinguished Chinese priest waited on the President, and, as a parting gift, presented him with a splendid illustrated edition in four folio volumes of the Lalita Vistara or the Chinese Biography of Lord Buddha. There is also an ancient Biography of the adept-founder of the Yamabusi or fraternity of phenomena-workers, and a scroll portrait of himself—attended by some fire elementals, whom he seems to have subjugated to his trained will. Among the scroll pictures are two on silk that are supposed to be over 800 years old; another is written in fine gold ink upon a kind of smooth black paper, 33 feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture, painted in vivid colours and drawn in the most careful detail, representing 137 scenes in the life of the Founder of the Jodo sect. In the Japanese collection there are small carved images of Sakya Muni and Amitabha, a roll of gold brocade used for robes of ceremony, insignia of dignity, views of temples, poojah bells, incense burners, and many other objects of interest.

The department of Sanskrit Literature and Ancient Philosophy in the Adyar Library is also very rich. I was greatly impressed with the splendid specimens of Vedic works, especially the number and variety of the palm leaf MSS. Here I found the Padaratna by Ravanacharya with a commentary. The author of this is not to be confounded with the Ravana of Lanka. This Ravanacharya wrote a commentary on the Rig Veda and he lived some time about the 1st century after Christ and long before Bhartrihari. This MS. is a treatise on Siksha of the Black Yajur Veda, very rare even now in India. The MS. is old and one deeply prized by Oriental scholars. There are several other MSS. dealing with all the Indian schools of Philosophy, besides Grammars, Tantras and Manuals. Only a small strip has yet been explored of the vast continent of Sanskrit literature and much remains still *terra incognita*.

It is a subject of great value, full of human interest, and pregnant with lessons on spirituality which, in the present day of unsettled faith and earnest inquiry, have become needful. The lessons derivable from Sanskrit sources are more important just now than

the classic literature of Greece or Rome; for it is not from Jews, Greeks or Romans that we can draw a corrective to make our inner life more perfect, comprehensive and human. For this we must look to the religion of the East, and there is no sky under which the human mind has more developed its choicest gifts, pondered over the deepest problems and found a readier solution, deserving the attention of even the disciples of Plato and Kant, than in this vast continent of India.

The India of 3,000 years ago presents us with problems the solution of which concerns the most advanced of the 19th century. From the Himalayas to Ceylon is a vast territory, rich with material for botanist, zoölogist, ethnologist and archaeologist. Even the study of fables owes its new life to India, from which they sprang. Buddhism is acknowledged to be one of the principal sources of our legends and parables. The fable of the donkey in the lion's skin, which occurs in Plato's Cratylus, is borrowed from the East: that of the weasel changed by Aphrodite into a woman, who, when she saw a mouse, could not refrain from jumping at it, is a Sanskrit fable brought to Greece in some mysterious way about 500 years B. C. The further we dive into antiquity, the more coincidences we find between the legends of India and those of the West. Sanskrit words occur in the Christian Bible referring to articles of export from Ophir, viz., ivory, apes, peacocks, sandalwood, which, if taken together, could not have been exported from any other country but India or Ceylon.

Jews and modern Christians put forward the judgment of Solomon as a sample of the highest legal wisdom, especially in the dispute of the two mothers with respect to the custody of a child, in which case the parentage was disputed. "Divide the living child in two, and give half to the one and half to the other." Now listen to the Buddhist version of the same story, taken from the Tripitaka, several hundred years anterior to the Jewish history. In this record we find the same story of two women, each of whom claimed to be the mother of the same child. The king, after listening to the dispute of those loquacious females, frankly declared it was impossible to settle who was the real mother, whereupon Visakha, his minister, declared that there was no use in cross-examining such vixens. "Take the boy and settle it among yourselves," he exclaimed, giving utterance to his royal master's judgment. After this the fight began between the women, a scramble for possession of the disputed baby, when I presume both had recourse to their nails. The child got both frightened and hurt, and consequently began to cry. Then one of the women withdrew, unable to bear the spectacle of the child's suffering. That settled the question. The king gave the child to the true mother and had the other beaten with a rod. Now, I ask which is the best version of the story, the Jewish or the Indian? Which shows the deeper knowledge of human nature, and a wisdom greater than even the wisdom of Solomon? Want of space prevents my giving several examples of a similar character.

There are many topics of interest in the world which engage the attention of men, but few will deny that the question whence

we came and whither are we bound is the most important and absorbing. It has an interest for the thoughtful of every class, and once at least it must occupy the attention of both the monarch and the mendicant. India is the home of Brahmanism, the birth-place of Buddhism, and the refuge of Zoroastrianism; there is no reason why, in the future, it may not again become the cradle of the purest faith, if only the old religions are purified of the dust of centuries. Looking at the Sanskrit palm-leaves scattered round me in this little library, I can't help thinking that they contain layers of knowledge unexplored, thoughts deeper than have yet been discovered, and appeals to the heart of man worthy of our best consideration.

The ancient inhabitants of India are not our intellectual ancestors in the same direct way as Jews, Greeks, Romans, Celts and Saxons, but they represent a collateral branch of the family to which we belong, by language and historical records extending beyond all other documents, and supplying missing links in our intellectual ancestry far more important than the missing link between the ape and the man. *Sanskrita* means perfectly constructed speech; it existed at least 10,000 years before the literation of Greece, and is the only key to a vast and apparently confused religious system, the oldest to be found in the world. It is high time that the people of England should know something of the great systems of religion opposed to Christianity—I mean Brahmanism, Buddhism and Islam. The knowledge is now accessible to all, owing to the monumental works of Jones, Colebrooke, Wilson and Max Müller, but this knowledge has not filtered down to the masses, where it is most wanting. Christians can no longer neglect the duty of surveying this vast block of literature so close to their hands.

It was to help on this object which induced Col. Olcott to found this Library. The motive of the Founder is entirely practical: first to issue cheap hand-books for the use of native artizans and ryots, the old Aryan rules and processes, for dyeing, weaving, metal working, mining, wood and stone carving, medicine and other useful arts, industries and trade secrets. In short, to discover and disseminate the treasures of useful Aryan knowledge of all sorts. The Theosophical Society has already prepared and published several books on the Vedant, the Gita, Yoga, Dwaita Philosophy, Vishistadvaita, Buddhism and Aryan Moral Texts, others upon Adwaita, Islam and Zoroastrianism are preparing. It is also publishing through the enlightened Mr. Tookaram Tatya, at Bombay, in a cheap but excellent edition, the Text (Devanagari character) of the Four Vedas: the Rig Veda has been issued and the Yajur Veda is in the press. Now it is evident that to support this object funds are required. The money in hand is employed in supporting Pandits for copying, making translations, preparing manuscripts for the printer, purchase of books, and the general up-keep of the Library. The cash just now in the fund does not exceed the ridiculously small sum of £ 20! What other Library can show so great results for so beggarly a pittance? The eagerness with which the works published have been sought for justifies increased diligence. Where

it is known that certain Brahmans, influenced, no doubt, by indifference and Western civilisation, have flung cartloads of MSS. into the river as useless lumber, and that the families of some Pandits have sold MSS. *by the pound*, it will be seen that some efforts should be made to save precious records which may be of incalculable value from wholesale destruction.

The writer of this paper is a lover of history, but lays no claim to any profound knowledge of Eastern literature, as no doubt this imperfect sketch will reveal; he, however, confidently appeals to his countrymen and women, knowing their love of religion and truth, and their generosity whenever a good case is set before them, to help and support so worthy an institution as the one now under notice. Those who accede to my request may rest assured that their generosity will be helpful to struggling youth in the thorny path of life, while at the same time they will be adding their own names to the roll of undying fame—the unselfish benefactors of Humanity—a register on which many an English name is inscribed.

J. BOWLES DALY, LL.D.

THE ENTHUSIASM OF NEOPHYTES.

THE oft-quoted line "Men* rush in where angels fear to tread," is brought very forcibly before us when we are learning with difficulty one of the first needful lessons in our study of occultism. In our newly awakened consciousness of spiritual life we feel the zeal and enthusiasm which comes with fresh powers—the first breath of that Divine belief which will grow to the whirlwind of faith that removes mountains. We are helped and strengthened and long to assist everyone with whom we come in contact in the same way in which we seem to have been helped. We are eager, impatient to bring our fellow-travellers into smoother paths, feeling sure we can do it, that words and thoughts, if only poured into their groping minds, will bring the light they need; we are angry when we are told that our efforts are as fruitless and impossible as bringing to perfection in one short moment the latent powers and beauty in a seed; so we go on like children, digging up our gardens to hasten our seedlings into the sunshine—until like children we too learn that nature will not be hurried; and with the enlarged knowledge comes patience and endurance. It is most difficult to realize all the slow steps of individual progress. We cannot even analyze our own development—nor watch our own growth—how little then can we judge of another, and what mischief may we not do by trying to hasten the process—what tender green leaves may not be killed by blighting frost or drying wind if brought too soon out of the friendly nursing warmth of the earth. It seems darkness to us, but how necessary to growth! The plant is not ready for full sunshine, nor for open rain, nor drenching dew. No efforts of ours can force the natural development without serious risk. A bud forced open does not make a full-blown rose. How then can half-grown budding souls be forced and pushed? We may tend, shelter, and help within certain limits, but every one

* Our gentle contributor misquotes this word. Pope used a much stronger one.—Ed.

of us has to grow *alone*. We have, to use another simile, to walk every step of the way; we cannot be carried. In this lies the secret of true development and progress. It will naturally be asked: Is all zeal wrong, all fervour and enthusiasm to be crushed—are we to sit down resignedly and give up that greatest of all pleasures, helping others? Are we only to be perpetually striving over self-culture, tending everlastingly our own plot of ground, as if we ourselves were alone in the vast universe and cut off from all contact with others? For it seems to us that this is carrying to its utmost limits the worst faults of asceticism; it would nullify all the teachings of Theosophy and be the exact opposite of our aims and aspirations.

But let us patiently accept at the beginning of our occult studies the need for self-cultivation and self-development; meanwhile resolutely resisting all temptation to teach or help others till we ourselves shall at all events have weeded out some of the useless growths in our own minds; till we have made room for spiritual light and air, and have begun to recognize and distinguish between what is good and fruitful, and what the reverse.

A mind devoting its energies to learning cannot, at the same time, be anxious and striving to teach. We do help our own knowledge at times by trying to teach, but we cannot be at once in a receptive and in an effluent state. We must first make thoroughly our own any truth we want another to recognize; otherwise our half-digested truth hinders and not helps that other's power of assimilation.

Imperfect knowledge, unconscious of its partial ignorance, is always accompanied by a certain dogmatic attitude, and a pride in the new truth, as one of its own finding; but when the knowledge grows clearer, dogmatism is impossible, for the ideal truth recedes ever further from our grasp, its growing clearness showing ever its infinity as compared to our finite minds.

First, then, we have to learn and to keep silent, and when we have checked and schooled our enthusiastic impulse to shout our newly-found truths from every housetop,—then, and then only, are those of our fellowmen put in our way whom we can really help. When we are fit to teach any one out of our small store, he who will best benefit by the little we can do will be there ready to receive it.

As we have received, so will others receive from us. It is but a little that can be done *outside* each individual mind; but so surely as that mind needs and seeks, so surely will it find. We are but the conduit-pipes, the instruments, for conveying spiritual help to others: indeed our power of helping is in exact inverse ratio to our self-consciousness and pride—the more we think we are effecting the less we really do; but provided our aim be pure, and the key-note of our life be set in perfect accord with the Divine harmony, then the more we allow ourselves to be passive instruments, the more we shall be used as channels through which spiritual life may flow.

The seeker after truth who plunges into the sea of modern Theosophical literature may well be buffeted by contrary winds

and torn by conflicting currents if he allows himself to drift passively therein. For the pure water of truth is diluted with error, covered with the froth and foam of fanatical “faddists,” and full of the driftwood of old prejudices, beliefs and opinions. He must be a strong swimmer who would breast it all, and he needs a faithful soul and a single eye if he would keep from drowning.

It may be a good thing that a seeker should have so much difficulty, so many faults will-o'-the-wisped to bewilder him, for a jewel that is hard to find is always more valued; but for the weak ones and those easily led into tortuous paths, there is great danger in letting young untried minds attempt the role of leader; that their zeal is great and their courage high, only increase the risk. The more serious side to it is one that these enthusiastic beginners scarcely if ever see till too late; for it cannot be too often insisted on that the first step into occult studies, whilst bringing fresh light also has its corresponding depth of darkness.

Temptations hitherto unknown arise to retard progress,—new trials are brought before the aspirant as tests, and the dangers that had so often been pointed to in fiction, such as elementals and demons and the dreaded “Dweller on the Threshold,” are very real and very terrible.

The study of occultism should never be heedlessly undertaken by any one. It is not and can never be a worderland that may merely be peeped into by childish curiosity, hungry for marvels; he who once ventures within the portals cannot go back; here there can be no after-closing of the eyes. But there are two ways in which to go forward—the straight undeviating progress upwards and onwards, the earnest effort to regenerate the whole life; or the other path, the reverse side of the picture, which is only too easily trodden by wavering souls. And as the one reaches spiritual heights undreamed of in our most fervid imaginings, so does the other descend into depths we cannot fathom. And the Karma of this must come upon the leader of the untried soul—upon the teacher it falls, and he has to bear the burden of consequence if he teaches falsely, or in any way rashly opens the door into knowledge that may not be given to all.

Christian Theosophists have most plainly before them the example of their own great Master, who taught in parables lest those who were not ready for the truth should come to harm. Even to His own chosen few He said, “I have many things to say to you, but ye cannot bear them now”—recognizing clearly the gradual growth and development, both of the race and of the individual. Many a mind has been quite unhinged, many a spiritual eye blinded by a too sudden pouring in of light—this veil of matter is not woven around us without purpose—we cannot with impunity draw it away, though it may be now thin, and the spiritual powers may grow gradually stronger and stronger till the time comes for its removal.

Let not the Neophyte therefore be disheartened; his zeal and fervour are Divine gifts to be cultivated and cherished, but expended in a right direction, not recklessly as forces used with heedless youthful impulse, but in a steady, calm, ever-strength-

ening stream, united with others in the same single-minded effort to raise and help the whole human family to its destined perfect end. There is a quaint old proverb, pregnant with truth, "If everyone swept before his own doorstep, the street would be clean"—and translated somewhat and completed for the student in Theosophy we might render it—"First self-knowledge and self-cultivation, then self-abnegation and a life lived for others."

Our work for others will be of ten-fold value if we have first learned, in ever so small a way, how to know and work for ourselves.

FRANCIS ANNESLEY.

VARAHA¹ UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

CHAPTER I.

THE great Sage Ribhu performed penance for 12 Deva (Divine years). At the end of that time the Lord appeared before him in the form of a Boar. He said: Rise—(Oh rishi!)—Rise and choose your boon. The sage got up, and having prostrated himself before him, said: I will not even in my dream beg of you those things that are desired by the worldly. All the Vedas, Shastras,² Itihasas and all the sciences, as well as Brahma and all the other gods, speak of emancipation as resulting from a knowledge of your nature. So impart to me that science of Brahm which treats of your nature.

Then the Boar-shaped Bagawan (Lord) said—Some teachers hold that there are 24 Tatwas (principles) and some 36, whilst others maintain that there are 96. I shall relate them in their order. Listen with an attentive mind. The organs of sense are five, viz., ear, skin, eye, nose and tongue; the organs of action are five, viz., mouth, hand, leg and the two organs of excretion and secretion; Pranas³ (vital airs) are five; sound⁴ and others (viz., rudimental principles) are five; manas,⁵ buddhi, chitta and abankara are four; thus those that know Brahm know these to be the 24 Tatwas. Besides these, the wise men hold the differentiated elements to be five, viz., earth, water, fire, air and akas; the bodies to be three, viz., the gross, the subtle or astral, and the Karana or causal; the states of consciousness to be three, viz., the waking, the dreaming, and the sleepless dreaming. The Munis know the total collection of tatwas to be 36 (coupled with Jiva).

With these tatwas there are six changes, viz., existence, birth, growth, transformation, decay and destruction. Hunger, thirst, grief, delusion, old age and death are said to be the six infirmities. Skin, blood, flesh, fat, marrow and bones are said to be the six sheaths. Lust, anger, avarice, delusion, pride and malice are the

(1). This means Boar and refers to the incarnation of Vishnu as a Boar.

(2). Books such as Mahabharata and Ramayana.

(3). Prana, Apana, Udana, Vyana and Samana, having their respective places and functions in the body.

(4). Sound, touch, form, taste and order.

(5). Producing respectively uncertainty, certain knowledge, fluctuation of thought and egoism and having certain centres.

six kinds of foes. Viswa,¹ Taijasa and Pragnya are the three aspects of Jivas. Satwa, Rajas and Tamas are the three gunas (qualities). Prarabdha,² Agami and Sanchita are the three Karmas. Talking, lifting, walking, excreting and enjoying are the five (actions of the organs of action); and there are also thought, endeavour, egoism and certainty (functions of manas, chitta, abankara and buddhi): clemency, friendship and indifference: the Dikh (quarters), Vayu (air), Sun, Varuna,³ Aswini⁴ Devas, Agni, Indra, Upendra,⁵ and Mirthya (death): and then moon, the four-faced Brahma, Rudra, Kshetra Yagna⁶ and Eswara. Thus these are the 96 tatwas. Whoever worship with devotion one of the form of Boar, who is other than the aggregates of these tatwas and is without decay, are released from Agyana (nescience) and its effects and become emancipated from mundane existence. Those that know these 96 tatwas will attain moksha in whatever order of life they may be, whether⁷ they have matted hair or are of shaven head or have (only) their tuft of hair on. There is no doubt of this. Thus ends the first Chapter.

CHAPTER II.

The great Yogi Ribhu (again) addressed the Lord of Lukshmi of the form of Boar thus:—"Oh Lord, please initiate me into that all-important Brahma-Vidya (or science)." Then the Lord who removes the miseries of all his devotees being thus questioned, answered thus:—Through the right observance of the duties of their caste and orders of life, through religious austerities and through the pleasing of their guru (by serving him rightly), persons obtain the four-fold means of salvation. They are (1) the true discrimination of the eternal from the non-eternal as that—this is perishable and that is imperishable; (2) indifference to the enjoyments in this and the other world; (3) the acquisition of the six virtues, Sama,⁸ Dama, Uparate, Tethiksha, Sraddha and Samadhana; (4) and the intense desire of being liberated. These should be practised. Having subdued the sensual organs and having given up the conception of "mine" on all objects, you should identify yourself with me, who am the witness and Chaitanya (consciousness). To be born as a human being is difficult—more difficult it is to be born as a (Purusha) male—and more so is it to be born as a Brahmin. Even after being born thus (as a Brahmin), if the fool does not cognise through the hearing,⁹ &c., of Vedanta, the true nature of the Sachithananda (or Be-ness, wisdom and bliss) of

(1). In the states of waking, dreaming and dreamless sleeping.

(2). Being respectively past karmas now being enjoyed, past karmas being in store to be enjoyed hereafter, and present karmas produced to be enjoyed hereafter.

(3). Presiding over water or tongue.

(4). Presiding over order or nose.

(5). Presiding over leg or nether world.

(6). Vide the translation of Sarvasara Upanishad in the Theosophist.

(7). This refers to the several class of persons in different modes of life who wear their hair in different ways as yogis, ascetics, and so on.

(8). Meaning respectively mental restraint, bodily restraint, renunciation or practising of works without reference to their fruits, endurance of heart and soul, &c., faith and settled peace of mind.

(9). Hearing, meditation and reflection thereon.

Brahma, which is all-pervading, and which is beyond all caste and orders of life, when will he obtain moksha? I alone am happiness. There is nothing else (which is so). If there is said to be another, then it is not happiness. There is no such thing as love except on my account. The love that is on account of me is not natural to me. As I am the seat of excessive love, there is not (such a thing as) "I am not." He who is sought after by all, saying "I should become such," is myself the all-pervading. How can non-light affect Atma the self-shining which is no other than the light whence originates the idea "I am not light." What I mean is—Whoever knows for certain that (Atma) which is self-shining and has itself no basis (to rest upon), will obtain supreme wisdom.

The Universe, Jiva, Eswara, Maya and others do not really exist, except myself the all-full Atma. I have not their characteristics. Karma, which has virtue and other attributes and is of the form of darkness and (Agyana) nescience, is not fit to touch (or affect) me, who is Atma the self-resplendent. That man who sees (his) Atma, which is all witness and is beyond all caste and orders of life as of the nature of Brahm, becomes himself Brahm. Whoever sees through the evidence of Vedanta this visible universe as the supreme seat, which is of the form of light, attains moksha. When that knowledge which dispels the idea that this body (alone) is Atma, is as firmly rooted in one's mind as was before the knowledge that this body (alone) is Atma, then that person, even though he does not desire moksha, is emancipated. Therefore how will a person be found by Karma, who always enjoys the bliss of Brahm, which has the characteristics of Be-ness, wisdom and bliss, and which is not Agyana (nescience)? It is only persons with spiritual eyes that see Brahm, which is the witness of the three states, which has the characteristics of Be-ness, wisdom and bliss, which is the esoteric meaning of the words "You" (Thwam) and "I" (Aham), and which is free from all stains. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahm). Brahm is Absolute wisdom. It has Truth and Wisdom as its characteristics. By thus cognizing Brahm a person becomes immortal. One who knows as of his own Atma that Brahm, which is bliss, and without duality and gunas (qualities), and which is Truth and Absolute Consciousness, is not afraid of anything. That which is Absolute Consciousness, which is all-pervading, which is eternal, which is all-full, which is bliss and which is indestructible, is the only true Brahm. It is the firm conviction of Brahma-gyanis (Theosophists) that there is nought else but that. As the world appears dark to the blind and bright to those having good eyes, so this world which produces manifold miseries to the ignorant is full of happiness to the wise. In me of the form of Boar, that is infinite and that is the bliss of Absolute Consciousness, if there is the conception of non-dualism where then is bondage? Who is the emancipated? The real nature of all embodied objects is Absolute Consciousness (itself). Like the pot seen by the eyes the body and its aggregates are not, *viz.*, do not really exist. Knowing all the locomotive and fixed worlds that appear as distinct from Atma, contemplate upon them as "I am It." Such a person is then

absorbed in the bliss of his real nature. There is no other object to be enjoyed than oneself. If there is anything that is (to be enjoyed), then Brahm is that which has the property of being so. One who is rich in Brahmgyana (Theosophy or Brahmic wisdom), though he sees this tangible universe, does not see it as other than his Atma. By cognizing clearly my form one is not trammelled by Karma. He is an undaunted person who by his own experience cognizes as his own real nature Brahm—that is without the body and the organs of sense—that is the all-witness—that is the Supreme object—that is one and of the nature of wisdom—that is the blissful Atma (as contrasted with Jivatma or lower self,—that is the self-resplendent—that (also cognizes) others. He is one that should be cognized as "I" (myself). Oh Ribhu! May you become he. After this there will be no more of experience of this world. Thereafter there is only the experience of the wisdom of one's own true nature. One who has thus known fully Atma, has neither emancipation nor bondage. Whoever contemplates even for one muharta (48 minutes) through the meditation of one's own real form Him who is dancing as the All-witness, is released from all bondage. Prostrations—Prostrations to Me who am in all the elements, who am the Chidatma *viz.*, the Atma of nature of wisdom), who am eternal and free and who am the Pratyatma (or Jivatma). Oh Devata! You are I. I am You. Prostrations to yourself and myself who are infinite and who are the Chidatma, myself being the Supreme Esa (Lord) and yourself being of a beneficent nature. What should I do? Where should I go? What should I take in? What should I reject? (Nothing, because)—the universe is filled by me as with the waters during the Mahapralaya (the Universal deluge). Whoever gives up (fond) love of the external, love of the internal and love of the body, and thus gives up all associations, is merged in me. There is no doubt about it. That Paramahansa (ascetic) who, though living in the world, keeps aloof from humanity as from serpents, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison, and who has abandoned all passion and is indifferent towards all objects, is no other than Vasudeva¹ (*viz.*), myself. This is Satya (Truth). This is (nothing but) Truth. This Truth alone is now said. Brahm is Truth. There is nought else but me.

(The word) "Upavasa" (lit., dwelling near) signifies the dwelling together (or union) of Jivatma (lower self) and Paramatma (higher self), and not the religious observance (as accepted by the worldly) of emaciating the body through fasts. To the ignorant what is the use of rendering the body lean? By beating about the hole of a snake, can we be said to have killed the big snake within. A man is said to attain *Paraksha* (indirect) wisdom when he knows (theoretically) that there is Brahm; but he is said to attain *Sakshat* (direct cognition) wisdom when he realises that he is himself Brahm. When a Yogi knows his Atma to be all-filling, then he becomes a *Jivanmukhta* (*viz.*, a person emancipated while living). To Mahatmas to be always in the knowledge that they are Brahm conduces to their salvation. There are two expressions to indicate

(1). *Viz.*, Vishnu or Lord of all persons.

bondage and Moksha. They are "mine" and "not mine." Man is bound by the conception of "mine," and but he is released by the conception of "not mine." He should abandon all thoughts relating to external and internal objects (for then the conceptions of mine and not mine do not arise). Oh Ribhu! having given up all thoughts, you should, with perfect ease of mind, rest contented in the form of your Atma.

The whole of the universe is evolved through Sankalpa (thought) alone. It is only through Sankalpa that the universe retains its appearance. Having abandoned the universe, which is of the form of Sankalpa, and having fixed your mind upon Nirvikalpa (that which is changeless) meditate upon my abode in your mind. Oh most intelligent being! Pass your days in contemplating upon me, glorifying me in songs, speaking about me with one another and thus devoting yourself entirely to me. Whatever is Chith (here used as the consciousness of Jiva and the higher self) in the universe is only Brahm. This universe is of the nature of Brahm. You are Chith. I am Chith and contemplate upon the worlds as Chith. Make the desires nil. Always be without the (chain of) affection. How then can the bright lamp of Atmic wisdom arising through the Srutis (Vedas) be obscured by Karma arising from the ignorance of the actor and the agent? Having given up the conception of the body being Atma, and not being affected by the objects of the world, delight only in the wisdom within, through a state of constant Samadhi (absorption). As in the all-pervading Akas, the Akas of the pot and that of the house (which arise by virtue of the environments of the Akas) are simply conventional, so the Jivas and Eswara are only fancifully evolved from Me the Chidakas (the one Akas of universal consciousness). So that which did not exist before the evolution of Atmas (Jivas and Eswara) and that which is rejected at the end (*viz.*, universal deluge), is called Maya by Brahmaganis (Theosophists) through their wisdom. Should Maya and its effects (universe) be annihilated, there is no state of Eswara—there is no state of Jiva. Therefore like the Upadhiless Akas I am the immaculate and the Chith.

The creation, sentient as well as non-sentient, from *Erkshanam* (thinking) to *Pravesa* (entry) (as stated in Chandogya Upanishad, Prapataka 6, khandas 2 and 3) of those having the forms of Jivas and Eswara is due to the illusion of Eswara. So are all the Karmas ordained in the sacrifice called *Thirunachaka* (so called after Nachiketas of Kato-Upanishad; while the philosophical systems from Lokayata (a theistical system) to the Sankhyas, as also the wordly existence from waking state to emancipation, rest on the illusion of Jiva. Therefore aspirants after salvation should never trouble their heads to enter into the field of controversy as regards Jiva and Eswara. But with an universal mind he should investigate into the truths of Brahm. Those who cannot cognize the truths of the secondless Brahm as they are, come under the category of deluded persons. Whence then is salvation to them? Whence then is happiness to them in this universe? There is no use to them so long as they have the conception of superiority and inferiority (of Jiva and Eswara and so on). Will the act of ruling

a kingdom and begging as a mendicant about the streets experienced in the dreaming state affect a person in his waking state? When Buddhi is absorbed in Agnyana (nescience) then it is that the wise term it as sleep. Whence then is sleep to me who has not Agnyana and its effects? When Buddhi is in full bloom, then it is said to be in Jagrat (waking) state. As I have no changes, &c., there is no waking state to me. When Buddhi moves about in the subtle nadis (nerves) there arises the dreaming state. In me who has not the act of moving about there is no dreaming. He is the All-wise person, who being invisible at the time of (the great) Sushupti (in the Universal Deluge) enjoys the highest bliss of his own nature and sees everything as one Universal Consciousness without any difference, while all are absorbed in Mulaprakriti and are enveloped by Tamas. He alone is Siva. He alone is Hari. He alone is Brahma. In this universe the mundane existence, which is an ocean of sorrow, is nothing but a long dream, the longest illusion of the mind, and the longest lived reign of fancy. From rising from sleep till going to bed, the one Brahm alone should be contemplated upon. By causing to be absorbed this universe, which is but a figment of the brain, the mind partakes of my nature. Having annihilated all the six powerful enemies, he becomes through their destruction the all-powerful elephant. Whether the body perishes now or lasts the age of moon and stars, what matters it to me who through it has Chith alone as a body. What matters it to the Akas in the pot whether it (pot) is destroyed now or exists for a long time (even). While the cast off skin of a serpent lies lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not care for their gross or subtle bodies. If the delusive knowledge (that the universe is real) with its root causes should be destroyed by the fire of Atmagnyana (Atmic knowledge), the wise man becomes bodiless by his giving up all things (saying) it (Brahm) is not this—it is not that, and so on. Through the study of the Shastras the knowledge of the reality of universe perishes. Through direct perception of Truth his fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of past Karma which is being enjoyed in this life) the false appearance of the universe vanishes. Maya is thus destroyed in threefold ways. If within himself no identification of Brahm with Jiva takes place, the state of the separateness of Jiva does not go away. If the non-dual Truth is discerned, then all affinities for objects cease. With the cessation of Prarabdha (arising from the cessation of affinities) there is that of the body. Therefore it is certain that Maya perishes thus entirely.

If it is said that the universe is, then Brahm only is which is of the nature of Sat (Be-ness). If it is said that the universe shines, then it is only Brahm that is so. The mirage (as if) of water in an oasis is really no other than the sand itself in it. Through the enquiry of one's self, the three worlds (above, below and middle) will be found to be of the nature of Chith. In Brahm, which is one and alone, the essence of whose nature is Absolute Consciousness and which has not the difference of Jiva, Eswara and Guru, there is no Agnyana (nescience). Such being the case, where then is

the talk (or attribution to it) of the universe? I am that Brahm which is all full. While the moon of wisdom that is all full is robbed of its lustre by Rahu (one of the two modes) of delusion, all actions,¹ such as the rites of bathing, alms-giving and sacrifice performed during the time of (lunar) eclipse are all fruitless. (But) as salt when dissolved in water becomes one with the essence of water if Atma and mind (Manas) become identified, then it is termed Samadhi. Without the grace of a good (perfect) Guru the abandonment of sensual objects is very difficult of attainment; so also are the perception of (divine) Truth and the attainment of one's true state. Then that state (*viz.*, of being in one's own self), shines of its own accord in a Yogi in whom Gnana-Sakti² has dawned and who has abandoned all Karmas. The property of fluctuation is common to mercury and mind. If either mercury is bound or (consolidated) or mind is bound (controlled), what then on this earth is beyond one's accomplishment? He who obtains *murchi*³ cures all diseases. He is able to bring to life a person who is (about) to die. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind are (such as lead to the state) of Brahm. The master of Indryas (the ten organs) is Manas (mind). The master of Manas is Prana (vital air). The master of Prana is Laya-yoga (absorption-yoga—or yoga in which the senses, &c., are absorbed in spiritual things). Therefore Laya-yoga is such as should be practised. To the yogis this yoga is said to be without actions and change. This absorption of mind, which cannot be described by any power of speech and in which one has to abandon all Sankalpa (thoughts of mind) and all actions, should be known through one's own experience. As an actress, though dancing in harmony to music, cymbals and other musical instruments of time, is yet careful not to let fall the pot of water on her head; so a yogi, though he sees all the myriads of sensual objects and is subject to them, never leaves off contemplating on Brahm. The person who desires all the wealth of yoga should, after having given up all thoughts, practise with a subdued mind concentration of Nada (spiritual sound).

(To be continued.)

- (1). During Solar and Lunar eclipses these rites are done by the Hindus.
- (2). Of the six Saktis, as stated in the "12 signs of the Zodiac" in "Five Years of Theosophy," she is one that gives wisdom.
- (3). Either controlling of breath as applied to mind or the consolidation of mercury, when mercury through its combination with some herb or drugs, loses its fluctuation and impurity and becomes fit to be taken as a medicine, which, when taken by men, lead to many psychic developments. The first (*viz.*, breath) refers to the achievements performed by yogis through Prana Yama, while the second (*viz.*, the consolidation of mercury) enables the yogis to attain the same through the taking in of the consolidated mercury.

STRIKING HOME.

CHAPTER II. DR. HENRY.

(Continued from page 430.)

HOW I passed the weeks following this staggering hardly know. I was so completely stunned and so wrapped up in the intensity of my grief that a mist hangs over that time, like a frightful dream, which one cannot either forget or distinctly remember.

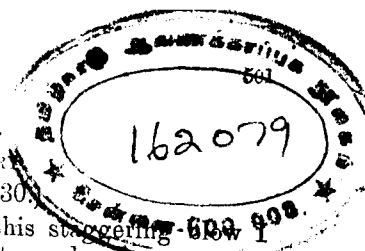
The only thing that stands out in relief from the dismal blank, because it required a great effort and thereby caused an access of anguish, was the letter I had to write to my aunt Bessie, my father's only sister, as well as my only remaining relative. I know she clung with the most affectionate tenderness to her brother, whose death and my destitute position would cause her the deepest sorrow.

Very soon, however, the hard touch of necessity, that keen and perpetual lever, which moves the mechanism of daily life, unmistakably reminded me that I too had to gather together whatever remained in me of energy and strength to face the world single-handed, but as best I could. The various expenses connected with my father's death had completely exhausted my funds. I had to live on credit, as kind Mrs. Watkins would not hear of my leaving just then. She was ever helpful, trying her utmost to make things smooth and comfortable for me. I had, of course, to give up the rooms we had occupied, but by giving me an easy chair and a good sized table, she turned my room into a parlour, which gave me all the advantages I required, and a warm welcome was always extended to me in her cozy kitchen, whenever I found time for a chat.

My fellow-lodger, Mr. Lewin, had sent me messages of sympathy and offers of assistance, but our acquaintance, if it could be called so, had been so very slight, that I felt disinclined to avail myself of his kindness, especially as I was afraid it would assume the form of charity.

Equally Dr. Henry had proffered his services, which, in this case, I had more decided reasons for refusing. Ever since our first meeting, I had felt a singular dislike to him, and invariably a sensation of discomfort, for which I tried in vain to account, distressed me in his presence. Not only was he good looking and gentlemanly in manner, but he took evident pains to say and do things which ought to have called forth feelings of pleasure, or gratitude in me. What confirmed my antipathy to him, in the first instance, was the constant discord betrayed between his words and the expression of his eyes; they were pitched, so to speak, in two different keys, and hence all his efforts succeeded only in creating in me a growing distrust. In spite of his attempts to soften their expression, his grey eyes seemed to penetrate like steel, and never lost a singular fixity, which was at times not only very painful for me to bear, but always conveyed to my mind the conviction that some hidden and ulterior purpose was occupying his thoughts.

I found it necessary, therefore, to act independently, or at all events to try how far my own endeavours might lead to satisfactory result. In this I was unexpectedly successful.



My father's patent agent came forward most kindly when I called on him to explain my situation, and to ask for his assistance, in procuring me some employment as copyist, for which as a practical type-writer I was fully qualified. At that time, nearly twelve years ago, professional type-writing was hardly known in London, and the difficulty did not consist so much in finding work, as in overcoming a prejudice against the novel style of doing it. However, without much delay his exertions were crowned with success, and a respectable firm of solicitors not only provided me with work, but made it fairly remunerative, as soon as they became satisfied that my copies were turned out carefully as well as expeditiously.

The great difficulty of earning a livelihood thus fairly overcome, my daily existence assumed a regularity whose main features were plodding dullness during the day and great depression in the evening, when my appointed task was laid aside. I felt however very thankful to be able to stem successfully the heavy tide of misery and gloom that I had to encounter, when I was little prepared to face so hard and lonely a struggle.

I had become deeply absorbed in my work, before Mrs. Watkins in her kind and motherly way thought it her duty to interfere and to insist on occasional relaxation and rest. She said I was growing too pale, and wearing myself out by incessant writing, when once a day at least I ought to be running about in the sunshine. How cheering to my benumbed heart was the dear old soul's affectionate kindness and how gladly I tried to respond to her suggestion!

I explored the neighbourhood anew, and more especially the two commons that were within my reach; those welcome oases in the midst of a vast sea of brick and mortar, which, like a perpetual centrifugal wave, laps up every bit of open space, on an ever increasing radius, and staggers the mind when reflecting on the ultimate result. By way of contrast alone, these commons would be charming, had they not, in addition, beauties of their own to offer, in the fine trees they contain, and in the refreshing peeps of tempting distant hills visible from these points of vantage.

However, my pleasures in these rambles soon underwent considerable curtailment, and vanished altogether for a while.

It was a singular thing that whenever I left my house, I was almost certain to meet Dr. Henry. Whether I changed my hours, or varied the direction of my walks, by a strange coincidence (or was it more?) he either overtook me, or confronted me, suddenly, at the turning of a road. Neither stratagem nor hasty retreat on my part was of any avail. I grew greatly annoyed at his persistence, for in my eyes it amounted to nothing short of persecution. My feelings of antipathy to him, however, were stimulated into a positive and very keen aversion by the strangely unpleasant effects his mere presence produced on me, both in body and mind. At his approach, I felt a cold shiver steal over my skin, as if the pores were suddenly closing up, and this sensation of outer cold seemed gradually to penetrate inwardly, until the very marrow of my bones was struck, whilst a throbbing of the temples led to giddiness quickly invading my brain.

A general numbness, muscular as well as mental, crept over me, and it always required a very strenuous effort on my part to resist the threatening effect this subtle influence exercised on my freedom of action, nay, on my very will.

It was only when reaching the shelter of my home, that a feeling of security came to my assistance, in overcoming this kind of spell, which I no longer dreaded as soon as I grasped the knocker of my door.

So distressing were these meetings to me, that I invariably treated Dr. Henry with the most marked coldness, and I often question myself whether I had not overstepped the line bordering on rudeness. In utter despair of causing him to desist from tormenting me, I should have given up my walks altogether, had I not been afraid of seeming ingratitude, in return for Mrs. Watkins' kind solicitude for my welfare, when an explanation to her was out of the question.

One day, Dr. Henry overtook me on my way home, and insisted on walking with me. As there was no escape, I was reduced to showing him by the most chilling reserve, that I did not desire his company, and he certainly had all the talk to himself. My mind, moreover, was deeply occupied in trying to fight off those distressing sensations, now always called forth by his presence.

On reaching my front door, I already gave a sigh of relief, when attempting to seize my hand he said: "Ella, I wish to speak to you." I felt as if stung by a venomous reptile. My long suppressed indignation at his persistent molestation, seemed to give a sudden rebound to all my innate energies, and with very determined emphasis I exclaimed: "Not another word, Dr. Henry, I cannot and I will not hear you."

I saw a flash of anger pass over his countenance, lighting up his eyes with a lurid gleam, but checking himself instantly, he spoke deliberately, as if weighing every word: "I obey now, Miss Standish, but you will yet have to listen to what I have to say!" Was it a threat?

At the moment I felt an intense relief, for the past weeks had exercised a most depressing effect upon me, by an increasing feeling of my helplessness and desolation. Henceforth, however, the weight I had been unable to shake off, seemed lifted from me, my walks remaining undisturbed, again ran in pleasant lines, and a soothing repose grew up in me, with the conviction that I had finally, though somewhat rudely, disposed of Dr. Henry's unwished-for attentions.

This reaction from trouble of all kind was unexpectedly and vigorously assisted by a letter from dear Aunt Bessie. Her grief in the loss of her brother was evidently very great, while it found expression in the warmest sympathy for my own sorrow, and my forlorn, destitute condition. She finished by saying "Unfortunately, ready money is an almost unknown article in a Western farmer's pocket, and to my deep regret, I am unable to send you any assistance in this most desirable shape. Although the farm furnishes us with nearly all the necessities of daily life, there are numerous requirements for a large

family, such as ours, to be provided for somehow, for the means of which we have to rely on the credit allowed to us by the trades-people of the market-town. To call it by an honest though unpleasant name, from early spring to late autumn, we have to run into debt, and only in case the crops should turn out satisfactory, can we hope to wipe off the amounts to our debit. With your natural gifts and general cleverness, I trust, however, you will succeed in earning a livelihood, and to accumulate some savings, for then, your uncle says, you must come to us and make this house your home, so long as you like, or until some promising plan for your future can be devised. I know we can make you thoroughly comfortable, and your cousins talk already of your arrival as a settled thing. They are ready to give you a most affectionate reception, but by none will you be welcomed with truer joy and warmth, than by your loving aunt—Bessie."

The happiness this letter caused me was indescribable. It was just as though a current of fresh life had been infused into my veins.

The depressing dulness and drudgery of my daily tasks, weighted as it was by the feeling of desolate loneliness and hopelessness, at once gave way to the joyous visions of a happy home.

Life offered again an object to struggle for with cheerful perseverance. The revulsion from oppressive discouragement coloured everything around me with a delightfully bright tint, and my very work gained an attractive interest, never suspected before, as being the handy ladder by which the tempting eminence could be reached. In the midst of all this joy, plans of a practical nature would crowd in upon me, although I tried in vain to force them back until my hopes would assume a more tangible shape.

Still, my occasional visits in town furnished me with the opportunity of making enquiries at various steam-boat agencies, and ascertaining, by degrees, to a fraction, the sum required for my journey to Minnesota. At first I stood aghast at the amount requisite, but my buoyancy and energy were too vigorously started to be easily routed, and I applied myself to my work, with increased ardour and steadiness.

How often I laughed at my miserly ways, in denying myself this, or the other, trifle, but I felt completely filled and guided by the one bright object in view, to which every other motive had to give way.

An hour once a week was set aside for the pleasant though intricate occupation of elaborate calculations. Income and expenditure had to be compared, and by rule of three, the time had to be worked out when, my present earnings continuing the same, the appalling figure, the aim of all my exertions, might be reached. Contingencies of various kinds favourable or impeding had to be considered, and the problem was never so completely divested of complicating side issues, that a final solution could be obtained.

On a fine September evening, I was again working out these very puzzling and yet interesting questions, when, in spite of the

warm atmosphere, a chilly feeling came over me, and made me close the window before I resumed my task.

But the peculiar and inexplicable shiveriness returning in a greater degree, I rose again to get a shawl, when, to my horror, I saw Dr. Henry stand between me and the door which I had not heard move.

For a moment, terrified and speechless, I stood facing him, being especially struck by his strange attitude.

However, my keen indignation at his cowardly intrusion, coming to the assistance of my determined efforts to regain my self-command, I almost shouted to him:

"How dare you come here?"

Hardly had the words passed my lips when, to my unspeakable consternation, I saw the figure dissolve into thin air.

"NABIE."

(To be continued.)

ELOHISTIC TEACHINGS.

VII.

THE IDEAL LIFE.

(Concluded from page 387.)

MAN eagerly desires to know the meaning of life—the meaning of his own life. Has been beset by this eager desire in all ages, as far back as history and tradition reach. Has made the discovery of that meaning the subject of anxious inquiry, of keen investigation, of diligent research, convinced that the knowledge of the Why of his own existence would show him the How that existence should be passed.

In these researches he has been from time to time led on by beings apparently in close affinity with himself, who, as spirits of his ancestors or survivals of his predecessors, have held converse with him in the guise of teachers. These assert that they have entered into a higher phase of existence, in which, endowed with superhuman senses and faculties—the average of the present race being taken as the standard—they have gained a full knowledge of the constitution of manifested Being, and of its relations to unmanifested existence; claim to have acquired an absolute control over the forces of nature; profess an earnest desire to impart to him so much of their knowledge as he is capable of receiving, and try to induce him to tread the path they followed as men, so as to be enabled ultimately to reach their own exalted state.

But no disembodied survival from the human, no spirit that has passed from the natural to the spiritual, from the incarnational to the decarnalized condition, in a word no mere spirit, can have any knowledge of the true intent of the life of man. To it this is a foregone conclusion, for all spirits that have completed their involutional and evolutionary career have attained to a condition in which they realize that the ultimate issue of their individualized existence is return to reabsorption by and reunion with the source of all life, from which, in the first instance, their own separate life

took its departure; and, as nothing more desirable seems possible to them, conclude that no higher condition is attainable by man.

Hence such spirits, while looking forward to this return, take every opportunity of suggesting to man—to whom higher possibilities are still open—that he should not only aspire after this return, as the true end of his being, but do his best to promote it by detaching himself from all the attractions and ties of natural life, that, freed from all desire, he may escape reincarnation and so at length gain that final disembodiment which precedes the reflux to the original source of separate existence.

Such a teaching, let its imparters be what they may and call themselves what they will, implies that spirit and matter—the two proceeding from one, that can only act together in the physical and physiological processes of nature—though still necessarily acting together, act in antagonism in man: this because the evolved one, as its volitional instigator, fancies itself superior to the developed other (the spirit to the body), which it regards as a prison house and instrument of degradation; and therefore concludes that only so can it free itself from the bondage of this prison house and return to its own source, leaving the other behind, as though the source of the one were not the source of the other; and as though imperfection could proceed from infinite perfection.

The mistake fallen into here,—a mistake now so generally accepted that it has become a foregone conclusion, against which it is all but quixotic to contend,—has been that of taking it for granted that matter is subordinate to spirit in the order of evolution; that the natural is lower than the spiritual in its outcome; and that the indulging of natural appetite is more degrading than the yielding to spiritual appetency.

In the ordinary life of civilization—that life of compromise in which neither the animal nor the spiritual have manifested the ascendancy, in which conventional restraint has taken the place of natural control, and each gives way to the impulse of the moment (ostensibly within the accepted limits, but only too often not avoiding, though carefully veiling forbidden indulgence, that the delicate sensibilities of an hypocritical social organization may be preserved from unnecessary shock)—the weariness and exhaustion of body and mind which invariably follow every excess in the sensuous or the sensual, with the feeling of disgust almost amounting to loathing which comes to the non-habitual partaker in such excess, gave to this mistake the force of a truism.

To spirit—long withheld from the spiritual state by the misuse or abuse of its carnal associations, from that state which had at length become the foretaste of its final condition—such a mistake was of course inevitable. To it the animal organization of man—regarded from its then point of view as the withholding cause, whereas the misuse and abuse of that organization were alone to blame—was a degraded condition. Into this condition spirit had been plunged through its descent into matter. Into this condition the heavenly man had been betrayed by his materializing spirit.

The Jehovist, under what he was persuaded to accept as super-human guidance, adopted this view. To him (all unconsciously be

it understood, for he strenuously maintained the contrary) the heavenly man was an imperfect being: for a perfect being could not have fallen into an imperfect state, whereas under his circumstantial treatment of the kosmogony the heavenly man was not merely a being liable to betrayal and capable of falling. He was a being who was betrayed without being deceived, and who actually fell in a deliberate and most disgraceful manner into a degraded state. And it was to this fall of the heavenly man that the lamentable condition of the earthly man is due.

That this is the true reading of the clumsily veiled teaching of the Jehovist is incontrovertible, for, according to him, the animal organization of the earthly was preceded by and due to the fall of the heavenly man, who thereupon was clothed in coats of skin, the animally organized human body, and driven forth from the paradise adapted to his heavenly nature to an order of things for which his punitive animalization had fitted him. For it is not asserted that the transformed heavenly man animalized himself, though he may have prepared himself for animalization; for Jehovah Elohim made the coats of skin, his animal organization, and clothed him therewith—just as, at some antecedent period, the same Jehovah Elohim had fashioned the heavenly woman out of the substance of the heavenly man and presented her to him as a companion and helpmate: and she did not become his temptress and betrayer until she had been tempted and betrayed by spirit. The woman having fallen under the power of the spirit subjected the man to her own seducer.

To the Elohist the inconsistency, not to say absurdity, of this view was palpable. According to his teaching spirit and matter had proceeded from, as they had been co-ordinate constituents of the one divine substance which was their actual source. Co-equal in origin, interdependent in production, co-operating in action, he did not see how there could be any question of higher or lower between them. Both had produced the organization of the body by physical and physiological interaction. Both had contributed to the evolution of the spirit by their conjoint participation in its uses of life. Hence both were responsible for the faults of either.

The difference between them, as the outcome of evolution, was that the body furnished the organization which the spirit used. But the developed body and evolved spirit were equally the joint productions of spirit and of matter, and equal sharers in the uses of life, the will of the one causing the action of the other and so producing the satisfaction of both. Thus the Elohist viewed them as co-equal agents in a progressing work, in carrying on which each had its definite function, in which neither could act without the other, and in which neither could be higher than the other, though the volitional character of the developed spirit gave it a seeming superiority. Yet the Elohist was not surprised to find that decarnalized, denaturalized spirit—spirit which had completed its incarnational, its involuntional and evolutionary career, and had finally entered the disembodied state as spirit—should have come to the conclusion that animal function was evil in itself, was hurtful to all, since it had reached a position in which it fully realized that what it had conceived to be the use, but was actually

the misuse and abuse of animal function, had retarded its attainment of full spirituality, which was now to it the sum of all good. But as the Elohist had very clear and definite views on the subject, although he conceded that spirit could not, from its position, do other than claim that the spiritual was the highest state, he found it difficult to understand why man, from the human point of view, should think the spiritual could be higher than the natural.

The temptation to do so arose from or was confirmed by the confusion of thought which led to the supposition that the intellect, the imagination and the reason, the power of appreciating the good, the beautiful and the true, the faculty of distinguishing right from wrong, in a word the knowledge of good and evil, came through the spirit and were a remnant of the endowments of the heavenly man, which were being gradually and progressively recalled to use by his earthly counterpart.

But these are in reality attributes of the nature of man; attributes derived through the life uses of the evolutionary course to which he owes his human existence; attributes by the exercise and development of which in his uses of life he will so draw upon the possibilities and capabilities of that nature as to call faculties into play of the genesis and growth of which he is hardly aware, and thus, rousing nascent energies into activity, fit himself for the higher life, for the enjoyment of which he is preparing. They are proper neither to the spiritual nor to the animal activities of man, but are derived through and developed by the duly controlled interaction of both, a due balance between the spirit and the flesh in the guiding influence of the uses of life being necessary to the development of the human and the creation of the perfect man.

That in man the natural was determined by, constituted of and consisted in, a due balance between the animalizing and the spiritualizing influences actuating the human, was insisted upon by the Elohist as the fundamental principle of his teaching. He held that the preponderance of the one invariably led to the deterioration of the other and the detriment of both, at the cost of the individual.

The Jehovist was well aware of these oscillating relations, and as to him the natural was but a battle field in which the spiritual contended with the animal, the spirit with the flesh, for the ascendancy in man, he pointed triumphantly to the fact that the animal, in the individual, invariably lost the ground gained by the spiritual, in the struggle, and dwelt upon this as a proof of the accuracy of his hypothesis; and, with a view to promote the success of the spiritualizing over the animalizing principle in this contest in the natural, enforced a severe asceticism on his followers, insisting on a strict discipline under which appetite was to be overcome, desire killed, and every human use of life dispensed with as far as possible, that the superhuman use might gain and maintain an undisputed sway, under the control of an unyielding will.

This hypothesis was based on the view that the animal was the natural, and that animal use in man led to the animalization of the human; and the Jehovist pointing to the animalizing and

animalized man, contrasted him with the spiritualizing and spiritualized man in proof, of the accuracy of his assumption. But then the Jehovist never learnt to distinguish between use and abuse; and failed to discern that in nature, where all progress depended upon use, disuse was as much an abuse as was misuse. Seeing the evil effects of misuse, the use itself came to him to be a misuse. Hence his doctrine of disuse.

He knew nothing of the twofold contest going on in the rightly guided, the right-minded man. Did not perceive that he had to contend, single-handed so to say, with animal appetite, on the one hand, and spiritual appetency on the other. He was not aware that mankind, viewed as a whole, was divisible into three distinct classes—the users, the misusers and the disusers of life—which were respectively the maturers of the three types of evolved spirit, and the self-destined partakers of the three issues of manifested life of the Elohist teachings. To him every user was a misuser. And as the misusers greatly preponderated over the users, the latter were classed as and lost sight of in the animalizing group. And this was why the animal uses of life were Jehovistically condemned.

This was a specious and plausible way of supporting the hypothesis, but it did not controvert the fact that under it the meaning of life was entirely lost sight of. Rather it emphasized the position that a picture of life was given by it in which, owing to every detail being out of drawing, the whole was rendered meaningless.

How could it be otherwise under the data set forth?

Why did the heavenly man transform himself into his earthly counterpart merely to withdraw from that counterpart on recognizing in it a lower, and thus constituting it a counterfeit self?

Why did spirit descend into matter, the spiritual clothe itself with the animal man, and so initiate an internecine war between itself and its animal vesture, if the ultimate outcome of that struggle was to be simply the release of the earthly man from the bondage of that self-chosen vesture, in order to return to and obtain reunion with its higher self (the heavenly man), with which, by a transforming descent into matter, it had acquired personality, and from which, as a counterfeit presentment, it had originally been separated?

Surely not to gain experience! For what could the real gather from the illusory, the true from the false? Could the real become more real by contrast with the unreal, the true be made more true by being brought into contact with the untrue?

Surely not to acquire knowledge, or increase in perfection! Could that which proceeds from absolute knowledge and absolute perfection do other than diminish its capacity for either by departure from its source?

The Jehovist would not suffer himself to see that his theory led his teaching into an *impasse* from which his successors have failed to extricate it; and that under it the origin of man remained unaccounted for, the meaning of life unexplained.

The Elohist trod on firmer ground. To him embodiment was a matrix, embodied life a use, evolution the process by which the outcome of the use of this matrix was gained.

The final matrix of this outcome was reached in man. For the peculiarity of the matrix was that it progressively advanced that it might aid in advancing, that it evolved that it might evolve.

But in man a change in the use of the matrix was predicated.

Hitherto the advancing self had been an impersonal, an animal self. In man it had at length acquired personality, and with personality the power of distinguishing between good and evil. That is to say, the personalized self learnt by experience (and thus perceived it was the intention of nature it should so learn this great truth) that animal instincts were essentially self-seeking in character; that the mere animal was indifferent to the sufferings of others, so as self had all it desired for the gratification of appetite; and that consequently self-seeking was the cause of suffering to others, of evil to all. In this way the hitherto animal self now personalized in man received the teaching that its duty in life was to humanize the self-personalized in itself, and gradually realized that this was to be, could only be done by preferring others to self; by overlooking self for the good of others; by forgetting self.

In his attempts to do this man soon found that affection was a great help—that love was the great helper, opening the heart as it did, first to one, and then through that one to all. And now it burst upon him with the force of a revelation that the aim of life in himself was the development of the affections, that through these the self-seeking appetites of the animal might be changed into the self-forgetful love of the human.

Accepting the principle that the cultivation of the affections was the aim of the life of man—that in him by the uses of life appetite was to be transformed into affection, that it might pass through desire into love—the Elohist realized that the future of man depended absolutely on the use he made of his passing life.

He saw the animalizing man in a phrenzy of self-indulgence sacrificing natural affection to animal appetite. Making marriage subservient to self-seeking considerations; faithless to its ties; and only valuing that which contributes to momentary gratification.

He saw the spiritualizing man in an ecstasy of self-absorption seeking reunion with the higher self. Leading a severely ascetic life—a life as far as possible of disuse of organic being—that desire may be destroyed. Avoiding marriage as an impediment in his path, or abandoning wife and children as obstacles to his progress in self-seeking expectancy: thus sacrificing natural affection to spiritual appetency.

He saw the natural man in the quiet enjoyment of his natural surroundings. Seeking in marriage union with one in perfect harmony with himself, to be to him something more than a mere companion and helpmate—to constitute with him (all unconscious of the fact) the one being in two persons of which the divine human is to consist. He saw that the love of one another made each of these two persistently forgetful of self for the good of the other. He saw both of these two encouraged by their mutual love persistently forgetful of themselves in their desire to promote the welfare of those with whom they were brought into relations.

Contrasting these three modes of life the Elohist perceived that it was impossible to doubt which was the higher. Hardly possible

to close the eyes to the fact that while the one promoted, the others prevented the attainment of the aim of human existence. To him it was clear that in the hereafter the divine human would be constituted in each instance of one being in two persons, and that the union of two in one commenced in the human to find its completeness in the Divine. In his judgment this was the only logical conclusion to be drawn from the premises submitted to him by nature. Hence his teaching that love should be the basis of life; that the ideal, the natural life of man was passed in loving harmony with his surroundings; and that the ideal, the natural religion of humanity, "religion pure and undefiled," was to comfort the sick, the sorrowful and the suffering, and to keep oneself secluded from the world.

HENRY PRATT, M. D.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

(Concluded from page 457.)

NOW behold me an associate of the London Lodge of the Theosophical Society—this as my first step. But my bad health prevented me from attending its instructions, given at Mr. S.'s house and elsewhere.

Thus I was rather isolated and left to my own guidance, and to what crumbs of knowledge I could assimilate from books.

In 1887 Mr. S. kindly dropped in sometimes and gave me *viva* voice instruction; finding myself by this time thoroughly in accord with the objects of the Society and fully disposed to accept their views, I became an F. T. S. early in 1888, and went steadily on: my mind enlarging and intuition growing clearer day by day.

Still I was painfully conscious of my many shortcomings and crass ignorance in spiritual matters: also I knew nothing of the scientific or occult side of the subject.

I plodded on, keeping my mental eyes fixed on the goal, whereby many obstacles were unconsciously surmounted, being brushed aside and no attention paid to them.

B.—But this came naturally to you?

A.—Yes; I was and am always concentrated on the matter in hand or the one object: all else does not exist for me for the time being; I neither see nor hear objectively. Very soon there came a time when I felt a change of environment was essential to my progress, yet duty seemed likely to retain me where I was.

Suddenly, unexpectedly, I was freed.

Without any neglect of duty I could leave my home and go whither I would.

Listening ever for an inward guiding voice, and knowing that my silent appeals for it had never rested unheard, I arranged to spend the winter at H.

B.—And we met as you passed through London.

A.—When I told you that, before I left home, the Esoteric Section was in process of formation, and I longed to join it, but thought I was not advanced enough to do so.

My mother's favorite sayings have moulded my character somewhat. You will remember them: "Chi va piano va sano; chi va sano va lontano;" and "Look before you leap."

That October I became a total abstainer.

B.—Why?

A.—I hardly know; but I found even a little wine had a tendency to shake my self-control, and to increase my hastiness of temper and sharpness of tongue.

Suddenly, I resolved to apply at once for admission into the Esoteric Section, and did so. Then there began an internal struggle between my desire or aspiration, and my diffidence or sense of general unworthiness. Wishing Madame Blavatsky to decide for me, I sought an interview, but on the day appointed, the cold and deluge of rain rendered it positively dangerous for me, an invalid, to leave my house. However, I risked it, and without ill effects. Candidly speaking, I knew that I was risking my life from pneumonia, but it is not the first time I have risked it in pursuit of my object.

B.—I wonder if you realized what a serious step you were taking in pledging yourself: had you fully counted the cost?

A.—As far as the outer world was concerned, Yes. Its terrorism could not move me. Its sneers had long fallen on deaf ears. Its joys had no attraction for me, and its sorrows were mine no longer.

The last tie had been severed that bound me to the living, and the love of my life had passed into the Silence!

Outwardly fettered still to a certain degree, I was mentally, morally, and spiritually free. I echoed Fleta's cry: "For all that lives I live."

My life-long tendency to melancholia and suicide has entirely left me.

I welcome trials and temptations (decreed by Karma), knowing they result in strengthening my weak points, and I face all boldly, whereas I used to shirk some; believing I was acting rightly in so doing. Of course, my lower nature evinces annoyance at its loss of supremacy, but I can smilingly and philosophically watch its dying throes. In fine, "I have set my face as a flint."

B.—This sounds very grand, but people will call you pig-headed, wrapped in self-conceit and self-approbation, wrong-headed, a fool, a knave; in short, your good is sure to be evil spoken of. They'll say you have more money than wits; that you would be a pleasant companion but for this fad; or that you are a freethinker. How shocking!

A.—Remember the story of the old man and his donkey; and how, finding he could not please everybody, he concluded to please himself. You can make the application.

Now, please understand that I do not reject whatever is 'lovely and of good report' in Christianity, but I do reject the vicarious atonement as cruel and unjust. Also that I cannot accept an anthropomorphic god, only a few degrees higher than his creatures and having their finite qualities of anger, jealousy, revenge, &c.

As to the doctrine of everlasting punishment, it seems to me simply *devilish*.

Opinions differ regarding Jesus—whether he ever lived, or whether he was an Initiate, &c.,—so on that question I keep an open mind; but I no longer identify him with the god-man of the gospels.

They appear to have been a description of Humanity striving to return to Divinity; Christos, or man of sorrows and sufferings, working his way to a final triumph and transformation into Christos, man perfected and divinely powerful,—a god.

I believe we are fallen humanity, but *only* in the sense of having sunk more and more into matter, to the almost extinction of the Divine spark within us; but I also gather that the tide has turned for us, and that, slowly and painfully but surely, we shall regain our lost heritage—through evolution. Some men are pioneers, others lag on in the rear, while a few stragglers may fall out altogether till the next Manwantara.

B.—Some think a fresh soul is created for each fresh body; do you?

A.—I never thought that; but I believed we were the souls of the wicked who perished in Noah's deluge, and though that notion seems laughable now, it rendered it more easy for me to grasp the idea of re-incarnation and the survival of the Ego when presented to me.

B.—But what do you expect to be the outcome of all your study and self-discipline?

A.—My aim is to be of greatest help in purifying and raising my fellow humans, till the whole creation which groans and is in tribulation shall rejoice and sing.

B.—A high aim, truly: are you not too aspiring, considering your present frailty and ignorance?

A.—Rome was not built in a day. I can go on be-coming, transmuting my base metals into pure gold of the altar.

B.—And when you die, what then; heaven or purgatory?

A.—There appear to be differing conditions according to the advancement of the incarnating Ego. I cannot tell what will befall myself, whether dreaming bliss or sleep dreamless—Devachan; and in sober truth, I do not care. I rest in perfect trust and confidence that whatever is best for me—will be.

B.—By the working of some law, or what?

A.—I argue thus. In this incarnation I have been hurried through many experiences. Cups overflowing with joy and bitterness have been presented to my lips and I have drained them to the dregs. It is said you can go through all experiences in your mind. I have passed through life sometimes in a heaven, sometimes in a hell, of my own creating, and now I feel I have awakened to a consciousness of my higher self, to sleep, I trust, never more.

Now, believing as I do, that nature desires to make humanity divine, I can fearlessly cast myself upon her fostering care. Cannot you?

B.—Hem! I don't know so much about that! Nature is an unkind step-mother to some.

A.—Not in reality, but many of her children are bad, and unnatural, and chastening is good for them.

Look at the diseases engendered by wrong feeding, for example—to take the lowest plane.

B.—Oh! are you bitten by the Vegetarianism fad? Don't you know God gave mankind dominion over birds, beasts and fishes, and said they were to be our food?

A.—The same Father 'without whom a sparrow did not fall to the ground?' Well, for my part, I think it a grave indictment against Christianity that clergy as well as laity who teach God's love for His creation, the next minute piously praying "Bless these thy creatures to our use," sit down to feast on bodies of their God's murdered, tortured creatures. It may be right enough in exceptional cases—where a valuable life can be prolonged—for the lesser must serve the greater, but not—to my mind, at least—as a general rule.

Doubtless, as in India, the *soldiers* might be fed on meat to make them blood-thirsty and hot-blooded, war being their trade.

B.—Then are you turned vegetarian?

A.—For nearly a year I have partaken only of animal products—milk, butter, cheese, etc.,—and of vegetables and fruit, whereby my health has greatly profited, both bodily and mental. But my ideal food is fruit only, and that uncooked. I must tell you, however, that secretly I have a higher ideal yet. I believe one could live quite comfortably on sun and air if we accustomed ourselves to it. The Indian yogis have actually done it. Ozone and such like.

B.—What nonsense you are talking! Now tell me your views on suicide: 'it comes in quite *apropos*.'

A.—Read theosophical books and you will know why it is most prejudicial to the well-being of the Ego. Partly because—only half dead—lingering in earth's sphere—they may get into the current of a medium and continue earth-life thus; demoralizing, most probably, the medium and themselves.

B.—You used to uphold vivisection performed by lawfully appointed persons).

A.—I thought as I was told—i. e., that good could result to humanity thereby, the seat of their diseases be discovered and removed. But Theosophy has taught me the unsoundness of this theory.

B.—Another question. Do you approve of capital punishment?

A.—I used to do so, on these grounds. I thought it the greatest deterrent from crime (though corporeal punishment runs it close). "Skin for skin, all that a man hath will he give for his life." The people know that 'penal servitude for life' merely means a 'ticket of leave' after a term of years; hope is left to them; but to be deprived of life against your will—powerless for resistance—in the full strength of manhood, is unpleasant to those who do not realize life beyond the grave, or do believe in hell torments for everlasting. Also, we get rid of them by this manner. But now Theosophy tells me we do no such thing. That an individual hurtled out of life while cursing and hating his judges, is a power for evil (till he fades away). This would account for epidemics of crime, and for people, harmless hitherto, suddenly developing homicidal tendencies.

But, to resume my history. At II. I took up—tackled—the "Secret Doctrine," as my *duty* at first—as a *pleasure* later on. I was twice greatly helped by two advanced Theosophists who kindly came there to instruct me; but the theosophical habit of only answering questions, not *offering* information, and my inability to *express* my thoughts, caused me to profit less than I ought to have done. I *cannot* ask "intelligent questions."

And now my training began in earnest. Painfully shy and retiring, I was yet desired to make acquaintances, and impart to those who knew less of Theosophy than I did, such information as I could; and now I see the wisdom of those commands.

B.—But now, really, have you given up prayer? In "The Light of Asia" we read—

"Pray not—the darkness will not brighten,—ask nought of the silence for it cannot speak."

What say you to that?

A.—If by prayer you mean lip prayer, or requests to a personal god for personal favors, or to try and bias him to my side, like when two armies on the eve of combat, each earnestly implores the "God of battles," for victory to their arms—I do not pray. But if by prayer you mean aspiration—therein I live. And guided by the Divine Spark or Christ principle or Higher Self, the self of to-day progresses into the self of to-morrow, gathering here, throwing away there; analysing, rectifying, adjusting and, like the poet's fountain—

"Ceaseless aspiring,
Ceaseless content."

My horizon daily enlarges; my opportunities for usefulness increase. I use one mental prayer that may help beginners like myself who don't like quite to give up prayer—it is addressed to our Higher Self, the Jewel in the Lotus:

"Teach me, Oh Higher Self!
In all things thee to see,
And what I do in anything,
To do it as to thee."

"To scorn the senses' sway,
While still to thee I tend;
Father, be thou the way,
Nirvana be the end!"

ALEXANDRA TENBIGH.

HOW TO STUDY HINDUISM.*

MY Hindu countrymen! It is first necessary that every one should be well acquainted with the religion he professes. Mere profession of a religion gives no advantage in the absence of a knowledge of it. But ordinarily every man who has some knowledge of the principles of his religion, wishes to know more of it. In the case of religionists other than Hindus, there are proper teachers to impart religious instruction to their satisfaction. As it is not so in the case of the followers of Hinduism; as the religious works and their branches are many; as the works are in Sanscrit, of which those desirous of studying them are generally ignorant, as their vernaculars are numerous and different; as it has not been possible in all cases to get many authoritative works; as even when they are got they are found to be full of errors; as when some of them are got, there is no leisure and means for one to study them sitting at ease in one place; and owing to many other inconveniences, the study of Hinduism has become inaccessible and impracticable, and many though fond of their religion, cannot do anything towards its study, owing to the vastness of the undertaking. As it is said that though a man be as expeditious as Garuthmantha, he cannot advance a single step without his moving, and that even an ant can cross an ocean if it begins to go, this Raja Yogi advises that it is conducive to one's own happiness for one to study his religion constantly with courage and steadiness even though little by little. It is specially for the benefit of such persons that this journal has been started. The works necessary for the study of our religion will first be mentioned in this issue. We will afterwards publish, as far as possible, the index of each of the principal works and an abstract of the same in Telugu, where it is possible. This being an adventurous undertaking, it is hoped that any defect that may be noticed would be leniently dealt with.

For Hinduism (1) Veda is the first subject of study. It is also called Sruti; (2) The second is the essence of the Veda called Smruti, being the result of the meditation of the Rishis; this is the Dharma Sastra; (3) Puranas show in a narrative style the application of Sruti and Smruti in the conduct of life; (4) Itihasas are the outlines of the elaborate matter contained in Sruti, Smruti and Puranas.

Hinduism cannot be understood without a few of each of the said classes of works being studied. It may, therefore, be concluded that the four grand classes of works are worthy of study. Let us now consider the branches of each of the said four classes of works.

I. Veda.—As the Vedas are innumerable, we cannot specify their number. Many of them are lost. The remaining are divided into four different parts.

- Of these (1) Rukku is said to be Rig Veda; (2) Yajus is said to be Yajur Veda; (3) Samam is said to be Sama Veda; (4) Adharvanam is said to be Adharvana Veda.

Thus does Veda prescribe both the Karma (ritual) and Brahma (spiritual) codes. That part which establishes the ritual is called the Veda, and that which treats of the spiritual, the Upanishad or Vedantam.

Formerly there were more than a thousand Upanishads. They were lost. There are at present one hundred and eight Upanishads remaining, which have been printed.

II. Dharma Shastras are Smruties. There are eighteen of them. They are classified as Satwika (spiritual), Rajasa (human), and Thamasa (mixed) Smruties.

(1) The Satwika Shastras lead to Moksha or Nirvana. They are:—

(1) Vasistham, (2) Haritham, (3) Vyasam, (4) Parasaram, (printed), (5) Bharadwajam and (6) Kasiapam.

(2) Rajasa Smruties lead to Swarga or Devachan. They are:—

(1) Manu Smruti, (2) Yajjiavalkyam, (3) Atrayam, (4) Daksha-smruti, (5) Kathiyanam, and (6) Vishnusmruti.

(3) Thamasa Smruties:—

(1) Goutama Smruti, (2) Barhaspathiam, (3) Samvarthanam, (4) Yamasmruti, (5) Sankhamu, and (6) Ousanam.

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IV. Itihasas—Ramayanam and Bhavatham. The former inculcates morals and the latter religion.

Among the above classes, the works coming under the 3rd and 4th will be described as far as possible.

We could have an idea of the inaccessibility of the Puranas and Itihasas, if we consider the number of the works and the Slokas (stanzas) in the former and the number of Slokas in Bharatam. As many of them have been printed, they may be got for money. I hope that all those who profess Hinduism would purchase them and enjoy the great benefit derivable thereby:

Name of Puranam.	Number of Grandhas.	Printed or not.	Whether rendered into Telugu.
1. Machyam	14,000	Yes.	Not.
2. Markandayam	9,000	Do.	Yes.
3. Bhavishyotharum	14,500	Not.	Not.
4. Bhagavatham	18,000	Yes.	Yes.
5. Brahmam	10,000	Not.	Not.
6. Brahmandam	21,100	Do.	Do.
7. Brahmakyvartam	18,000	Do.	Do.
8. Vamanam	10,000	Do.	Do.
9. Vayaviam	6,000	Do.	Do.
10. Vyshnavam	23,000	Yes.	Yes.
11. Varaham	20,000	Not.	Do.
12. Agnayam	16,000	Yes.	Not.
13. Padmam	55,000	Do.	Do.
14. Naradiam	25,000	Not.	Yes.
15. Lyangyam	11,000	Yes.	Not.

(To be continued.)

* Translated from the original Telugu of the Author, Mr. G. Sriramamurthy, F. T. S.

SIMON MAGUS.

THE Magus of Samaria was the first Teacher of the Gnosis. His teaching contains in germ all that magnificent doctrine which the end of this century hails, after an eclipse of many centuries, as the most luminous expression of the absolute.

I say "an eclipse," and still the Gnosis has never been without disciples and apostles. But disciples and apostles, sometimes persecuted, sometimes ridiculed, and, what is still worse, who had to seek the invisible shelter of silence and symbolic night.

A paramount interest attracts us to the Sage of Samaria. He did not create the Gnosis. It was taught under another form in the temples of Egypt, in India and Chaldea. The Gnosis is as ancient as Truth, of which it is the mystical robe; but Simon is the first who has sketched the doctrines in their esoteric form. He is the ancestor, the Magus, as his name indicates, the first Father of the Gnosis posterior to Jesus Christ.

This illustrious man was born at Gitthoi of Samaria, which he filled with his fame and which surnamed him "The Great Virtue of God." After living at Tyre where he met his beautiful and mysterious companion, Helene, he went to Rome, and there for some time he held in check the renown of the Apostle Peter.

Simon had attained to a remarkable degree of Oriental and Hellenic culture. Empedocles and Stesichorus were familiar to him. He had mastered the idealistic philosophy of Plato. A contemporary of Philo Judæus, he had frequented the school of Theosophy at Alexandria. He was no stranger to Anatomy. He described in a striking manner the circulation of the blood, and the interior system of woman. He was equally versed in the practices of Theurgy.

Magus, writer, physiologist, mathematician and orator, this great personality found itself prepared for a quite exceptional mission.

Already illustrious when the first Christian propagandists appeared, Simon devoted to the service of the Gnosis a really single and upright mind, and an incontestably honest heart.

Many of his enemies acknowledge these qualities in him; a fact recorded by M. Amelineau in his fine work on "Egyptian Gnosticism."

Simon, being witness of wonders worked by the deacon Philip, demanded baptism. Like all Initiates he saw in this ceremony only a rite of Initiation. He had no idea of abandoning the Gnosis.

He saw no desertion of his principles in the demand he made of Peter to confer on him the Holy Spirit by the laying on of hands. He did not offer money to buy the Holy Spirit, as the ignorant and malicious have dared to affirm: he merely offered the legal and customary price of initiating societies for a new Initiation, of the symbolic grade which he wished to acquire. Spirit! he himself possessed it in an eminent degree. It is thus that a European adept, for instance, would act in order to gain admittance to the mysteries of an initiation which was new to him. In the dissension which arose between the Apostles and the Magus, the Apostles were altogether in the wrong. In parting from the sombre and narrow Caiphas, Simon addressed him in the following touching

words, which show the goodness and humility of his heart: "Pray for me, that none of those things which you predict will happen to me."

Tradition says that Simon of Gitthoi met Helen in a house of ill-fame. In that case, he rescued her from vice; he raised her to the rank of an Initiate. Far more: she was for him the painful symbol, the living image of the fall of Thought into Matter. He loved that woman nobly, as such a man could love. Let us add that Helen was worthy of Simon, by her faith, by her devotion, by her marvellous intelligence, and her profound love for that great man.

Nothing is known in regard to the death of the Magus of Samaria. The fables that have been spread about a pretended attempt to fly through the air are of entirely apocryphal origin,—due, no doubt, to the hatred of the bigoted Christians and perhaps to the belief in the theurgic gift of levitation that the adepts in Theosophy have often possessed.

Simon composed certain "Anthiretica" and "The Great Apophasis," of which the author of the "Philosophumena" has preserved for us certain fragments.

With the help of these vestiges we can form an idea of the doctrine of the Samaritan Teacher.

The Gnosis professes to explain everything. All that interests uneasy human thought, all the science of the Above, all that of the Below, are embraced in it. The Gnosis—as its name indicates—is knowledge. God! Man! The World! These are the trilogy of its splendid synthesis.

Simon Magus makes Fire the foundation of all. And Fire was the first cause of the Kosmos. God said to the Initiate Moses: "God is a consuming fire." This Fire, totally different from the elementary fire, which is only its symbol, has a visible nature and a mysterious nature. This occult, secret nature, hides itself under a visible appearance, under a material manifestation. The visible appearance in its turn hides itself under occult nature. In other words the Invisible is visible to Seers. The Visible is invisible to the profane. That is to say, the profane do not know how to distinguish Spirit under form. The Vedas had taught this root idea, in speaking of Agni, the supreme Fire. This Fire of Simon, is the Fire of Empedocles; it is that of ancient Iran. It is the burning bush of Genesis. It is also the Intelligible and the Sensible of the divine Plato, the Power and the Act of the profound Aristotle. Finally, it is the blazing star of the Masonic Lodges.

In the external manifestation of the primordial Fire are included all the germs of Matter. In its interior manifestation evolves the world of Spirit. Then this Fire contains the Absolute and the Relative, Matter and Spirit, and is at once the One and the Multiple God and that which emanates from God. This fire, the Eternal Cause, developes itself by emanation. It eternally becomes. But developing itself, it remains, is stable, is permanent. It is that which IS, which HAS BEEN, and which WILL BE: the Immutable, the Infinite, the Substance.

But to be immutable is not to be inert. The Infinite can act, since it is intelligence and reason. And it must act, it does act.

From potency it passes into action. Thought has a means of expression: speech. So, intelligence names itself, and in naming itself it acts, it evolves, it emanates, it becomes. In speaking its thought, intelligence unites the moments of this sort; It joins its thoughts together by the bond of reason. And as from the One come the Two, since the One in emanating, becomes Two, the Fire in emanating emanates by Two, by couple, by *Syzygy*, to use the language of the Gnosis, and of these two, one is active, the other passive, one male, the other female, one He, the other She. These emanations by pairs the Gnosis calls the Eons.

It is thus that the sphere of the Absolute, the higher plane, is peopled by six Eons, six primary emanations of God: Simon calls them *Nous* and *Ennoia* (Spirit and Thought), *Phônê* and *Onoma* (Voice and Name), *Logismos* and *Enthumêsis* (Reason and Reflection), and in each of these six Eons, God is found entire, but only in potency.

"In each of these roots," said the Teacher, "the infinite Power finds itself entire; but it finds itself in potency, not in act. It was necessary to express it by an image in order that it should appear in all its essence, virtue, grandeur and effects, and then the emanation became like unto the infinite and eternal Power: if, on the contrary, it was not expressed in an image, the potency did not pass into action and lost itself, for lack of employment, as happens to a man who has an aptitude for grammar and geometry; if he does not put this aptitude to use, it is useless to him, it is lost, it is absolutely as if he had never had it."

Simon intended by that to say that the Eons, to resemble God, must, like him, emanate new beings. Thus as God had passed from the potentiality to the act, so the six Eons must pass likewise. The divine law of analogy demanded it. Thus the first six emanations became in their turn the cause of new emanations.

The Syzygies continued thus to be emanated, male-female, active-passive, like the first six. "It is written," said Simon, "that there are two kinds of Eons, which have no beginning or end, springing from a single root, the silence (the great Sigeus) which is the invisible and incomprehensible Power.

One of them seems to us to be above the others; it is the great Power, the Intelligence of all things, it rules everything and it is male. The other is very inferior, it is the great Thought, a female Eon. These two kinds of Eon, mutually interacting, form and manifest the intervening medium, the incomprehensible air which has not had any beginning and will not have an end."

What a splendid picture! Behold, the ladder which Jacob saw in a dream while he slept, his head reclining on the sacred stone of Bethel, under the constellated firmament of the desert. The Eons ascend and descend its mysterious rungs in couples. They form the endless chain which unrolls its links in the anabasis and the catabasis, from God to the world and from the world to God. And they are two, male and female, a divine couple, angel-women, associated forms, united thoughts. They compose the texture of Spirit and the texture of Matter, realizing God in all things and bringing back all things to God. And the law which raises and lowers them, which unites and directs them, is the sacred Fire, the primordial Fire, is God, is the

Infinite, the Absolute; in one grand and immense word, which expresses something grand and immense, it is Love!

Simon next opens up to us the second world. It is inhabited by six Eons which are the reflexion of the first six, and have the same names.

The incomprehensible ether, or second world, is the abode of the Father, He who is, who has been, and who will be. Without beginning, without end, male and female, he lives in the unity. He develops as the fire in the first world has developed. He manifests himself by his thought. They correspond with each other. The Father who is Power and Thought, his thoughts are but one. But that one is also the male enclosing the female, it is Spirit in thought. *Nous* in *Epinoia*! For be it understood that the spirit has a thought, and that by the Voice this thought calls it Father and manifests it. This father is also *Sige*, the Silence.

Epinoia, the female Eon, impelled by a great love, leaves the Father, and emanates the Angels and the Powers from which proceed this world which we inhabit. These Angels, ignoring the existence of the Father, wished to retain *Epinoia*, Thought. Hence their fall, necessitating a redemption.

Man was produced by one of these Angels, the Demiurgos, whom the Bible calls "God." He makes man double, according to the image and the likeness. The image is the Spirit which broods upon the face of the waters, of which Genesis speaks. *Spiritus Dei ferebatur super aqua*. Man is an Eon, because he has in him the likeness of the Father. And like the Father he will produce other beings. *He will represent himself*.

Thus we have arrived at the anthropological doctrine of the Samaritan Magus. Fire is the principle of the generative act, for to desire to unite with a woman is called *being on fire*. This fire is one, but twofold in its effects. Man transmits the hot red blood in the semen. Woman is the laboratory in which the blood becomes milk. Blood, the principle of generation in the case of the man, becomes aliment with the woman. Such was the fiery sword which guarded the gates of the Garden of Eden, in the hands of the Archangel, representing the circulation of the living flame, the transformation of blood into semen and into milk. Without that circulation of blood, the tree of life would be destroyed. Icy death would conquer the world.

Pushing further his subtle and profound analysis, Simon explained the development of the fœtus after conception. *

Interpreting the words addressed to Jeremiah: "I formed thee in the womb of thy mother," he said that man in Eden, is the fœtus in the womb. He saw, in the four rivers that water the terrestrial Paradise, the vessels that are attached to the fœtus and carry nourishment to it.

Strange and original conception of a superior mind! A glance of genius cast on physiology by a great man in a primitive age! Powerful flight of a sage into the regions of scientific synthesis!

We must now return to Thought, to *Epinoia*, which the angelic emanation of Man has held captive. Thought, pulled back by its celestial instinct, sighed constantly for *Sige*, wished to go back

to the Father. The angels held it fast, made it suffer, in order to keep it with them. They succeeded in imprisoning it in a human body. Then the divine exile began its painful exodus of transmigrations throughout the centuries. That fall of Thought into Matter is the origin of evil. It is a fall. After every fall a redemption is necessary; Ennoia transmigrates, throughout the ages, from woman to woman, like a perfume passing from one vase to another. The day when Simon penetrated into the Syrian brothel, he met Thought in the form of Helen, of that prostitute whom he loved, and transfigured by his love. He loved her and applied to her the sublime parable of the lost sheep that is found again.

You see the symbol. As Simon saved Helen from infinite degradation by drawing her out of the mud, the Saviour sent by the Father descended into the world and delivered thought from the tyranny of the prevaricating Angels. To accomplish this infinite work of love, Soter, the Saviour, the Son, left the One, the Silence, the Fire, went through the first and second worlds in turn, and incarnated in the world of Bodies, or rather, he then reclothed the astral body, the Perisprit. In Judæa the Jews called him the Son. In Samaria, the Samaritans named him the Father. Among the Gentiles he appeared as the Holy Spirit. He was the great virtue of God, and Simon Magus recognized himself in Him.

As Simon went to search for Helen, the Saviour went in search of the human Soul. He found it in a place of debauchery, that is to say, in evil. And as Simon married Helen, the Saviour married the Soul.

Says the learned Amelineau, This myth of Epinoia truly seems to us very beautiful. Divine thought, detained by the inferior creatures, which owe their existence to it and wish to be its equal, degraded by these angels, and brought down to the lowest state, does not this represent in the sublimest manner the vain efforts of the human mind to arrive at the power of God whose likeness it is, and falling always from abyss to abyss, from wickedness to wickedness, held under the domination of jealous spirits that envy it, and wish to prevent it from raising itself and ascending towards him of whom it is the resemblance?"

Each one of us, of either sex,—for we are Eons—may be the Simon of a Helen and, changing parts, the Helen to a Simon. To accomplish our mission of Saviour, we, the Initiates of the Gnosis, belong to the profane, as being like them in form, though far superior through the Spirit. Simon Magus and Helen have taught us the liberating Gnosis, the illuminating Science, the Law, the lost word of the Rosy Cross, and we must teach them in our turn. We must deliver our brothers and our sisters from the yoke of ignorance and of superstition, from gross materialism and exaggerated Scepticism. We must clothe them again with the white robe of the Initiate. Little matters it where the seed falls, so long as it is sown. Saved by the Gnosis we are saviours in our turn. Happy if we possess, I will not say the genius of Simon Magus, but his great heart and gentle kindness.

JULES DIONEL.

(Translated from "*La Revue Theosophique*.")

"VANITY OF VANITIES, ALL IS VANITY."

THE above is the Proverb of the Preacher in the Bible; it is also the essence of the teaching of the Lord Buddha. Pessimist though the creed may be in one sense, yet the opposite paradox is true that pessimism pushed to its extreme is genuine Optimism. It is necessary fully to understand this proposition, which we may call the foundation-stone of Buddhism—before we can realize the noble doctrines set forth by the "Light of Asia." Let the wisest philosopher cast his thoughts round the daily life and events of men throughout the world. What does he see everywhere? Meanness of the blackest dye, shallowness, unreality, phantoms, shams and delusions. Is there one man living on this day, who is able to assure himself or others that there is any one thing or person or idea which is not false? Question the noblest aspirations of Man; what are they but mockeries of Happiness? Sometimes the mania of running after an idea seizes upon whole nations, and after the fatigue of reaching the goal, they find they have landed themselves in the Mirage of Delusion. The best and noblest of the sons of Europe devoted their money, their strength, their lives, for the idea of recovering Jerusalem from the Mohammedans. And this they did headed by the most zealous Christian spirits for more than three hundred years. The sentence passed by the records of History on the men as engaged in this scheme is unequivocal—Fools!

A Great Empire like the Roman extended its dominion and its rule throughout the then known world, and every Roman prided himself daily on the magnitude of the countries under his sway. That was the age of Cæsar, of the Scipios, of Cicero. Where is now the Roman Empire? Where now the territories for which so many armies were raised, so many hardships endured? The higher intellects of the Middle Ages ran after the discovery of the Elixir of Life and of the Philosopher's stone. *Cui bono?* A great man lived less than a century ago. He was the terror of Europe during his life-time. He was the darling of his people. He very nearly succeeded in attaining in half a generation what the Romans had taken centuries to do. What has been the fate of the plans of that giant intellect of the Emperor Napoleon?

What need to multiply instances? Everywhere, in all time, failure of human aims. And why is this pessimistic doctrine of the Lord Buddha true? Is it that will-power was wanting? The determination of the conqueror of Europe was as strong as iron. Why have their hopes led to the Maya of Illusion? Wherein are we to discover the cause of the eminent ill-success of zealous missionary effort? As far as money force is required, it is admitted that large funds are not wanting to push on the propaganda. As regards intellectual force it is claimed that M. A. bishops and B. A. clergy are superior mental giants to the ignorant (!) pansala Theros, and the non-graduated monks of Buddha. Have the Christian clergy discovered at length that their methods of preaching the gospel to all nations is also a vanity of vanities? Is it the discovery of this pessimistic doctrine that has induced them to veer round from the straight-forward path of preaching "God's

word" into the sickly narrow channel of attacking and abusing Buddhism?

Is Buddhism then pessimistic? This is the charge brought by Christianity against the truths of Sakyamuni; and some people seem to be much exercised* whether to admit or refute the plaint. Pessimism means taking the worst view of physical life; and if Buddhism is pessimistic, in no smaller degree is true Christianity also pessimistic. Buddhism is a pessimistic creed in so far as regards the personality of man's life; for this reason is that philosophy doubly Optimist, because unless we look down upon, and destroy our personalities and our attachments to the world and the flesh, our Tanha and our Karma; unless we realize that all that relates to the Lower Quaternary is phantom and delusion, we can by no means fully get at the beautiful Optimism of Buddhism.

Buddhism is Pessimism if you like, but it is also *therefore* the highest Optimism.

Had the Crusaders, the Romans, or Napoleon recognized that mortal ambition ends in numbing pain; that even 'the clock beats out the little lives of men;' if the missionaries once discover that their whole duty does not consist in futile attempt at making Asiatics change the outward phrase "Buddhist" into "Christian," then all their energy would never have been wasted, then all their heart-burnings would have brought forth a hundredfold good results.

Buddhism recognises the pessimism of the Brahmans which led to asceticism, fasting and renunciation of the world. Siddartha was a Pessimist; but after he attained Nirvana, Buddha was in addition a true Optimist. The following are a few of the pessimistic teachings of Gautama. The Dasa Sila, which require the renunciation of animal food, of intoxicating liquor or inordinate eating, of the comforts of physical life, &c.; if these precepts are kept, the Optimist results will follow that virtue will be acquired, that the heart will be cleansed. True that our religion shows that all the world is sorrow; but it also says, "therefore grieve not." The difference on this point between the teachings of Buddhism and of Christianity may be exemplified by this instance. It is common human nature to acquire friendship. Christianity even encourages it, and praises the noble self-sacrifice of a "Jonathan and David, whose love surpassed the love of woman." What is the result of the kind of Optimism? "God" knows the more you cultivate this noble side of human nature, the more firmly you bind yourself by every hallowed tie, so much the more keenly will you feel it, and so much the more bitterly will you regret it; when, probably through no fault of his, through no fault of yours, but because of the impermanence of human feelings, the tie is broken, the friendship severed—and your life a blank. What consolation does Christianity give in the innumerable instances of similar griefs? Absolutely none whatever. It encourages the "wife to leave her father and her mother and cleave unto her husband, and they twain shall be one flesh" and—what hope when one dies? Where is all the love that has been fondly lavished on the dear

* The *Theosophist*, Vol. V, No. 55.

departed one? It is certain the love will not come back in this world. If you are to have a recompense in heaven, then fidelity to friend or to husband must compel you to seek no other friend, no other husband. But this too is contrary to human nature.

It is just when a man feels the keenest edge of grief, the most agonizing pang of sorrow, that he fully can realize the insufficiency of Christianity, and the cruel but optimistic balm of Pessimistic Buddhism. Cruel and relentless, because, as Huxley says, Nature knows no mercy, and she visits every infraction of her law with an inexorable nemesis. Optimistic balm, because Buddhism, being consistent with the laws of nature, and knowing that every attachment is illusive, directs and advises its followers to so govern their nature that sorrow cannot be felt. Keep friendship and love and sympathy, but if you cultivate them objectively, great will be the fall thereof, and sorrowful the waking from the happy vision. Stoic, superhumanly stoic, that doctrine may be, pessimist, intolerably pessimist that philosophy undoubtedly is, but far rather stoicism, far better pessimism, since our *Ultimate Thale* is Stoic Optimism.

A. E. BUULTJENS, B. A.

Reviews.

"A BUDDHIST CATECHISM."*

Through the kindness of a Bombay friend—and, later, the courtesy of Mr. Redway, I am in possession of two copies of Subhádra Bhikshu's plagiarised version of my "Buddhist Catechism," and am enabled to present to the book-trade and the public the proof of that person's literary offence. I do this, not because I selfishly care one jot for the unauthorized publication of another English version of my work, for, as I remarked in the April *Theosophist*, in my short article entitled "A Shady Business," I never copyrighted the booklet nor sought to make a penny's profit out of it; but because it is my duty to expose a disreputable transaction connected with the literary and publishing business. There is also the contingency to face that if the English, French and German editions of the plagiarism be copyrighted, title and all, the publishers of the editions of the real Catechism in those three languages may perhaps be mulcted in damages! This would also be equivalent to permitting the spread of Buddhism to be perverted into a private money-making scheme. To have my books plagiarized is no fresh experience with me, since it happened with a standard work I wrote on the 'Chinese and African Sugar Canes,' in 1857, which ran through seven editions, and was stolen almost bodily by an American *chevalier d'industrie* in literature. A spiteful Sinhalese monk also used portions of this very Catechism in a rival work which he vainly hoped would supersede mine, but which fell flat on the market. The thing that disgusts me in the present case is the boastful pretense that Subhádra Bhikshu's Catechism is put forth as "suited to the intelligent appreciation of educated populations," (*sic*) while mine was "intended for the instruction of Sinhalese children—scarcely suited to the highly educated European reader," when, if what he has cribbed be stricken out, there would be little enough left for anybody to meditate upon or profit by.

* "A Buddhist Catechism, an outline of the doctrine of the Buddha Gotama, &c." By SUBHÁDRA BHIKSHU. George Redway, London, 1889.

The first publication of my Catechism was made in the year 1881, at Colombo, simultaneously in the English and Sinhalese languages: in 1882, the second English edition (14th Thousand) appeared at the same place, with Messrs. Trübner and Co.'s imprint as the London agents. While in London recently, that firm settled with me for the sales of that edition. The plagiarized version—bearing the same title as mine—now appears in the latest Book-List of that eminent house! The title has, therefore, been my trade-mark nine years, and to appropriate it now as a brand to market the new article, is as honest as the common trick of using well-known labels upon counterfeit cloths or wines.

I compiled my Catechism after reading many books, and discussing Buddhism with all the more intelligent priests of Ceylon. The arrangement of the work is my own, the questions asked, and their sequence. It is a million to one that another person, even had he talked with the same people and read the same books, would not have hit upon the very same questions and put them in the same order. Subhādra Bhikshu, Hochwohlgebornen, does so throughout his Catechism, with exceptions here and there, wherein he has transferred questions from one part to another of the book; and others where he has interpolated additional questions, chiefly referring to the priesthood and its obligations,—questions of no general interest, but being simply padding.

To give the reader a fair idea of the character and extent of this literary offence, it would in all seriousness be necessary to print the whole of the two Catechisms side by side. This of course is out of the question, and I must content myself with a few quotations in parallel columns, which will make the case clear.

First, with regard to the questions and their order:—

OLCOTT'S VERSION (1881-82.)

- Q. 1. Of what religion are you?
 „ 2. What is a Buddhist?
 „ 3. Was Buddha a god?
 „ 4. Was he a man?
 „ 5. Was Buddha his name?
 „ 6. Its meaning?
 „ 7. What was Buddha's real name?
 „ 8. Who were his father and mother?
 „ 9. What people did this king reign over?

SUBHADRA BHIKSHU'S (1890.)

- Q. 1. Of what religion are you?
 „ 2. What is a Buddhist?
 „ 8. Is the Buddha a God who has revealed himself to mankind?
 „ 10. Then was he a man?
 „ 11. Is Buddha a proper name?
 „ 12. What is the meaning of the word Buddha?
 „ 13. What was Buddha's real name?
 „ 14. Who were his parents?
 „ 15. What people did King Sudhodana reign over?

As the Catechism proceeds, the Compiler apparently sees the necessity of covering up his plagiarisms a little more decently; and this he endeavours to do, sometimes by running several of my questions and answers into one, and sometimes by splitting one of them up into several. Here is an example:

OLCOTT.

- Q. 32. Whither did he go?
 A.—To the river Anoma, a long way from Kapilavastu.

SUBHADRA BHIKSHU.

- Q. 31. Where did he first go to?
 To the river Anoma. There he cut off his beautiful long hair with his sword, and gave in charge to the faithful Channa his arms, his jewels, and his horse, to take them back to Kapilavastu, and to tell the king and the princess what had become of him.....He then exchanged clothes with a passing beggar and proceeded to Rajagriha, the capital of the kingdom of Magadha.

33. Q. What did he then do?

A. He sprang from his horse, cut off his beautiful hair with his sword, and giving his ornaments and horse to Channa, ordered him to take them back to his father, the king.

34. Q. What then?

A. He went afoot towards Rājagriha, the capital city of Māgadhā.

35. Q. Why there?

A. In the jungle of Uruvela were hermits—very wise men, whose pupil he afterwards became, in the hope of finding the knowledge of which he was in search.

36. Q. Of what religion were they?

A. The Hindu religion: they were Brahmins.

37. Q. What did they teach?

A. That by severe penances and torture of the body a man may acquire perfect wisdom.

38. Q. Did the Prince find this to be so?

A. No, he learned their systems and practised all their penances, but he could not thus discover the reason for human sorrow.

39. Q. What did he do then?

A. He went away into a forest near a place called Buddha Gaya, and spent several years in deep meditation and fasting.

32. Why did he go there?

There were two Brahmins living there, Alara and Uddaka, both reputed to be very wise and holy men. He became their disciple under the name of Gotama.

33. What did they teach?

They taught that the soul may be purified by prayer, sacrifices, and various other religious observances; and, may thus, by divine mercy, attain redemption.

34. Did Gotama find what he sought?

No; he learned all these Brahmins could teach him and joined in all their religious exercises without gaining the knowledge he sought; and he became convinced that their teaching could not ensure him deliverance from suffering, death and birth-renewal.

35. What did he do after this failure?

There were other Brahmins who taught that deliverance could be attained by a mere process of self-mortification. Gotama made up his mind to practise asceticism in its severest form, and for that purpose he retired into a jungle not far from Uruvela, where in utter solitude, he gave himself up to all kinds of penances and tortures, &c.

The above would, perhaps, be a sufficient example of the paraphrasing process of the holy mendicant, to satisfy the demands and win the praise of "educated populations;" but it does not give a fair idea of his padding process. The following is an example, and I may say here that the rather trite reflections of which that padding is chiefly composed, are exactly what, in the composition of my Catechism, I carefully avoided, as being of the nature of adipose tissue—adding nothing to the strength of the frame work, but destroying its character of compactness.

OLCOTT.

109. Q. What effect had the discourse upon the five companions?

A. The aged Kondanya was first to enter the path leading to Arahatship; afterwards the other four.

110. Q. Who were the next converts?

SUBHADRA BHIKSHU.

49. Which of the five disciples first realized the supreme truth?

The aged Kondanya. There opened within him the clear eye of truth and he attained the state of an Arahat. The other four disciples soon followed him.

50. Did the Buddha gain any more disciples at Benares?

A. A young rich layman named Yasa, and his father. By the end of five months the disciples numbered sixty persons.

Yes. The next convert was Yasa, a young nobleman. But the common people as well as the higher classes, listened to the words of the sublime teacher; for he made no distinction of caste or rank or position as the Brahmins do, but preached the doctrine of salvation to all those disposed to hear him, and his words were all powerful; searching the innermost heart. At the end of five months the number of his disciples amounted to sixty, not including any lay adherents. The Buddha then began to send forth the brethren in various directions.

111. Q. What did Buddha at that time do?

A. Called together his disciples and sent them in various and opposite directions to preach. He himself went to a town called Senani which was near Uruvela.

51. What is meant by the sending forth of the brethren?

The Buddha called them all together and bade them go out into the world, each separately by himself, and preach the doctrine of salvation.

53. Did the Buddha remain alone at Benares?

No; he returned to Uruvela, &c.

I do not wish to tire the reader by the rather tedious process of printing lengthy extracts from the two Catechisms side by side, since I think I have shown already the glaring nature of the literary misconduct of which I complain. It is true that two *bonâ fide* Catechisms would necessarily have much in common, for both would tell the same story, drawn from the same sources. But it seems clear that Subhâdra Bhikshu has not gone to the original sources of information as I did, but has taken his material and with slight alteration occasionally his very words from me. In several places in my Catechism I have summed up, as the result of my studies, the general features of my subject in an original manner, and in my own language; thus, it appears, saving the learned Herr Bhikshu the trouble of investigating Buddhism for himself, as he does me the honor to adopt my conclusions, without acknowledgement. For instance:—

OLCOTT.

128. Q. What striking contrasts are there between Buddhism and what may be properly called religions?

A. Among others, these. It teaches the highest goodness without a God; a continued existence without what goes by the name of 'soul'; a happiness without an objective heaven; a method of salvation without a vicarious Saviour; a redemption by oneself as the Redeemer, and without rites, prayers, penances, priests or intercessory saints; and, a *summum bonum* attainable in this life and in this world.

Perhaps, however, the most striking instance of our compiler's flattering habit of taking my Catechism as the basis of his philosophy is the following:—

OLCOTT.

100. Q. If you were to try to represent the whole spirit of Buddha's doctrine in one word, which word would you choose?

SUBHADRA BHIKSHU.

149. Wherein does Buddhism essentially differ from other religions?

Buddhism teaches the reign of perfect goodness and wisdom without a personal God, continuance of individuality without an immortal soul, eternal happiness without a local heaven, the way of salvation without a vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices or penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that Supreme perfection is attainable even in this life and in this earth.

SUBHADRA BHIKSHU.

112. In what single word can the whole doctrine be summed up?

A. JUSTICE.

In the word "Justice." The law of absolute, inviolable Justice holds sway in the whole realm of animate and inanimate nature, &c.

Now the idea of summing up the spirit of Buddhism in one word is original with myself, as is the word used to sum it up. In all my reading I have never come across any similar attempt, and if Subhâdra Bhikshu did not take the idea from my Catechism, where did he get it?

In conclusion, I may state that I requested Mr. Redway to furnish me with some explanation of the publication of this Catechism by him, after knowing that the title was mine and the contents in great part taken from my Catechism, and have received a pleasantly worded letter from him endorsed "Not for publication,"—which I do not at all wonder at! It will not be a breach of confidence, however, under the circumstances, to state the gist of Mr. Redway's reply to my grave accusation of literary misconduct in which, in my humble opinion, the Publisher and Translator are only less implicated than the Author. In substance Mr. Redway acknowledges that he was aware of the crib (he could hardly deny that, as I pointed it out to him myself), but after consultation with the Translator, had determined to issue the work as he had contracted to do, since there was no *illegality* in doing so (owing to the fact that I had no copyright). If I mistake Mr. Redway's meaning, I shall be happy, with his permission, to publish his letter in *extenso*, for I do not deny that, while the sympathy of every scholar and author will be with me, the law courts may be ready to protect my plagiarist.

H. S. OLCOTT.

THE HAND-LINES OF FATE.*

If writers of books upon special phases of what is generalised under the word Occultism would try to show their place within the lines of positive science, there would be fewer gibes and insults for them to suffer. We cannot blame any educated person for discrediting all stories about occult facts and phenomena which are given out in dogmatic terms, without even the attempt to show how they may be explained naturally by applying and, perhaps, extending familiar aspects of natural law. I have been noticing, these forty years past, the futile attempts to prove to a skeptical public the phenomena of mediumship by vaunting the personal credibility of witnesses. These facts are of a class so beyond all average experience that, in the ratio of the hearer's academical education and scientific training, his instinct compels him to believe the blameless witnesses simply hallucinated. But if the narrative made it clear that all reasonable precautions against deception had actually been taken, and that the phenomena might be brought within the action of a recognized law, then might far less stress be laid upon the personal veracity of the witnesses, for the facts would speak for themselves. For example, all the wonders and as yet undeveloped potentialities of electricity trace back to the spark that Franklin drew from the thunder-cloud by his silken kite, his wetted string, and his iron door-key. And so it is that thousands of books on Spiritualism are but rubbish, and for the scientific value of the mediumistic marvels one must study the works of Hare, Crookes, Wallace, Zöllner and two or three others. The same criticism exactly applies to every other branch of Occult Science—Palmistry, Mesmerism (or Hypnotism), Astrology, Odic phenomena, Psychometry, the various phases of what are called Black and White Magic, the eight *Siddhis* of the Yogi and the Fakir,

* Palmistry and its Practical Uses." By LOUISE COTTON. London, 1890, Redway.

the innocuous self-torture of the Dervishes, Aïssouas, Lamas, Christian and other ecstasies, Clairvoyance, Divinations of sorts and kinds, Thought-transference, practical *Maya*-making (the power of provoking illusive perceptions in bystanders, *e. g.*, the Indian and African jugglers are *Maya*-makers, as shown in their famous tape-climbing trick, which is a pure psychic illusion), etc. etc. Each of these are natural or they are nothing—for 'miracle' is nothing—a nothing littered by superstition and which begets a horrid progeny.

The above generalisation is provoked by an explanatory passage in the book under notice, wherein Mrs. Cotton succinctly explains the theoretical basis of Palmistry. This basis is the theory of the identity of physical man and Nature in substance, and of the astral human body and the alleged astral—or psychic—bodies of the earth and her companion celestial orbs. "Their changes"—*i. e.*, the changes in the condition of the astral bodies of the planets and stars—"react (through the astral body, upon the human body, altering its proportions, condition and appearance. They especially affect the face and the hands. It is possible to note and register such results and signs from time to time." To which changes her work is meant to be, if an elementary at least a practical guide.

Here is at any rate a theory, part of which is scientifically true—the identical composition of our physical bodies and the environing visible world. As to the fact of an astral body, or "double," there may be dispute, but still we have a mass of evidence in its favour, and each day increases the sum-total. As to the intimate connection between this alleged "double," and a corresponding principle in the stellar orbs, science still keeps the question *sub judice*, if, indeed, it can be said to have any opinion whatever upon it, but still it is an hypothesis framed in terms of scientific meaning, and no one knows what surprises such men as Crookes, Wallace or Flammarion may have the pleasure of giving us before they die—*absit omen!* Finally, as to Mrs. Cotton's last proposition, its validity can be tested by keeping close records of the changes occurring in the lines of our hands and noting any coincidence of events, good or bad, which affect our health, fortunes, and happiness. The ground is thus cleared of superstitious rubbish, and Palmistry becomes a question of philosophy and fact. Now let us see what are the alleged signs by which the palm-reader reads one's past history and foretells one's future.

Our author avers that—

"From about the age of seven years, all human beings exhibit in their physical nature signs which enable us to discover their character, capabilities, suitable career, health, and all that appertains to disease and accident, the leading events of life, occurrences which affect position, influence, wealth, and indeed nearly all that concerns them,—past, present and future."

A large order! By looking at certain creases in the hand-skin, certain points of thickness, length, breadth and shape of the hand and of its joints, one skilled in the art can tell what befall us at certain times, and what will befall hereafter? Yes, the palm-reader replies, and forthwith proceeds to the proof. And gives it too; even to recalling the memory of accidents and other things which happened in one's childhood, but had been long forgotten, and of the pleasant and unpleasant vicissitudes of the later years of action,—love, health, success and defeat! That dear and honorable man, W. Stainton Moses, M. A. (Oxon), Editor of *Light*, gives an account, in his paper for March 1, last past, of an interview he had had with Mrs. Cotton. Her book had come before him for review, and it suddenly occurred to his common-sense brain that the best way to test Mrs. Cotton's theories was to go to her as a stranger,

and see whether she could give him anything satisfactory by reading his hands. The result he thus describes:—

"She was so good as to do so, and I am prepared at once to admit that her success was most remarkable. I never knew that I carried about with me such a record of character. It was to me a revelation. As we had never met before, it must be that the delineation of character from my hand was what it professed to be, a reading of what Nature had written down as the resultant of the acts and habits of my daily life. It seems to me that the recording angel provides a number of records against us all: for some of my friends prophesy over me astrologically: some read my record in my hands: some treat me phrenologically: some pry into my face and indicate that I am physiognomically good, bad, or indifferent. Parts, I suppose, of one gigantic whole, and so correlated with God's Universe in all its ramifications."

I, also, had an interview with Mrs. Cotton and tested her professional skill. And as my satisfaction and astonishment at her success equal that of Mr. Stainton-Moses, and as I could not describe the issue better than he does, I shall quote what he further says:—

"I asked Mrs. Cotton to be so good as to reply to a few questions, and she readily acceded. For about a dozen years she has paid attention to this subject. An inclination, a bent, led her to make it the study of her life; in effect, the practical business of life. She is "occult" generally; a Theosophist, a student of Graphology, and founded in all she does on Astrology as the ruling and central principle on which she relies. It cannot be, in her philosophy, that any unit is detached from the system of which it forms a part. The relation of the Microcosm to the Macrocosm is absolute. We cannot, if we would, separate ourselves from our surroundings, and we write our history day by day in an indelible record. There is no need of any day-book or ledger. The story of each human life is automatically recorded. That is perhaps a view of "judgment" which might profitably be considered by some religionists. They might think with advantage how absolutely such a view of facts disposes of some theories that have found a place in men's fancies. They might possibly arrive at the conclusion that no one can answer for his brother, or bear his burden, or do more than help him, as all of us can, with tenderness and love and pity."

Mr. Stainton-Moses asked her whether there entered into her delineations anything of Clairvoyance. She was not sure:

"She could not say that she was aware of it, but I found her rather disposed to recognise such a possibility. It is none the less true that she proceeds by rigid rules, and gives no rein to fancy. She "reads" the hand according to fixed rule; such and such "mounts," lines, and configurations mean so much. They are interpreted according to canons laid down by Cheiroso-phists, and there they are. You may take them or leave them. But, as my experience goes, you will find them substantially true: perhaps more true than most other alleged truths that you run against in your life. Whether the spirit enters into the diagnosis or not—and of course it does, for it is the self, the real, true intelligence—is not a question that is worth discussion. Mrs. Cotton finds, as might be expected, that she reads the hands of some who consult her more easily and successfully than those of others. That is to be anticipated, and tends to the belief that psychical gifts are in operation. But, be this as it may, the hand is read according to fixed rules."

Here is a point of the first importance as regards Palmistry—do the actual lines, "mounts," and configurations in reality tell as plainly as so many words printed in a book, what has been the past and what should be the future of a person? I myself think it extremely doubtful. Is it not true that the same hand-lines and other signs are differently read by Asiatic and Western hand-readers? Then, since it is also true that both Easterns and Westerns do often give one a very correct account of one's life experiences, my inference is that the reader reads the Astral Light, not the palm, and with the psychical sense, not the physical eye. To test which theory, and throw some light upon this interesting subject—so ably and clearly expounded by Mrs. L. Cotton, F. T. S., in her book, I have arranged for an article, or articles, in the *Theosophist* by her, setting forth the Western ideas, and another, or

others, by the famous Brahman author and astrologer, Mr. N. Chidambaram Iyer, B. A., F. T. S., in which, basing himself upon the most ancient Aryan writings, he will show what significance the Eastern sages give to these mooted lines and other fateful hand-stampings of Karma. The first of Mrs. Cotton's essays will appear next month.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.
[From our London Correspondent.]

BEFORE I proceed to unfold my budget of news for this month, I must correct two of my statements anent home news—one of which appears in the letter you publish this month—where I see I gave you the name of one of the new Lodges as "The Exmouth," whereas I should have said, "The West of England" Lodge. My other correction is of an equally slight nature; I told you in the letter which appeared in your May issue, that the new Brixton Lodge was opened on an earlier date than was actually the case. The fact being that the opening was fixed for the date I named, but postponed; and was actually opened—by G. R. S. Mead—last Friday, April 18th.

I seem to have a good deal of home gossip for you this time, and will begin therewith at once.

I expect you will have heard, already, how terribly ill our dear H. P. Blavatsky has been during the last few weeks. The nervous depression that was so troubling her when I last wrote increased rapidly, and culminated about three weeks ago in an attack of dreadful prostration, which completely laid her up—unable to work, even, for some days; however, she was much better when I saw her, a few days ago, and regaining her usual energy and spirits, for which we cannot be too thankful.

You may have noticed, in the April *Lucifer*, a paragraph (in "Theosophical Activities") stating that an anonymous "Orientalist"—who, by the way, professes to be the agent of the "Buddhist Propagation Society"—had, during a recent lecture, indulged in wild abuse of the T. S. and its Founders, and had been so effectively answered by J. T. Campbell, F. T. S., that a lecture hall was thereupon offered the latter, free of charge, to deliver a lecture in favour of Theosophy. Our brother has now decided to accept this offer, and will lecture next Sunday week, May 4th, in reply to the attack.

We are all looking forward to Herbert Burrows' lecture at Finsbury on the 25th. He has a great field open before him among the habitués of South Place Chapel, as I hear from a friend who attends Dr. Stanton Coit's lectures; for this gentleman lands his hearers somewhat too high and dry, and gives them no free play for those natural so-called—"emotional faculties," which must have some sort of pabulum, or they will starve to death, in the atmosphere of a dry and barren intellectualism. Mr. Burrows was so well received in Sheffield last month, that our hopes run high that many adhesions to the T. S. may be the result of next Friday's lecture.

Talking of lectures, Mrs. Annie Besant is doing good work with hers to the Christo-Theosophical Society, on "the Inadequacy of Materialism," and to the East End Spiritualists, on "Spiritualism from the Theosophical standpoint."—Our "Activities," you see, are at present in a most flourishing condition; and under this head I can fairly place the labours, of another hard working and earnest "fellow," viz., Mrs. Cooper-Oakley; who, in spite of her "activity" on an altogether different "plane" at

90, New Bond Street—yet finds time to interest herself in all women's questions of the day; and to inaugurate and successfully carry out schemes for the amelioration of the condition of the working and shop-women of our great metropolis. Her latest work has been to practically bring into the possession of the T. S. some most important property in the centre of London. This is no other than one of the two "Dorothys;" of course I need hardly go into particulars about them, or tell you how the "Dorothy" Restaurant in Oxford Street—originally started (together with the "Chambers") by Mrs. Cooper-Oakley, is now turned into a company—you doubtless know all about it. What I want specially to point out to you, just now, is the fact that the "Dorothy" Chambers, in Mortimer Street, have been entirely taken over within the last week, by three "Esotericists,"—viz., Mrs. Cooper-Oakley, her sister Miss Cooper, and the Countess Wachtmeister, who was asked by Mrs. Oakley to take the place of the two former partners (members of the T. S.), who have just left England for an indefinite time; and who were, consequently, obliged to retire, not only from active co-operation in the management, but entirely so from the partnership. The importance of this new acquisition for the E. S. can hardly be over-estimated; for the large room, used only during the day time and holding nearly 300 people, will now be available for our evening meetings and for lectures, &c. Any profits are to go to the funds of the T. S., and there is to be established a book-stall on the premises, for the sale of Theosophic literature—indeed the manager has become an F. T. S. this week I believe; so the whole concern will now be "run" by Theosophists! May we not confidently hope that this is only the forerunner of many such practical and helpful schemes; and that the T. S. may thus be the means of starting similar movements in other directions? Much has been accomplished in the East End of London; what we need now, is to bring our energies to work, Westward. That this pressing need is recognised by the T. S. is evidenced by the work just inaugurated by our sisters in Mortimer Street; and which will be carried out on Theosophic lines. I must not forget to say that a vegetarian course (or courses) is to be added to the menu at the Dorothy Restaurant, in Oxford Street, the food being well cooked with good butter. All Indians coming to England will find this a great boon, and are invited to give it a trial.

That Theosophic work is growing rapidly in the East End will be evident to you, when I say that Mr. Chapman (a most earnest F. T. S. working in that part of London) has opened, at his own expense, a hall and library in the East End, to be managed by Herbert Burrows and himself. Lectures will be given, and classes held; and one of the Lansdowne Road staff has offered his gratuitous services there, for free tuition in French, German and Classics.

We are at last going to take up the Tract mailing scheme in England—which has been worked so splendidly in America—and Mrs. Gordon (wife of Col. Gordon) who starts it, is forming a Committee of four ladies, who meet this week to discuss ways and means.

Hypnotism seems to be "in the air"—articles in magazine, notices and accounts of experiments, leaders in the daily papers, and what not, meet one at every turn. It seems evident that it is now a recognised fact. The *Daily Telegraph* contained, recently, two leading articles—published within a week of each other—dealing with the subject from a medical point of view, based on some dental operations which had been successfully performed; the patients being under the influence of hypnosis instead of the usual anæsthetic; and although it is still possible to find people, who would certainly be insulted if you called them unintelligent, who look upon the whole of the phenomena connected herewith as humbug, yet it is a sign of the times that one at least of the

occult sciences now receives public recognition in a leading "daily;" and it points a curious moral to find the experiments of Mesmer, Braid, and others—even the "Fakirs of India," and the "Quietest Monks of the Greek Convent of Mount Athos," referred to as verifiable history, and accepted in all good faith. Then the *Nineteenth Century* (magazine) prints a most interesting article from the pen of Hamilton Aide, entitled "Was I Hypnotised?" In it he gives an account of a meeting of learned and sceptical men, of various nationalities, to investigate the phenomena manifested through the mediumship of the spiritualist Home. Mr. Hamilton Aide lays particular stress on the fact that the large scantily furnished French salon—where the séance was held—contained massive, old-fashioned, undraped furniture, and was *brilliantly lighted*. There is nothing at all worthy of special note in the manifestations which took place at this particular meeting; the point to lay stress upon in this connection is, that the time seems at last to have arrived when leading Reviews (devoted to grave subjects), and men of learning and reputation, are willing to give, in sober earnestness, a simple statement of phenomena which, to the eternal reproach of scientific investigation, have so long been left to supply charlatans with a means of feeding the wonder and emptying the pockets of an ignorant public.

The *Full Mail Budget* tells of Dr. Bernheim, of Nancy, who (at Paris) is just now "eclipsing the marvels of Dr. Charcot, of Paris, by compelling patients to act on 'suggestion' without any hypnotisine performance at all;" and the German *Medical Gazette*, in a recent issue states that a student at Helsingborg lately sued a physician there, "for having hypnotised him against his will;" and relates that at the hearing of the case the various witnesses for the plaintiff behaved in so extraordinary a manner that "the court became quite bewildered," and the utmost confusion prevailed, "until it became apparent that the witnesses were being hypnotised by one of the counsel engaged in the case, who made them say whatever he liked."—A very fair example, this, of the evils sure to result from a promiscuous use of the two-edged sword of hypnotism.

Scribner's Magazine has an exceedingly well written and comprehensive article, called "The Hidden Self," by W. James, in which he gives an account of, and briefly reviews, "a record of observations made at Havre on certain hysterical somnambulists, by M. Pierre Janet, Professor of Philosophy in the Lycée of that town, and published in a volume of five hundred pages, entitled "De l'Automatisme Psychologique." Paris, Alcan) which, serving as the author's thesis for the Doctorate of Science in Paris, made quite a commotion in the world to which such things pertain." Mr. James begins the article as follows: "The great field for new discoveries," said a scientific friend to me the other day, 'is always the Unclassified Residuum'—and, he continues (a little further on) "no part of the unclassified residuum has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called *mystical*;" in which words we have the key-note of the line taken throughout this very able article, by Mr. James. The experiments recorded in the volume which he reviews, are of a similar nature, and conducted much on the same lines as those recorded by Binet and Feré, of the Salpêtrière School; and although both M. Janet and M. Binet worked independently, they came to similar conclusions, as the result of their experiments. Commenting upon these, Mr. James says, "It must be admitted, therefore, that, in certain persons at least, the total possible consciousness may be split into parts which co-exist, but mutually ignore each other, and share the objects of knowledge between them, and—more remarkable still—are complementary. Give an object to one of the consciousnesses, and by that fact you remove it from the other or

others. Barring a certain common fund of information, like the command of language, &c., what the upper self knows, the under self is ignorant of, and *vice versa*." And again, "How far this splitting up of the mind into separate consciousnesses may obtain in each one of us is a problem"—and he gives it as his opinion that, the most *practical* results of all these investigations must surely be their possible application to the relief of human misery. Mr. James further says he does *not* agree with one at least of M. Janet's conclusions—"who will have it, that the secondary self is always a symptom of hysteria...for there are trances which obey another type. I know a non-hysterical woman who, in her trances, knows facts which altogether transcend her possible normal consciousness, facts about lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having practically no doubt whatever of its truth. My *own* impression is that the trance-condition is an immensely complex and fluctuating thing, into the understanding of which we have hardly begun to penetrate, and concerning which any very sweeping generalization is sure to be premature;" and so on—concluding thus, "It seems to me a very great step to have ascertained that the secondary self, or selves, coexist with the primary one, the trance-personalities with the normal one during the waking state. But just what these secondary selves may be, and what are their remoter relations and conditions of existence, are questions to which the answer is anything but clear."

The *New Review* publishes this month the first part of a most weird and original allegory by Olive Schreiner, well known to us all, through her "Story of an African Farm" as "the one woman of genius whom South Africa has yet produced," as Mr. Stead says; who also in his *Review of Reviews* calls this particular article of which I speak, "a Socialist parable," and I do not think he is very far wrong. Miss Schreiner herself gives it the title of "The Sunlight Ray across my Bed," which does not in the least suggest the somewhat terrible character of its subject matter. Part I. is entitled simply "Hell." In a dream God takes her there, and we are not long before we discover that this "Hell" is nothing else than our earth in its present state of social misery and disorder; than this surely nothing can be more truly occult. "The picture of the banqueting-house" (I quote from Stead's review of the article), in which the revellers laugh and feast on wine that is not wine but human blood, is full of terrible vigour; and the vision of the ruins of other banqueting houses upon which the wind blew, and they were not, is as vivid and powerful as the utterances of one of the old Hebrew seers." Take too the following, as an example of words which seem to have in them an inherent mysteriousness, and suggestive symbolism:—

"I was very weary. I looked across the grey sands: I shaded my eyes with my hand. The pink evening light was lying over everything. Far off away upon the sand, I saw two figures standing. With wings upfolded high above their heads, and stern faces set, neither man nor beast, they looked across the desert sand, watching, watching, watching. I did not ask God what they were, or who had set them there. I was too weary."

"And still, yet further in the evening light, I looked with my shaded eyes. Where the sands were thick and heavy, I saw a solitary pillar standing: the top had fallen, and the sand had buried it. On the broken pillar sat a grey owl of the desert, with folded wings, and slowly crept the sand, fox trailing his brush, and the evening light cast its shadow on the sand."

"I shaded my eyes. Further, yet further, I saw the sand gathered into heaps as though it covered something, until it faded from my sight."

"I cried to God, 'Oh, I am so weary.'"

"God said, 'You have not seen half Hell.'"

"I said, 'I cannot see more, I am afraid.....Oh, I cannot bear Hell!'"

"God said, 'Where will you go?'"

"I said, 'To earth from which I came; it was better there.'
 "And God laughed at me; and I wondered why He laughed."

I think nothing more significant has ever been penned than this undoubted suggestion that Hell is neither more nor less than our earth. Whether the talented writer is at all aware of the coincident teachings of occultism, is another matter.

A new periodical has just come out in Paris, called *La Revue des Sciences Psychologiques*, "published," says the *Standard* newspaper, "with the object of converting to Buddhism, or to be more exact, to Esotericism all such people as are dissatisfied with Christianity." Says the *Revue* itself, ".....indeed, all those to whom the European religions did not suffice have turned towards the East. That is the origin of Esotericism, corresponding with the Theosophism of India. The Western Theosophists have only existed fifteen years, and they already possess numerous adepts (sic) in all parts of the world.....its aim (that of the Paris "Esoteric Society," founded, says the *Revue*, in 1885) is universal fraternity, the study of Oriental literature and religions, the search after the unexplained laws of Nature, and the development of the latent powers of man." If these are not the three declared "Objects" of the Theosophical Society, I do not know what is! In the *Review of Reviews* I find a capital account of "M. Eugene Simon's 'French City,' of which a very charming introduction appeared in the first number of the *Nouvelle Revue* for February, and which "promises to be little less than an arraignment of Western and Eastern civilisation at the bar of the modern demand for the greatest happiness of the greatest number. The hero of this new 'Citizen of the World' is a serious Chinaman, Fan-ta-gen, who has caused the Celestial Empire to ring with the fame of his treatise upon Happiness," the final definition of which runs as follows: *To comprise in oneself humanity, all beings, all nature, to go forward in union with humanity and entire nature towards the conquest of an uninterrupted progress, which shall be always greater and never finished; to do this and to be conscious of it—this is true happiness, if not perfect happiness. In those terms happiness is not only the law, it is the end, the only rule of everything which lives.*" The italics are mine, and serve to emphasise words in which M. Simon is surely inspired, and that by the same spirit which shines forth in "The Voice of the Silence," and the "Secret Doctrine." Truth can be but one, and we meet with it here, in the noble words I have quoted, from M. Simon. Elsewhere he speaks, through the mouth of Fan-ta-gen, who, wandering through the streets of a great town (in the West), sees a sight which serves as the point of departure of many reflections. It is a little girl and her blind grandmother begging. "Men and women passed by indifferent, as though the spectacle were familiar to them. My attention returned to the two poor creatures, and then only I understood that they were 'alone' in the world. The blood seemed to leave my heart, tears mounted to my eyes. I hardly could restrain myself from falling on my knees to ask their pardon in the name of that humanity to which they and I belonged. At the same moment my mind was illumined by our aphorism,—*none can be happy so long as there is one unhappy.*" I could quote at much greater length, but fear I have already written more than you may be able to find room for. There will, however, be another instalment of the "French City" in next month's *Nouvelle Revue*, for as Fan-ta-gen proceeds on his self-imposed mission through our Western centres of civilisation, he will from month to month report the result!

A. L. C.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

RATIONALIZED MYSTICISM.

PREFATORY REMARKS.

My object in asking Mr. Fawcett to prepare the series of weekly Lectures,* of which his present article is the Preface, is this: I, myself, and all other educated Theosophists have found ourselves eternally confronted by the obstacle of the uncompromising skepticism of the learned class as to the reality of any solid basis under our archaic philosophy. As an example, I cite Prof. Max Müller's views, personally expressed to me in 1888, at Oxford, and duly recorded in these pages at the time. Without belief in the Rishis, Arhats or Mahatmas or their alleged extraordinary powers, they simply refuse to accept a single assumption which rests upon the authority of any Scriptures or Teachers, ancient or modern. They resent as an affront to their "intelligence" our claims for a reverent examination of writings to whose Authors we allege to have been more capable than ordinary men to sound the depths of the sea of knowledge. Their one answer is: "When you present your views under the same conditions as Spencer and Kant offer us, viz., the permission to criticize and test them by the strict rules of Logic and the most searching analysis of human Reason, we will listen to you. But, it must be mutually agreed that the word 'authority' and the name 'Inspired Teacher' shall not be even mentioned between us. Your mystical philosophy must stand or fall upon its own merits, and share the fate which has been experienced by every other school of metaphysics since the dawn of history." As a reasonable man I cannot gainsay the strength of this position. If we wish to win the allegiance of the best minds of our generation, we must approach them as "best minds" have to be approached. If they have no developed psychical insight, and are thus debarred from seeing into the heart of spiritual truth, as more gifted ones can; if their minds are strictly logical and moved only by logic, then what nonsense in us to prate to them of books and personages to us sacred and sufficient! We must ask one of their own class to assume the task of working out the logical basis of our mysticism, and of showing the flaws and weaknesses of all antagonistic schools of thought. Such an ally is hard

*To begin on Saturday, July 19th, at our Head-quarters, and be continued weekly until finished. They will be summarized for the pages of this Magazine from month to month.

to find, but, I think, he is found in our new colleague, Mr. Fawcett; at least, I hope so. The work he has undertaken is most audacious. It is no less than the criticism of all modern philosophical systems, from Kant to Von Hartmann; not a mere cursory glance at each, but an analysis of each one's fundamental propositions. To do this, he has had to go through the teachings of eighteen masters of metaphysic, giving each his proportional share of attention. Some, who know that Mr. Fawcett is but twenty-four years old, may think him rash to criticize his elders, and myself injudicious in abetting him. But one need only recall the ages at which our greatest philosophers began to convulse modern thought, to see the weakness of such an argument. Kant's first great essay ("The True Measure of Living Forces") was written in 1747, when he was twenty-two; Fichte's "Review of all Revelations" appeared (anonymously) when he was thirty, and his "Idea of a general Theory of Knowledge"—by which he took rank immediately "among the most original of living philosophers,"—two years later; in Schelling's nineteenth year was published his metaphysical essay on the "Possibility of a Form of Philosophy," and his Jena lectures, expounding his complete system, were delivered when he was but Mr. Fawcett's age, twenty-four. Schopenhauer began teaching in his twenty-sixth year, and in his thirty-first he won his laurel crown with his *Die Welt als Wille und Vorstellung*. Before Hegel had at his thirtieth year, he had drawn up the outline of his system of philosophy; Comte wrote his "System of Positive Politics" at twenty-two; and when John Stuart Mill was twenty-one he was elected to edit Bentham's "Rationale of Juridical Evidence." So the argument of youth as put forward against Mr. Fawcett is valueless. He, like the pre-Theosophical philosophers whom he will criticise, must abide by the result of his intellectual labor. What we, workers in the Theosophical movement, must all fervently hope is that, henceforth those of us who know that the Mahatmas exist, and that the ancient Shastras embody the complete circle of science and philosophy, will be able to invite our immovable rock, or confess themselves incapable or unwilling to learn the truth.

H. S. O.

IN view of my forthcoming Adyar lectures, which represent the fruition of six years' close thought and the nucleus of a new System of Philosophy, I have been requested by Col. Olcott to make a few prefatory remarks anent the particular standpoint these said lectures are designed to champion. And, although I should be extremely averse to anything of the pressing nature of a personal explanation, I readily comply, because I hold that I shall be speaking not for myself alone, but for that large and growing section of our fellows which is beginning to realize the necessity of independent thinking in matters mystical. In adopting, however, a complete independence both of attitude, method and speculative results, I do not wish for a moment to offer any protest against those who rate authority above logic. It is not every mind which can resolutely set before itself 'truth for its own sake,' and then proceed to strive cheerlessly against the tornado of sceptical misgivings, or possibly eke out its spiritual life in the desert of a metaphysical agnosticism. A stern and coldly impartial element must dominate the seeker who he can formulate for himself, or piece together after rigid analysis from others. As Spencer says, all unwilling change of convictions implies a laceration of the feelings. Innovators, whether in the world politic, literary or scientific, have had good cause to recognise this fact. There are, indeed, national heredities fixed and

embodied in the nervous connections of the brain itself, as the study of the physical basis of mind goes directly to show. It is not, therefore, with the consolations of those timid mystics who have received their Theosophy *en bloc* from alleged experts that rationalism need interfere.

Personalities of this type apart, there are some of us who regard the chief mission of this Society as the popularization of metaphysic, and the fostering of a coherent, continuous and widespread interest in the possibilities with which the universe may be pregnant for the conscious ego. This group of inquirers, among whom I class myself, rejects the notion of all foreign authority whatever, and favours the attempt to solve the world-problem on the lines of inductive research—of inference from known facts to their possible ground in the as yet unknown world of Noumena. "Hitherto," they say, "we have been spoon-fed by hypothetical spiritual mentors, the range of whose actual grasp of reality is for us a mere matter of inference. And, although we should not hesitate to recognise the suggestiveness and ability of some of these teachings, we cannot but acknowledge a sense of their very considerable reliance on as yet logically unproven 'first principles.' We are often in the position of the philosophers noted by Von Hartmann, who uprear striking systems and subsequently find the foundations inadequate to long support the superstructure. While most anxious for the encouragement of that general spiritual thinking which Carlyle so pleaded for, and which to us constitutes the most important function of the T. S., we demand free and full scope to criticise, analyse and amend, so far as our ability may enable us to do so. We find that there remains a vast chasm yet to be bridged between mysticism and the best modern philosophic thought. This absence of necessary junctions must be made good. We find also that there are some serious breaches in the citadel of the so-called "Esoteric Doctrine" which render its defence highly arduous. Among these, for instance, is the occultist Anthropology with its shadowy 'origin of species,' which to some of us converts to Evolutionist biology has a dream-like aspect quite out of touch with the logic of facts. These and numerous other points demand treatment, and that too on lines of uncompromising respect for truth, irrespective of existing dogma." That is the sum and substance of what I am informed is the growing feeling in India and (as I have ample reason to know) among many English sympathisers with Theosophy also.

Now there are three main divisions of thought in which what is commonly known as the Esoteric Doctrine may be weighed in the balance and found wanting. These may be given as follows: (1) The absence of any attempt to show cause for the sweeping ontological data assumed at the outset—an ignoring, in fact, of the most fundamental and indeed exhaustive problem of philosophy, "Theory of Knowledge or Experience," while appropriating results really depending on its solution. (2) The seeming irreconcilability of the existing presentation of the doctrine of Karma, with the facts not only of evolutionist biology and sociology, but of those

afforded by casual observation of nature. Chief among these are the phenomena of the struggle for existence and those yielded by the psychology of pleasure and pain. Other and more remote metaphysical issues loom however behind these. And (3) the 'esoteric' sketch—for more with its many gaps, omissions and absence of particular details, it cannot be termed—of physical evolution. This sketch, together with its accompanying mystical theory of the origin of intellect, is to many of our minds quite untenable and a serious bar to the general acceptance of the remaining affiliated teachings by our great modern thinkers. It may be said that the allegiance of these men is not wanted. Be it so. But unfortunately these men alone bequeath their views to posterity and make, so to speak, the intellectual atmosphere for the rising generations of future philosophers. It is their sympathy alone which will set the final hall-mark on the validity of our gospels. The ideas of the review-nurtured gossips, of dilettante solvers of the problem of being, and of the whole herd of the "mostly fools" aggregate, whether freethinkers, religionists or indifferentists, die with them. Their applause is a mere incident in a 'tamasha,' which, however, numerically impressive, ends with the exodus of its celebrants.

Not long ago I was talking with an Oxford scholar of great metaphysical prowess on things 'Theosophic', when he touched on the (No. 1) division I have mentioned above. The substance of his remarks, which alone the magic wand of memory can now evoke, was as follows:—"Theosophy"—the name, owing to its 'odour' in the history of philosophy, he did not like—"has no claim to the designation of what is properly understood by philosophy. Any such claim, if entertained, would result in its classification with the *dogmatic* schools of thought. I mean by dogmatic, of course, the effete methods of inquiry pursued by the Cartesian, Leibnitsean, and other groups of scholars anterior to Kant. These men deliberately begged their questions. They assumed off-hand that the clear conception in the mind corresponded to an external reality 'outside' it;—in short, that objective truth was attainable by mere abstract thinking. This assumption, now recognized as illegitimate and a '*petitio principii*,' bred all those conflicting theories which Kant reduced to powder. It was as bad in its way as the *deductive speculation* of the mediæval schoolmen, who wasted centuries in trying to squeeze new truths out of syllogisms, forgetting that deduction is impossible without a previous induction or *assumed major premiss*. It recalls the fate of all those later philosophies based on 'intuitions superior to intellect,' regarding which it suffices to say that they conflict among themselves. Well, schoolmen and Cartesians etc. apart, you mystics are mere dogmatists. You assume everything, even those 'first principles' which *twenty centuries of philosophers have not ventured to lay down as certain*. You posit a *benevolently-working* cosmos, a *justice-based* law of Karma, a *universal design*, all of which involve the conception of Deity, personal or impersonal. 'Justice' especially is a hard nut to crack, for psychology shows it to be a relative, fluctuating notion, having one root in *resentment* and only evolved during the progress of the

semi-barbarous races into civilisation! How does an assumed Deity or impersonal 'Reason' adjust a law or laws in accordance with this sort of sentiment? Again, you assume a 'matter' or objective basis of evolution, in fact an independent external world. An immense assumption again! To this 'matter' you tether a guiding 'Fohat,' which (despite all your assertions as to the unity of force and matter) is *ex hypothesi* independent of that which it controls! Are you really intouch with modern though tat all, do you grasp what the difficulties at stake really are? Then first tackle the problem of the *Origin of Experience*, on which every issue of metaphysic alike hinges, from idealism to materialism, from polytheism to atheism, from cosmology to ontology. But to do this you must relinquish the sensational novelette element for a while, in order to study the great German thinkers and the 'masterly analyses of today.' Into these reflections of my friend, now dim with antiquity, possibly several of my own opinions have all unwittingly strayed.

Closely bound up with the above necessity is the importance of laying an inductive basis for mysticism in connection with the history of philosophic thought—more especially of that portion which takes its rise in Bacon and Descartes, or modern philosophy proper. As Belfort Bax very appropriately observes, any modern work seeking to effect a revolution in public thought would court the penalty of obscurity if it neglected the historical lead-up to its position. But with what sorry rags of the history of philosophy, with what stray ribbons torn from modern thought, current "Theosophy" is bedizened, it needs no critic to point out. The need of the moment, therefore, is a rehabilitation of a *Spiritual Mysticism* on an inductive basis, conformable in method to the practice of Spencer and Von Hartman, reconcilable with, or rather supplementary of, Science, and allotable to its natural position in the line of philosophic thought. It is to contribute the widow's mite to such a serious work that I have undertaken the task of giving these lectures, the first step, I hope, towards a more general independence of thought and effort among our members. Inscribed on the banners of this Society is absolute freedom of opinion, and it would perhaps have been as well if that principle had been more resolutely carried out in former years than was actually the case. It now remains to carry out to its full extent this said principle, always nominally endorsed by the Founders. It is not hard to shew that a little evolution of its own has characterised the making public of the "original teaching" itself, and it is not at all utopian to hope that a considerable advance on this latter may eventually result from our combined labours. The lectures justifying the appearance of this paper are mere feelers in a direction which more competent mystics will one day exploit with greater success. Any other mode of interpreting their aim will be futile and erroneous. Should they, as I trust, contain discoveries in philosophy and psychology of value to modern thought, that aspect of their contents must be judged on its own merits. For the present I have simply to state their dual object—(a) to revive independence

of thinking, neglect of which means a self-inflicted injury, and (b) the tentative *laying of the rational or inductive basis of mysticism*. I say 'mysticism,' but mysticism if rationalised becomes in actual truth a spiritual *philosophy* or metaphysic. Those who honestly place the authority of any occultist or group of occultists above that of reason, *i. e.*, inductive research, deductively interpreted and verified, have a right to our respect if they want it. We, on our side, have a right to our method. We do not believe that because Kant was a superb thinker, Kant's theory of space is necessarily true, nor because Tyndall is a brilliant physicist, Tyndall's particular views on any given mode of vibration are consequently valid. Similarly, those who accept the belief in occultist inspirers of the T. S.—and of the reality of such inspirers I must avow my unreserved conviction—may not acquiesce in a great deal of the theoretical views of these inspirers or of those of their visible agent. *Voilà tout!*

Touching the subject of modern materialism and agnosticism, against which our tilt has mainly to be directed, it may not be amiss to say a few additional words. The first important point we have to note is the relative unimportance of the materialistic theory of the universe in the estimate of the leading thinkers of England and the Continent. A great deal of wild vapouring has been penned by theosophic writers on this topic, which serves, I suppose, as an easily hit target for missiles. It is not too much to say that not a single existing thinker of the first rank will have anything to say to that crude and essentially unphilosophic system. Materialism—the doctrine that "matter in motion," or "Matter *plus* Force," constitutes the ultimate reality of things—is a discredited and dying belief. It was scotched by Kant, killed by the German thinkers, and finally laid out for decent interment by Herbert Spencer. At the same time it must not be forgotten that materialism did yeoman service in its day—it battled with an unwholesome, ignorant and superstitious theology, it reduced the complex chaos of physical phenomena to law, it originated the impetus which has resulted in that magnificent fabric,—magnificent beyond any of the former recorded efforts of the human reason, outside metaphysic,—Modern Science. Idealism, on the other hand, has proved barren of practical results, a point worthy of note. Materialism, anyhow a *necessary phase in the evolution of the world-thought, without which the realisation of its antithesis would have been a mere sham*, has thus been the parent of those splendid researches so popularly epitomised for the many in the well known "International Scientific Series." A glance at the latter category of works, a subsequent visit to the library at the British Museum, a survey of the economic and industrial advance during the past half century, will afford an indication of the extent of the boon.

But if Materialism as an *ontology*—its psychology I waive—is rotten, if all the leading thinkers repudiate its clumsy solutions, Agnosticism occupies a very different position. Coupled, as it is, with a superb integration of the results of physical and psychological sciences, it has yielded us in the hands of Herbert Spencer

a truly impressive spectacle. Canting nonsense about agnostic "ignorance," and so forth, is usually discounted at its worth, but it is perhaps as well to observe that if the half-fledged individual who customarily rails in this strain is confronted with the typical agnostic *in propria personâ*, the figure he cuts is deplorable. I have known many brilliant thinkers of this class, and have invariably had to admire their honesty, integrity and breadth of culture. If their speculations do usually centre around a "one world at a time" nucleus, these are certainly unique interpretations of that world regarded in its physical aspect, supplemented by what further knowledge existing inductive psychology can give us. Perhaps, as Evolution must ultimately roll us all on to higher tracks, it may be arguable that complete knowledge of the present mental furniture and environment of man is the most pressing and logical ideal to be realised. Many who are not Comtists in other respects incline to this view. I do not, simply because as a metaphysician I hold that, in order to fully understand our present terrestrial environments, &c., it is first necessary to read a metaphysic into the said environments. To demonstrate the inductive basis of such a metaphysic, to exhibit its orderly process of unfolding, is the aim which I have set before myself, and which many will doubtless adopt and carry to its legitimate goal. The difficulties in the way of treatment are, of course, very considerable, and may render the process of development a tardy and in some respects a disappointing one. Disappointing, because we may have cause to find that Nature when questioned does not always sanction all those views which an emotional bias may have tempted us previously to read into her. Still, there is reason to think that the temple is on the hilltop, but we must first manage to clamber up the ascent ere we can stand under its sheltering roof. The temple in question is a living metaphysic, the ascent the toilsome path of inductive research. And obviously if we succeed in establishing an *inductively valid basis for mysticism*, we shall do far more to combat present-day Agnosticism and win the allegiance of thinkers worth having, than by launching ephemeral Papal bulls against the scientific bias. The days, indeed, are past when systems could be reared on "intuitions" and furnished by "spirituality." They closed with the advent of the post-Baconian era, and it is futile to attempt to revive them. Even German transcendentalism recognized the importance of the new step. "From Kant," writes Professor Adamson, "Fichte had learned the lesson which he never forgot, that *a-priori constructions of Nature are philosophically worthless*. To him, therefore, the exercises of Schelling's 'genial imagination' appeared to be absolute Mysticism, mere conceits of chance."* It may be here mentioned that Schelling's "intellectual intuition" led him, in the opinion of most critics, entirely astray.

Thus even though we may be personally alive to the value of *real* intuition, we have also to recognize the treachery of the common or garden methods of "intuitive research." The verdict of a true "reason" cannot clash with that of a healthy intuition, but

* Fichte, p. 74.

the difficulty is to diagnose the latter with accuracy. That caution is supremely necessary is shown by the example of those ignorant persons who term many of the non-verbal rapid inferences of daily life "intuitions." Women especially, whose conclusions are generally of the character of such hurried guesses, are often accredited with these.

To sum up, then: The major problem of the *permanent* basis of theosophic teaching must be considered by its truest friends as though there were no such things as authoritative teachers or teachings in existence. Upon its intrinsic merits, pure and simple, it will either be passed on to the next generation as a torch of light, or be left to burn itself out in our own brief time. As the Olympian runner stripped himself naked for the race, so let us put aside all personal attachments and preferences in taking up the hard duty of the logician and analyst. If we succeed in laying a logical foundation for Mysticism, we shall have made stronger, if not impregnable, the position of those who have hitherto accepted and advocated the consolations of occult theory upon mere authority. Though a working member of the Executive Staff, I wish, in pursuance of my particular share in this effort, to write as though I had never heard that such a Society as ours was in existence or had ever published a book. It is by dint of like efforts on the part of others that a rationalised or philosophic mysticism can finally emerge from the womb of "intuitively" justified beliefs.

E. DOUGLAS FAWCETT.

THE SNAKE-CHARMERS' SONG.

FROM Mr. K. Narayanswami Aiyar, F. T. S., of Kumbakonam, I have received some very interesting particulars about the mesmeric methods adopted by the Indian serpent-charmers. Because the fangs have been removed from the mouths of the performing snakes, which have danced to the sound of the Indian flute (*modikai*) for their amusement, many Europeans jump to the conclusion that there is no charming at all in the affair. But how were these lethal reptiles caught in the first instance, and how do these wandering charmers draw them for you out of their holes in and around your bungalows? That part of the business the European does not look into: he would think it an affront to self-respect to "assist" at rites and practices begotten of gross paganist superstition! The apparent clue to the serpent-charmer's secret I shall now try to give, with the help afforded by the friend above named.

The snake is charmed by reciting mantrams: so much is certain. A mantra (pronounced muntra) is a verse which, when chanted in a certain prescribed rhythm, for a certain number of times, by a person of what we should call a certain mesmeric temperament, and under prescribed conditions of time,

place and surroundings—effects certain vibratory changes in the akâs (ether). These vibrations develop a mesmeric force that flows into the body of the reciter, modifies his psychic aura, and, as the Hindus put it, enwraps or envelopes him round about. He has now become psychically the master of that phase of elemental force which is related to the evolution of the ophidian species, hence their controller and compeller, to the degree of his success in accomplishing this process within the fixed rules. Whether the Western mind, at the present stage of advancement in "occult" research, be or be not prepared to accept the Indian theory, at least it must be conceded that, provided the effects described are true, the hypothesis is thinkable. Chladni and Tyndall have not exhausted the wonders of vibratory phenomena on the physical plane, yet they have recorded enough to make the prudent mind shrink from denying dogmatically any theory which attempts to bring unusual phenomena within the scope of that physical law. When we see vibratory waves forming complex geometrical patterns in sand on a glass plate, causing sensitive flames to dance to the jingling of a bunch of keys or the crumpling of a sheet of paper, composing beautiful images on a smooth surface to the notes of a singing voice, lustre glasses smashing to the notes of a musical instrument, arousing in the minds of men and animals emotions of the most varied character, one may well give ear to the Indian heirs of an ancient *Mantra Shastra*, or science of chant-potencies and test their claims in the judicial spirit.

There is an old Tamil work called "Pambotti Siddha Padal," from which my friend Narayanswami draws his facts. It contains 129 verses of four lines each. The preface states that the verses were first recited by a disciple (*sishya* or *chela*) under the following circumstances:—The Guru, a siddha (one who has developed in himself all the siddhis, or psychical powers, higher and lower) having entranced his body and left it in the hollow of a banyan tree in charge of his disciples, migrated in the "double" to the body of a king who had just died, in order to animate it. His disciples, finding that their Guru did not return when expected, and tracing him up clairvoyantly, went in the guise of snake-charmers to the Court of the king when he was holding his Divan in the palace, and recited the verses contained in the book.

A similar legend is told in the Biography of Sri Sankara Charya, founder of the Advaita School of Philosophy; probably it is borrowed from that. The recitation was made by the disciples as snake-charmers in order that others might not identify them and thus draw suspicion upon their master, the seeming rajah, while they disclose themselves to him and warn him of their inability to guard his body any longer. Stanza 83 of this book clearly shows such was their object. The first two lines run thus: "Oh, thou serpent, which was in the trunk of the banyan tree, thou hast now entered that of Arsa" (having a double meaning, viz., the king's body, or the Arsa tree—the *Ficus religiosa*). The word "serpent" used here as well as in the burden of the song, applies also to a wise person.

There are two other objects that may be gathered from this

book. These stanzas when sung to a serpent after charming it, which will be explained later on—make it to dance most gracefully to its cadence. There is a snake-charmer in Kumbakonam who is always employed for the discovery of a serpent in the house, although the appearance of the reptile is considered by the Hindus to auger inauspicious fortune, and called therefor in Tamil “household serpent.” The Kumbakonam charmer catches it with no other protection for his bare hand than his mantra and at once makes it to play, with fangs unextracted, before any audience that may gather in the open street, while he is singing these very songs. Once, having caught one in a street adjacent to Mr. Narayanswami’s, he brought it to him and made it play before him to the chanting of these songs. More instances of the same sort can be multiplied, but this will suffice for the present purpose as an illustration.

The third object is to instruct people how to control the serpents by mantras and how to purify themselves. Stanzas 35 to 39 relate particularly to mantras. To assist the reader it may not be out of place to state here that, for the due efficacy of mantras, the three things are necessary—(1) the drawing of a certain figure, or magical square; (2) the insertion in it of certain Bija Aksharas (“seed” letters) which have a symbolical meaning. The signs must be written in their prescribed places in the figure; (3) the recitation of a certain “long mantra,” including in it the mula mantra (for instance, a small word, which alone the charmer need repeat, when, after the capture of a serpent, he finds it disposed to disobey him). This (long) mantra the charmer must repeat many thousands of times in the course of his preliminary training, and even after he has learned his art and developed his psychical powers, when he wants to reinforce himself. For this he chooses a day, of solar and lunar eclipse, which are said to be the periods when, owing to the peculiar magnetic condition of the Akas, the mantras have their best effects. To put it in the words of “Chandogya Upanishad,” the charmer becomes—as above remarked—*clad* with those mantras, or, in other words, the charmer’s whole body become suffused with the magnetic aura evolved by the accurate recitation of those mantras.

As to the *rationale* of the six results effected by the mantras, a few words later on.

Given the above three essentials, the procedure must also be known. In the verses of the old book in question, as before remarked, the figure, the rationale for the several *bija aksharas*, and the method of procedure are given. The figure to be drawn is a four-sided one, and eight letters have to be enclosed in the eight “houses,” as they are called, which are small circles formed in the eight directions: north, north-west, &c., and one chief or master symbol in the middle of the figure, viz., at the intersection of the lines. The figure is quadrangular. Why? Because Prithivi (Earth) is represented in the astral plane by a four sided figure, and the 9 serpents, said to be the active forces on that plane, are to be focussed in the parts of the figure wherein the *bija aksharas* are inserted.

The book, instead of revealing these letters themselves, merely explains the reasons for the insertion of the letters. It says that they correspond to the 9 “serpents” that are said to have existed at first, according to Puranas, and from which all others seem to have been descended. They are Vasuki, Mahapadma, Dhaksha, Padma, Ananta, Gullika, Karkotaka, Sankapala, and lastly Adishesha, which should be, as the book says, planted (inserted) in the centre, and which is represented in the Hindu books as being in the Pátala (nether worlds), bearing up all the worlds.

Having pronounced the mantras many thousands of times according to certain rules, the beginner is asked to take into his right hand ashes (*vibhuti*), which become imbued with the magnetic aura of the mantras in his body, after which he is to sprinkle them over the figure so as to cover all the letters and symbols inclosed in it. Then, the book says, he *becomes* a snake-charmer and need not be afraid of handling the most violent snake and making it play. Thus we find the *rationale* to be that when once these serpents which are forces on the astral plane, and which by evolution of the astral ideal into matter gave birth to the serpents in this physical world—are mastered by the reciter of the mantras, all serpents on this physical plane lie at his mercy. This theory, if accepted, accounts for the obedience of the serpents when taken in connection with the idea of the body of the developed charmer becoming suffused with the magnetic aura evoked by the awakened potency of the mantra.

As for the meaning of *bija aksharas* that are enclosed in the figures, a person acquainted with the art offered to initiate Mr. Narayanswami into the mantra, but he declined, as that would not improve his spiritual progress and take too much valuable time. From that person, however, he learnt two *bija aksharas* in order that he might have some conception of them. He finds that they do not and could not in the least correspond to any letter of any alphabet. One of them was like an inverted letter u (n), another was a line winding in many coils. His presumption is that these letters or signs represent on the astral plane either lines of motion of those ophidian forces, or those forces themselves.

The first question to suggest itself is, Why the Siddhas, or higher personages, do not give out the whole process and mantras, or at least the more ordinary persons who employ them for charming? To an instructed Hindu the answer is obvious. Theosophists have been giving it from the beginning: occult scientific knowledge cannot be safely entrusted to an untrained and unfit person. Do not even the Hypnotists now clamour this? The Siddhis, by giving out the secrets to all promiscuously, would only be jeopardising the welfare of the community, and the evils resulting be far greater than the good they might do. Therefore, this rule to give them out only to those who are adopted hereditarily to it, and who will not abuse those powers.

Mr. Narayanswami relates to me an illustrative incident which occurred some years ago in a place near his own, and the facts of which were within his knowledge. A snake-charmer, travelling the high road, saw a serpent cross the track and pass off to the

right hand. He repeated his mystical word, cried "Come?" and the serpent stopped as if yielding to an irresistible power, and came back to the charmer. The man caressed it and bade it go. Again he called it back, and it came, received his kiss, and separated when ordered. A third time it was recalled, but now only after the charmer had repeated the word of power, and it seemed uneasy. The man forced it to kiss him, but in a rage it picked his lip with its deadly fang, and the man's art could not save his life. A proper punishment for the misuse of occult power. Such or similar catastrophes may always be anticipated when money is received or other personal gratification enjoyed from the exercise of the receiver's art. There is, it seems, an implied agreement between the charmer and the serpent kingdom that neither shall causelessly molest the other. This man was punished because he wasted his power in fooling with the snake and then became antipathetic to it as an ordinary human being. Moreover, I am told that two classes of serpents are recognized, the foes of man and the neutral, who may even be very much attracted by and actually friendly to certain persons. The one in the above story belonged to the former category.

It must be said here that there are other mantras which are said to give a power over not only the whole brute kingdom but also over mankind, in the degree of their temperamental susceptibility. The results produced are six in number, viz., fascination, suspension of all action in him, making the person charmed love the charmer, death, and so on. The mantra is composed of five letters, which have to be combined in different ways to produce the six results aimed at. Of course, some only of the requisites are given out, while the others by combining them, with which only results can be achieved, are not given in the book. For these, the disciple must apply to the Guru.

Let us now turn to the second portion of the third object. As remarked, the whole may be read as one series of practical instructions to a neophyte entering the higher paths of occultism. It breathes a very liberal and non-sectarian spirit. It steers clear of all the shoals of petty religious controversies which are even now raging in India, which many, among them Mr. Narayanswami, think the main reason of her political degradation. Throughout the whole book runs a constant appeal to the Higher-Self (Atma); with here and there some occult truths interspersed.

The book opens with an ascription to God as light or as a void that cannot be formulated in terms, without descending to the conception of a personal Deity. Then comes an address to the Guru, to whom all the disciple's possessions, viz., life, property, and body—are entrusted; and who is able to show to his disciple even the highest of man's component principles. Then there is a discourse on the merits of Siddhas and Serpents. The latter exist in all planes, from the lowest state to the highest, being, for example, worn on the body by Vishnu, Siva, &c., i. e., the types of the highest natural potencies, and found even down to *pātāla*—(lowest region, or may we say, the basic plane?) where, as ele-

mental embodiments, they are represented to possess such enormous powers as to be masters of all learning, even to the transforming of a straw into a stone, a male into a female, a sun into a moon, (illusively?) and *vice versa*. Then the book treats of the question of the disciple's abstinence from desires of property and women. All our property and even the properties of our body, it is said, are left behind us at the moment of death; and initiation is but a *preliminary* death of the animal man.

As for sexual desire, the provocation of which comes into the mind through the several portals of the body—eye, ear, &c. &c.—the disciple, who aims at differentiating himself from the average of his species, is encouraged to abstract his mind from the tempting sights and memories that harass the feelings. To aid him he should figure to himself the impermanency of physical charms and the permanency of spiritual experience. Lust conquered, egoism must also be quite overcome, and the companionship eschewed of those who cling to it. The disciples are asked to live in this world with such contact only with it as the spheroid of water on the lotus has with the leaf. They should control passion, desires, anger, and mind-wandering. They should free themselves from all bondage of the world though they have relatives, &c., as the insect called *gryllus*, though emerging out of the ground, mounts above its surface; and they should meditate upon the Higher Self.

It also teaches that mere pilgrimages will not work out salvation, and that idol-worship is instituted for the benefit of the ignorant only; also that caste distinction, *pūja* (worship of tutelary gods), circumambulation of the world, &c., are only for the worldly-minded. It unsparingly denounces the theory of the materialists (whom the author calls fools) that the universe arose spontaneously. It says that the *jīva* (animal man) which rejoices at first in marriages, &c., will only have to weep later on tears of bitter sorrow. It ends by saying that the disciple should try to soon reach the stage of entering (with the consciousness), the *sushumna*—central nerve—and of seeing their own self as it is, when they will be able to achieve marvels of every sort. The theory involved is that by directing the consciousness into *sushumna* from *Ida* and *Pingala*—other nerve-channels connected with breathing and physical consciousness—one gets into the trance condition.

A final word or so now about snake-charmers. Four classes of these are enumerated, viz., those who get their power through heredity, through mantras, through will, and through *prāṇayama*. Of the first class little or nothing is heard in this country, though it is true that the art is practised by succeeding generations. In Ceylon the dying father passes his charm on to his son or to some other chosen successor. As regards India I have had as yet no opportunity of gathering trustworthy information. Possibly this present article may illicit it. The charmers of the second class are those whom one so often meets in this country. There is a low class of men in Southern India called *Pambottis* (snake-charmers) who visit every village and carry on their profession for livelihood,

These are said, I believe, to follow the profession hereditarily, but I do not understand that they can carry on the business without in each case preparing their systems by the recitation of mantras. These men also cure snake-bites by mantras; and anent this, I have heard a very curious theory advanced: that is, that, by the mesmeric power at his command and his control over the aura, the charmer reconverts the poison in the patient's vein into a subtle element and forces that to return to the serpent which had ejected it.

There are others who do not charm the snakes, but merely by mantras counteract the poison when a person is bitten. These persons belong to the higher class of Hindu society. Their process differs from that of snake-charmers. They draw a different figure, and in a horizontal line on which are placed the nine *bija aksharas* side by side; below that is another line of the same kind, but with the *bija aksharas* reversed. Like the snake-charmer, they recite the long mantra during the time of eclipse and fortify themselves with the *mantric* aura. When a patient comes to them they draw on the earth two lines with the nine *bija aksharas* as above stated. The patient is then asked to step across the line. Should he be enabled to do so, another person takes him on his back and crosses the mystical lines. This reminds one of a familiar feat in mesmerism, described by Du Potel and Regazzani and repeated by a host of modern experimentalists, myself among the rest. It is affirmed to me as a fact that patients are cured in the above manner, unless, of course, they have been brought to the charmer so late as to be beyond the reach of mortal help. I have heard of other processes, such as the giving of water, ashes or dust, to the patient, either directly or through a messenger, after the vehicle selected has been preliminarily imbued with the mystical mesmeric aura. Does it not strike one that the phenomena of healing by Apostles Peter and Paul (Acts xix. 12 v.) were much of the same sort?

The third and fourth classes enumerated in the book are not snake-charmers by profession. They are able to control serpents by the power of their will. In "Yoga-tatwa Upanishad" this is called *Buchári Siddhi*, i. e., the ability to control animals by the virtue of the developed will-power. After the Yogi attains a certain stage, when he is able to restrain his breath for a certain space of time, this faculty comes to him. It is said that one Kumára Guru Tambiran, the founder of the Adhinom (monastery) of Thiruppanandal, in the Tanjore District, had these powers. He was able to control all animals, and on account of these powers, thinking him to be a great person (Mahatma), many poured "riches after riches" into his coffers. The Adhinom Monastery, which was not in a good condition before, became opulent and is now flourishing.

The book referred to is sold at a very low price in the bazaar; but people do not think it worth looking into, because it is so very cheap. So are the other occult books in Tamil literature, which are not cared for by the people at large.

At my request Mr. Narayanswami has selected a specimen of the stanzas and it is transliterated here and interpreted.

*Uthakullyilai manmai eduthei,
Uthirapunalilai undi serthai,
Vaithakuya vanar pannum pandam.
Vara vottukkum akathenru adupámbai.*

Its meaning is—

"Having taken the earth from out the foul pit,
Having made as mass of it in the water of blood,
The present Brahma made this vessel (viz., body).
Play thou serpent: it (vessel) is not even fit for a sherd."

As a specimen of mysticism a translation of one verse is here given:

"There are four pillars in four streets;
There is a golden pillar in the middle street;
Around that golden pillar which is shining,
Play thou serpent, twining a flower garland."

H. S. O.

VARAHA-UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

(Continued from page 500.)

III.

THE one principle cannot at any time become different ones. As I am the infinite there is no one else but myself. Whatever is seen and whatever is heard is no other than Brahm. I am that Brahm, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the Truth, the wisdom and the endless. I am of the nature of bliss—I am of undivided wisdom—I am beyond the Supreme—I am the resplendent absolute consciousness. As the clouds do not touch the akas, so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (Be-ness) through the annihilation of Asat (non-Be-ness). It is only the nature of Chith (consciousness) that pervades this visible universe. Therefore my form is undivided. To an exalted Yogi there is not birth or death or going (to other spheres) and returning (to earth). To him there is not (the ordinary) consciousness—there is not the universe with its stain or purity; but the universe shines to him as Absolute Consciousness. Always be practising silence that I am (viz., you yourself are) Parabrahm, which is Truth,

(1) Of the two causes of the Universe, spirit is the Nimitta (instrumental) cause, while matter is the Upadana (material) cause. This material cause is again subdivided into three: viz., Aramba (initial), Parinama (changed) and Vivaitha (illusory). The 1st material cause can be exemplified by cotton or woollen threads being the initial material cause of cloth or dresses which are woven from out of those threads without changing the threads—the 2nd by milk being the changed cause of curds since a change takes place in the milk which becomes a curd—the 3rd by a serpent being the illusory cause of a rope, for herein through illusion we mistake the rope for a serpent.

Absolute Consciousness, which is undivided and non-dual, which is not an object of Cognition (to the senses), which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahm) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and gotra (clan).

Devote yourself to me that am the Chith (consciousness), which is the Vivartha-Upadhana (viz., illusory material cause) of the universe. Always practise silence that I am (viz., you are) the Brahm, that is the full, the secondless, the undivided consciousness, which has neither connection with, nor any differences existing in the universe, and which partakes of the essence of the non-dual, the Supreme, Sat (Be-ness) and Chith (consciousness). That which always is and that which preserves the same nature during the three periods (past, present and future), since it is unaffected by anything is my form of Sath which always is. Even that state of happiness which is eternal without Upadhis (vehicles), and which is superior to all the happiness derivable from Sushupti (dreamless sleeping state) is of my bliss only. As by the rays of the sun immense darkness is soon destroyed, so the cause of the manifold re-births (*i. e.*, darkness or ignorance) is destroyed by Hari (Vishnu), viz., the lustre of the sun and not by any others. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying death and birth is no other than through the contemplation of my feet. As a lover of wealth flatters a wealthy man, so if with a true heart a person praises the Lord of the universe, who will not be delivered from bondage?

As in the presence of the sun the world begins to perform its actions, so in my presence all the worlds are animated to action. As to the mother-o'-pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya (delusion) this universe, which is composed of Mahat (cosmic ideation) and which is of the nature of Maya (the undifferentiated matter). I am not with those differences that are (observable) in the body of Chandalas (low-caste men), the body of cows, &c., the fixed ones, the bodies of Brahmins and others. As to a person, even after being relieved from the giddiness (or insanity) producing the misconception of the several directions, the same misconception of the directions continues (for some time), just so is to me shining the universe being destroyed by Vignana (divine wisdom). But really the universe is not. I am neither body nor Indreas (organs of sense and action)—nor Pranas (ten vital airs)—nor Manas (mind, producing uncertainty)—nor Buddha (mind, producing certain knowledge)—nor Ahankara (I-am-ness, or producing the Conception 'I')—nor (Chitha, mind, producing flitting thought)—nor Maya (the original

(1) Manas, Buddhi, Ahankara and Chitha are the terms which are loosely translated into mind. These four are the different aspects of consciousness, having certain functions and certain centres in the body, which centres when overcome by a Yogi free him from the obstacles incidental to the four functions. Their functions are respectively uncertainty, intuition, egoism and fluctuation of thought through the laws of association. Their centres are respectively between the two eyebrows, throat, heart and navel. As degrees of progress are attained in the spiritual path, the manas, which is generally in all men between the two eyebrows, descends lower down to the places above named and makes its permanent habitation there performing the higher and higher functions.

matter, producing all delusion)—nor the universe including Akas and others. Neither am I the actor—the enjoyer—nor he who causes the enjoyment. I am Brahm that is absolute consciousness, be-ness and bliss—who is Janardhana (Vishnu). As through the fluctuation of water the sun (reflected therein) is moved, so Atma obtains this mundane existence through its connection with Ahankara. This mundane existence has as its root Chitta. This (Chitta) should be rooted away by dint of repeated effort. How is it you so fondly exult in the greatness of Chitta? Really surprising! Where are all the wealth of all the kings? Where are the Brahmas? Where are all the worlds? All the old ones are gone. Many fresh evolutions have occurred. Many crores of Brahmas have passed away. Many a king has flitted away like a particle of dust. Even to a wise man the love of body may arise through Asura (demoniacal) nature. If Asura (nature) should arise in a wise man, his knowledge of truth becomes fruitless. Should the desires generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the finding out the shortcomings of another, so if one finds out his own faults (and corrects them), who will not be relieved from bondage? Oh! Lord of Munis (Higher personages)! Only he who has not Atmagyana (wisdom of Atma or self), and who is not an emancipated person, long after Siddhis (psychic powers). He attains such Siddhis through compound medicine (or wealth), Mantras (or mystical expressions—incantations), religious works, time and skill. In the eyes of an Atmagyani (knower of Atma) these Siddhis are of no importance. One who has become an Atmagyani, one who has concentrated his sight solely on Atma, and one who is pleased with Atma (higher self) through (his) Atma (or lower self) never follow the dictates of Avidya (Non-science). Whatever exists in this world Atmagyanis know to be of the nature of Avidya. How then will an Atmagyani who has relinquished Avidya be immersed in (or affected by) it. Though compound medicine, Mantras, religious works, time and skill (or mystical expressions) lead to the development of Siddhis, yet they will not conduce to the attaining of the seat of Paramatma (higher self). How then can one who is an Atmagyani and who has annihilated his Manas (uncertain mind) be said to long after Siddhis, while all the actions of his desires are controlled?

IV.

On another occasion Nidhaka asked Lord Ribhu to enlighten him as to the characteristics of Jivan-mukti. To which Ribhu replied in the affirmative, and said the following:

In the seven stages (of development of wisdom) there are four kinds of Jivan-muktas (those that attain Jivan-mukti). Of these the first stage is Subecha (longing for truth); the second is Vicharana (enquiry); the third is Thanumanasi (diminution of the functions

- (1). The mystic Hindu Tamil books teem with works on medicine through which the higher Siddhis can be developed.
- (2). Jivanmukti is emancipation. Jivanmuktas are those that attain emancipation.
- (3). This and other words are explained in full later on in the text.

of Chitta); the fourth is Satwapatthi (the attainment of Satwa); the fifth is Asamsakti (non-attachment); the sixth is Patharthabhavana (the attitude towards objects); and the seventh is Thureeya (the final stage). This stage (collectively which is of the form of Pranava Om) is of the form of (or is divided into) Akara (A), Ukara (U), Makara (M), and Ardhamatra. Akara and others are of four kinds on account of the difference of Sthula (gross), Sukshma (subtle), Bija (seed or causal), and Sakshi (witness). The Avasthas (states) are of the body four—waking, dreaming, dreamless sleeping and Turya (the fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Turyan (a person in the fourth state).

He who is in the dreaming state (or the entity which identified itself with the dreaming state) in the gross essence of Ukara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeyan.

He who is in the Sushupti state in the gross essence of Makara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeyan.

He who is in the Tureeya state in the gross essence of Ardhamatra is termed Turiya-Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeya-Tureeyan.

The Tureeya essence of Akara embraces the first, 2nd and 3rd stages (of the seven). The Tureeya essence of Ukara embraces the fourth stage. The Tureeya essence of Makara embraces the fifth stage. The Tureeya essence of Ardhamatras is the 6th stage. Beyond this is the 7th stage.

One who passes through (or is in the first) 3 stages is called *Mumukshu*; one who passes through the 4th stage is called a *Brahmavith*; one who passes through the 5th stage is called a *Brahmavithvareyan*; one who passes through the 6th stage is called a *Brahmavithvarishtan*; and one who passes through the 7th stage is called a *Brahmavithvarishtan*. With reference to this there are Slokas (Stanzas in Vedas). They are;

"Subecha is said to be the first stage of wisdom; Vicharanai the 2nd; Thanumanasi the third, Satwapatthi the fourth. Then comes Asamsakti as the 5th, Patharthabhavana as the 6th and Tureeya as the seventh."

The desire that arises in one through sheer indifference that he will be seen by Shastras and wise men (*viz.*, that he will read the

(1). The following table will give some idea:
In Sthula (gross) Akara, waking Ukara, sleeping: Makara, Last,
universe or body: entity (Jagrata) is: entity: Sushupti: Tureeya-
Viswan Viswan Tureeya Viswan
Sukshma (subtle) Taijasan Taijasan Taijasan
Bija (causal) Pragnyan Pragnyan Pragnyan
Sakshi (witness) Turyan Tureeyan Tureeyan
The last four are the Jivan-muktas above referred to who attain the several stages of wisdom mentioned in the text.

Shastras and associate with wise men thus clearing off his ignorance) after saying to himself "shall I be always ignorant" (after knowing that he is ignorant) is termed by the wise as Subecha. The moving in the company of wise men and Shastras and the following of the right path preceding the practice of indifference is termed *Vicharanai*. That stage wherein the hankering after sensual objects is diminished through the first and second stages is said to be *Thanumanasi*. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) 3 stages, the purified Chitta rests on Atma which is of the nature of Sat (Beness) is called Satwapatthi—The light (or splendour) of Satwaguna that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the (above) 4 stages is termed *Asamsakti*. That stage wherein through the practice in the (above) 5 stages one having found delight in Atma (higher-self), has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed *Patharthabhavana*, the sixth stage. That stage wherein after exceedingly long practice in the (above) 6 stages one is immoveably fixed in the contemplation of Atma without the changes (existing in the universe) is the seventh stage called Tureeya. The three estages beginning with Subecha are said to be attended with differences and similarities. (Because) the universe one sees in the waking state he knows (what it is) really through his Buddhi (mind producing certain knowledge). When the Buddhi is firmly fixed in the non-dual one and the conception of duality is lost, then he sees this universe as a dream through his connection with the 4th stage. As the autumnal clouds being dispersed vanish, so this universe perishes. Oh! Nidhaka! Assure yourself of the fact that such a person has only Satwa remaining. Then having attained to the 5th stage called Sushuptipada (dreamless sleeping seat) he remains, simply in the non-dual state being freed from the various special essences. Having always intro-vision though participating in external actions, those that are engaged in the practice of this (6th stage) are seen like one sleeping when fatigued (*viz.*, being freed from all affinities).—(Lastly) the 7th stage which is ancient (or the original one) and which is also called Gudasupthi is gradually attained.—Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither Sat nor Asat, Ahankara (I-am-ness) nor Non-ahankara. Like an empty pot in the Akas there is void both within him and without like a full vessel in the midst of an ocean he is full both within and without. Do not become either the knower or the known.—May you become that reality which remains after all changes (or existences) are given up. Having discarded (all distinctions of) the seer, the sight and the visual with their affinities, meditate solely upon Atma which shines as the most important of all.

He is said to be Jivan mukta (emancipated person) who though participating in the material concerns of the world, does not see the universe (to exist) like the invisible Akas. He is said to be a Jivanmukta, the light of whose mind never sets or rises in misery

him (*viz.*, either to diminish his misery or increase his happiness). He is said to be a Jivanmukta who in his Sushupti (dreamless slumbering state) is awake, who never knows the waking state, and whose wisdom is free from the affinities (of objects of sense). He is said to be a Jivanmukta whose heart is pure like Akas though acting in consonance to desires, hatred and fear. He is said to be a Jivanmukta who has not the conception of his being the actor whether he performs actions or not, and whose Buddhi is not attached to material objects. He is said to be a Jivanmukta of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear. He is said to be a Jivanmukta, who though participating in all worldly concerns, is indifferent to them as he would be to those of others, and who is without any imperfection. Oh Muni! he is called a Jivanmukta who, having eradicated all desires of his Chitta is fully satisfied with me who am the Atma of all. He is said to be a Jivanmukta who takes his rest with an unshaken mind in that all-pure abode which is absolute consciousness free from all the modifications of Chitta. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal. Through the paths chalked out by the Guru and Shastras enter soon Sat—the Brahman that is fixed, great, full and without object—and be firmly seated there. Siva alone is Guru—Siva alone is Vedaś—Siva alone is Lord—Siva alone is I, Siva alone is all. There is none other than Siva. The undaunted Brahmin having known Him (Siva) should attain wisdom. One need not repeat many Sabdhas (lit. "sounds," hence Mantras), as it (such repetition) brings on only pain to the mouth.

(The Rishi) Suka¹ is a mukta (an emancipated person). (The Rishi) Vamadeva is a mukta. There are no others who have attained emancipation than through these (*viz.*, the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become muktas (emancipated ones) immediately after (the body wears away); while those who always follow the path of Vamadeva in this world are subject again and again to rebirths and attain emancipation by degrees through the yoga pattis, Sankhya (wisdom) and Karmas having the predominance of Satwa (guna). Thus there are two paths laid down by the Divine one. The Suka path² is called the bird's path, while the Vamadeva path is called the ant's path. Those persons that have cognized the true nature of their Atma through the mandatory and prohibitory (rules of the Vedas), the enquiry into (the true meaning of) Mahavakyams (the sacred sentences of Vedas), the Samadhi of Sankhya-Yoga or Asampragnyata Samadhi,³ and that have thereby purified themselves attain salvation through the Suka path. Having through Hata-Yoga⁴ practice, *viz.*, the pain caused by Yama, postures, &c., become

(1). Suka is a Rishi, the son of Vyasa (the author of Mahabharata) and the narrator of Bagavata Purana. Vamadeva is also a Rishi.

(2). Bird's path—like birds which fly at once to the place they intend to go; Ant's path—like ants which move slowly.

(3). It is that of intense self-absorption when one loses his consciousness of individuality.

(4). Hata Yoga—as that stated in Patanjali's Yoga Philosophy.

liable to the often recurring obstacles caused by Anima¹ and other (siddhis), and having not obtained good results one is born again in a good family and practices Yoga through his previous (karmic) affinities. Then having practised Yoga during many lives he, through such practice, attains salvation (*viz.*, the supreme seat of Vishnu going through the Vamadeva path. Thus then there are two paths that lead to the attainment of Brahman and that are beneficent. The one lead to instantaneous salvation, and the other to gradual salvation.

To one that sees (all) as Brahman where is illusion? Where is sorrow? Whoever comes under the eyes of those whose Buddhi having found its goal of self-cognition is solely occupied with the truth (of Brahman), is released from all heinous sins.—All beings inhabiting heaven and earth that fall under the eye-sight of Brahmanviths are at once emancipated from the sine committed during many crores of births.

(To be continued.)

(1). Anima, &c.,—These are the psychical powers attained by man in his upward progress.

CHEIROSOPHY.

MOST persons usually laugh at, or condemn, Cheirosophy (better known perhaps as Palmistry); nevertheless it is a science of great antiquity, and men of profound learning in the earlier ages of the world made a study of it.

Its origin seems lost in obscurity; possibly it may have taken its rise from the doctrines of the Kabbala and other earliest known writings, or more probably it was about coeval with astrology. The Old and New Testaments contain numerous allusions to palmistry,* as well as physiognomy. Nearly all Eastern nations were acquainted with it, apparently thousands of years ago. It was supposed to have been first introduced into Greece by Pythagoras and travellers who got their knowledge from the Magi. The Romans were well versed in it. Artemidorus wrote thereon in the second century. There seems but little record of its writings or doings for some centuries after. Hartlieb published a work in 1448; Cocles in 1504;† followed by many others in most of the European languages. Later on, Balzac, D'Arpentigny, and, above all, Desbarrolles, have aided in bringing Cheirosophy to an almost perfected science.

The Magi believed that the planets, seven in number then, exercised influences over each individual at the time of birth and afterwards, thereby communicating the "astral fluid" and making the lines and marks in the hands, so that, as each of the planets was in the ascendant once during the twenty-four hours, the hands

* See Bible Texts at end of "Palmistry and its Practical Uses," &c., by Louise Cotton. London; 1890.

† Cocles is said to have been the victim of the murder which he predicted in another person's hand. He told a man that he would commit "a detestable murder;"—the same day he was struck on the head with an axe by this man, and was killed.

of a person born under the junction of two or more planets would partake of the signs and characteristics attributed to each, but whichever was dominant at the time of birth would be the one to exercise the most influence.

Thus we find that astrology and the mysteries of the human body were always closely connected, and the earlier races of this earth firmly believed also that the fate of every person in existence not only depended on the planetary system at the time of birth, but that the same is likewise stamped and marked out in the face and hands. Modern experience still further proves that the face and hands rarely, if ever, contradict each other in the delineation of their signs and meanings. It is also a remarkable fact, and one worthy of greater notice, that infants, on their first approach into the world, open their right hand; while at death persons close the hands, nearly always over the thumbs.

In all ages the symbols connected with the hands are numerous and interesting. In prayer the hands are folded or raised:—the hands of kings and rulers have been kissed in token of submission:—it has been the custom to raise a hand when taking an oath:—legal documents are signed with the formula “as witness my hand:”—&c.

The physical relations between the hands and the brain are well described in a *Bridgewater Treatise*, by Sir Charles Bell, London, 1832, and many other medical authorities. It is well known that there are more nerves in the hand than in any other part of the body, and in the palm they are more numerous than at any other point of the hand. The palms also contain a greater number of corpuscles, which are arranged in regular rows and are considered to be a cause of the lines in the hands.

Cheirosophy is, therefore, the science of knowing the natural inclinations and passions of the human race by the hands alone. Nature has, in some wonderful and mysterious manner, engraved on the hands certain lines and marks, by the careful study of which many dangers and misfortunes of life might be avoided. We say *might*, because we have much in our own power. For instance, a hand may indicate that the owner possesses the most depraved and vicious instincts; but knowing such to be the case, if *will* and *reason* be strong, he can turn his bad propensities into a healthier channel and overcome his natural inclinations to a great extent.

A science which has been firmly believed in and practised by men of great learning ought not to be lightly treated or ridiculed by those who have never inquired into it nor made it a subject of study. No doubt vagrants and gipsies have brought palmistry into disrepute by pretended knowledge, which is often mere guess work and used for the purpose of obtaining money and valuables from servant-girls and others, but it is not fair to condemn a science because rogues have made it a handle for extortion.

As a scientific or classical name for Palmistry, probably the best is *Cheirosophy*, which is derived from two Greek words meaning “hand” and “wisdom.” The science may be conveniently divid-

ed into two branches, viz., 1, Cheiro-gnòmy (meaning “hand” and “index” or “one who knows”) and 2, Cheiro-mancy (from “hand” and “divination” or “foretelling”); although, in practice, such branches cannot be separated in examining hands for a full delineation. For convenience of description, however, *Cheirognomy* denotes *character* chiefly;—this is known by the shape, size, color, and texture of hands, the formation of finger joints and tips, the size and tint of the nails, and even by the hair on hands. The thumb alone reveals the principal motor forces of life, viz., Will-power, Reason, and the Passions. *Cheiro-mancy* discerns the *Events of Life*, the circumstances and conditions of persons in past, present and future time; and is guided to its conclusions by the formation of the palms, lines and marks therein, and the “mounts” surrounding the palms, the names of the latter (maintained from the earliest history of the science) denoting their affinity with, and the qualities derived from, the astral influences of the chief planets.

Thus we find that natural causes link together the physical and the psychic characteristics of the human organism generally, and tend to show that the theory on which Palmistry rests is simpler and more scientific than is popularly supposed. Modern science teaches that physical man and Nature are one in substance; the solid, liquid, and gaseous elements in both are identical. Eastern science agrees in this but goes deeper;—it says that besides the physical part of man there is an *astral* part. This is composed of a finer kind of matter, and is directly related to the *souls* of the stars and the *soul* of our earth. Their changes affect its growth and development, and these changes react upon the human body, altering its proportions, condition and appearance, especially affecting the face and the hands. It is possible to note and register such results and signs from time to time, thereby forming in course of many centuries, *fixed rules* for judging human character and life events, which have culminated in the science of *Cheirosophy*.

After close study and much personal experience for about twelve years, the writer can truthfully state that the practical usefulness of this science is not nearly sufficiently made available by human beings throughout the world; and more especially it is greatly ignored by the Medical Profession.

A complete and conscientious analysis can be made and the following indications relied upon, viz.,

The nature as well as the ages, or time, of nearly every occurrence affecting life, death, diseases, accidents, friends, relations, love, marriage, progeny (*number and sexes*), character, capabilities, changes, position, wealth, losses, travelling, &c.

The temperaments and aptitudes of children, as a guide for suitable studies and careers.

Persons contemplating marriage can ascertain individualities, life incidents, &c., by which the probabilities of affinity, health, and happiness may be enhanced, or ill-fated alliances be avoided.

All human characteristics and all the events of a person's life are confirmed many times over in the hands alone:—character and temperament and health are again confirmed by Physiology,

Physiognomy, Phrenology, Graphology &c., and the whole of these, with other sciences, are traceable to the apparent primary ruler, *Astrology*, which, in its purity, would thus be proved to be the grandest, highest, and most Divine science.

LOUISE COTTON.

PERSONAL EXPERIENCES OF SCOTTISH SECOND-SIGHT.

IT will readily be conceded that the development of psychic powers varies considerably in different countries and among different races, and any carefully noted and recorded observations as to developments peculiar to a particular country will probably be both interesting and useful for comparison and illustration. The phenomena of second-sight, familiar as it is among the Scottish hills, is, so far as my experience goes, not to be found in any other country in the world in precisely the same form; and therefore, having had some opportunities of personally witnessing and noting the circumstances of its manifestation, I am inclined to think a short account thereof may interest the readers of the *Theosophist*.

Second-sight is a species of prevoyance, or clairvoyance, the object of which is nearly universally misfortune: occasionally I have met with second-sighted knowledge of a birth or a marriage, but this is admittedly very rare, as also is any knowledge of national or political events. I once read Campbell's poem "Lochiel's Warning" to a Highland seer of undoubted powers, but he shook his head and said it was entirely against his experience. It might have been that the seer could foretell Lochiel's own death in battle, but the result of that battle would be beyond him or indeed the nationality of the combatants except by some inference. In fact, that he would at most get a mental picture of his chieftain's death, and if the accompaniments were Highlanders in kilts, soldiers in red coats, powder-smoke, blood and wounds, he would infer a battle between Scotch and English, but that would be the limit of his power; though even here he dimly suggested a possibility, if the seer were of the royal Stuart blood, that he might see somewhat of the fortunes of his chieftain's house.

Such seem to be in general the limits of the power of the Highland seer, and there appears to be a divergence in the mode of presentment, the prophetic visions coming usually by well-known and recognized symbols, but an actual clairvoyant picture, when it occurs, indicating an event happening at the time in some distant places. This, however, is not universal, for in some districts I have been told that a picture seen the first thing in the morning will probably be realized the same day, if seen about midday within a week, if before evening the same month, and if during the night it will probably be years before its fulfilment; there seems however to be considerable vagueness in this mode of reckoning which varies in different districts. More interesting and more peculiar to the Scottish Highlands are the symbolical prophetic visions, the best known of which is the spectral winding-sheet seen around the form

of the person about to die, the time of death being indicated by the height of the winding-sheet; when it is only up to the knees death will be some years off, when it covers the mouth it is imminent, and when over the eyes a matter of a few hours. There is a difference in this too, for some seers can at a distance see the wraith of the doomed person wrapped in the winding-sheet, while others can only see the spectral sheet while looking at the actual physical form. The former of these, I am told, indicates higher development of the faculty. This is the kind of second-sight immortalized by Dante Gabriel Rossetti in the "King's Tragedy." The latter however is more common. Sometimes it is said that the appearance of a wet shroud indicates death by drowning, a gory shroud death by wounds, &c., but it is only the most highly gifted seers who seem able thus to discriminate.

A remarkable instance of this power came under my own observation a few years ago. A young Scottish nobleman succeeded to his title and property in the prime of life, and to all appearance in the most vigorous physical health. The same year an old shepherd, distantly related, I believe, to the nobleman, as dependants in the Highlands are often related to their chief, told me that the young laird, as he was called, was not long for this world, but his death would not be that year nor the year after,—the winding-sheet was above his knees. Still there was no sign of failing health in the young chief, whom I knew well, and a year passed by. Again in the autumn I met the old shepherd, and was inclined to make fun of his predictions, but he assured me solemnly that death was a year nearer, and the winding-sheet was now up to his breast. Still there was no appearance of anything but the most robust health, and another year passed by. The young chief had not been much about the Highlands, and as my old friend the shepherd had not seen him for a considerable time, I was anxious to know whether this would interfere with his gift of prophecy. He told me, however, that only a week past he had seen the wraith of the young chief, and the winding-sheet was over his mouth, and he added impressively "it cannot be far off now." Within a month came the news that the young man had been suddenly taken ill in a far off city, and in a fortnight he was dead of a wholly unsuspected complaint, unknown to his doctors, himself, or his nearest relatives.

There are other symbolical prophetic figures. Thus a cradle naturally indicates a birth, and in one village in the West I was told that a shadowy cap over a young girl's head indicated approaching marriage. The unmarried woman in the Highlands wearing, according to their old customs, now, alas! but little observed, only the snood or ribbon to tie the hair until marriage. These symbols, however, are by no means general, and are looked upon with some doubt by the older and more orthodox of the seers. Wishing to confine these notes entirely to personal experiences, I say nothing as to the kindred subject of Banshees, or death-presaging appearances peculiar to certain districts and certain families, but not as a general rule requiring the gifted seer to perceive them, but being visible or audible to whoever chances to be at the place at the right time; hundreds of well authenticated instances of Banshees are

current in the Highlands, but as I could only give really crucial instances at secondhand, I prefer to leave this branch of the subject to others.

In the neighbourhood of Loch Awe lives an old woman well known in the locality, who possesses the power of seeing pictures of distant scenes, and a faculty somewhat akin to a development of the phenomena sometimes exhibited by so-called thought-readers, of finding hidden things. Two notable instances of this power occurred quite recently. On one occasion a child strayed into the hills and was lost; after searching till nightfall the agonized parents betook themselves to the "wise woman;" she, however, bade them return next morning, deaf to all entreaties of friends and relations, whose anxiety at the thought of the child's being away all night among the barren hills and dangerous precipices may be imagined. Next morning she gave them careful directions, to go by a certain mountain path to a certain thorn tree, then turn sharp to the right at right angles, and proceed for a given number of paces in a straight line, then to turn and walk directly towards a mountain peak, which she named, for another given number of paces. They followed the directions exactly, and under the shelter of a great boulder found the child, asleep and unhurt. On another occasion a boat was upset on the Loch and a fisherman, its only occupant, lost. All efforts to find the body were fruitless and at last an application was made to the "wise woman," who as before took a night to consider the matter, and in the morrow indicated the point of an uninhabited islet as the spot where the body lay, and where sure enough it was found. What the old woman did during the night of consideration is known to none, but an old man who has "the gift," told me that some kinds of second-sight might be induced by staring, posturing, and muttering of charms; his description sounding very much like some of the formulæ of the Hatha Yoga. It is certain that "the wise woman" is exceedingly reluctant to exercise her art, which she will only do in cases of really urgent need, and she seems utterly exhausted afterwards.

Very little of definite rule can be formulated as to the possessors of this faculty. They are scattered pretty frequently about all the districts of the Highlands, and are well known to the natives, though these as a rule are shy of saying anything to strangers on the subject. Universally, so far as my experience goes, they have a large proportion of Celtic blood—indeed the bulk of them are pure Celts. By far the greater number are men or women of low extraction and little education, but the power is by no means confined to these. I have personally known seers among the oldest families in Scotland, and men of a high degree of culture and education. One singular circumstance in my own observation (though I am far from asserting that it is universal) is that every educated man gifted with second-sight whom I have known has been a Roman Catholic. This may have been accidental, but so it is.

It has been a matter of great interest to me to discover, as nearly as it could be described, how the visions came. One old gentleman, a seer of considerable power, did his best to explain his sensations to me, and they have been corroborated by several others. The

vision, he said, was quite involuntary; it came unbidden and unexpected: by no process that he was aware of could he induce it, though he said he had heard of those who could, like the wise woman of Loch Awe. The first sensation was a sudden rigidity, something like paralysis of all the limbs; if he resisted it and was able to walk on, the sensation vanished and no vision came; but if it continued, a peculiar tightness in the centre of the head occurred, which seemed to ray outwards and seize and fix the eyeballs. Then came an intense strain and tension of the eyelids, which was followed by the appearance of grey mist enwrapping everything; only the most prominent objects remaining visible, and these wavering and unsteady. Suppose, for instance, he were looking at a person and saw the winding-sheet above referred to, the sensations would be first a feeling of rigidity of the limbs, then of the eyeballs, then the grey mist which would blot out everything except the figure of the person looked at, and this would become thin and uncertain, and unreal-looking, the spectral shroud gradually gathering round it; but both shroud and figure alike looking phantasmal; then suddenly the mist would clear, and the figure without any spectral shroud appear real and solid as usual. Occasionally, however, without any rigidity or grey mist, or any of the usual preceding circumstances, a semi-luminous spectral appearance of a shroud forms around some plainly seen, living person.

Clairvoyant visions, according to the account of the same seer, grew in the same way, the grey mist forming into pictures, much like the images thrown from a magic lantern on smoke.*

Many persons have the faculty of predicting death by the appearance of the winding-sheet, but the clairvoyant visions seem much less certain. It would seem that, though they occur to many of Celtic blood, they are not often clear, and the deductions drawn from them are often erroneous. Probably, like other forms of clairvoyance, only the true seer is able, by his own intuition, to read the meaning of what he sees.

The circumstance which has contributed most to the wrong ideas and the mystery surrounding this subject is the extreme reluctance of those who possess the gift to speak about it, or to reveal any of their experiences. I have never met with or heard of one single case of a Highland seer making a merchandise of his gift of second-sight. Old women will sell charms for what they are worth, and often when, by the prophecy of a seer a benefit has been got or a danger avoided, rich gifts are pressed upon him; but try and bribe him to look into the future for hire, and his lips are absolutely sealed, no matter how miserably poor he may be. The curiosity-hunter fares no better. Often English tourists wandering through the glens hear of a second-sighted peasant and try to get some sign. But for them he is only some stupid and very commonplace rustic. And thus many, disappointed of the real thing, have

* I have watched seers during these visions. The face pales, the lips grow bloodless, the eyelids turned up and out, away from the eyes, the pupils distended and dull in appearance, slightly convergent and rather turned upwards, with a glassy stare.

been driven to invent wild stories, at which those who know anything of second-sight smile quietly.

In truth, it is a very genuine though rather limited development of psychic power, distinct, definite and national. And it is a very interesting question whether, as Theosophy makes way in Scotland, and the knowledge of occult methods and training advances, high results may not be attained by the naturally gifted second-sighted seer. I should certainly be inclined to expect better results from such a man as I have endeavoured to describe, than from the commercial Yankee who produces mediumistic phenomena to amuse and mystify a fashionable drawing-room at so much an hour.

J. W. BRODIE INNES.

Remarks:—In a book entitled "The History of the Life and Adventures of Mr. Duncan Campbell," is a chapter (VII) on Second-sight, which contains very curious matters. Among these is a digest of the portion of Martin's "Description of the Western Isles of Scotland," which gives full details of the author's observations in respect to second-sight in those parts. In several particulars these confirm Mr. Brodie Innes's deductions, but not in all. Among the seers of the Hebrides, clairvoyant prevision exists for other events besides death, such as the arrival of friends or strangers, by land or water, and the mood of mind in which they come; marriages; the erection of houses and making of gardens in places now empty; things happening at the moment in far-distant localities; and even such homely events as the future cooking of certain unusual kinds of food in a given house. One case was that of a man, standing behind a gambler's chair, who pointed out where to place his pawn to win a game he had no personal knowledge of; and another, that of one Archibald MacDonald, of St. Mary's Parish, Skye, who foresaw, four days in advance, the visit of a travelling harper with a peculiar long-topped cap, and a harp with four strings, and bedecked with deer-horns—such as were never seen in the Island before.

I noticed a curious circumstance related in connection with the second-sight of one John Morrison, of Herries. He was so annoyed by his clairvoyance that, to prevent it, he had sown into the collar of his coat the plant called *Phuga Dæmonum*, and so long as he carried it about him he had no visions. Our hypnotists of La Salpetriere might say this was an example of self-hypnotic suggestion; but Dr. Luys, of La Charité, after his experiments on the action of the aura of Cherry Laurel, at a distance provoking beatific visions in a female patient in his hospital, would perhaps dissent from Dr. Charcot's view. Martin affirms unequivocally that the seers of the Scottish Hebrides are, without an exception, men and women of pure lives and transparent honesty. As to Duncan Campbell himself, the subject of the biography in question, he regularly practised in London, as a clairvoyant Predictor of Events, for many years, enjoyed the respect and friendship of great men, and is noticed by Addison and others of his contemporaries. His second-sight took in almost every other affair of domestic concern as well as death.

Another strange book in the Adyar Library is "The Prophecies of the Brahan Seer (Coinneach Odhar Fiosaiche)," by Alexander

Mackenzie, Editor of the *Celtic Magazine*.* The author shows, what I should call, moral cowardice, in shrinking from a declaration of his evident belief in second-sight for fear of being thought insane by men of science! At the same time, he admits the difficulty of explaining away the facts narrated on strictly scientific grounds. His hero is, he says, "beyond comparison the most distinguished of all our Highland seers, and his prophecies have been known throughout the whole country for more than two centuries. The popular faith in them has been, and still continues to be, strong and wide-spread. Sir Walter Scott, Sir Humphrey Davy, Messrs. Morritt, Lockhart, and other eminent contemporaries of the last of the Seaforths firmly believed in them. Many of them were well known and recited from generation to generation, centuries before they were fulfilled. Some of them have been fulfilled in our own day, and many are still unfulfilled."

Kenneth Mackenzie—to give the noted Brahan Seer his non-Celtic name—was born of peasant parents, about the beginning of the seventeenth century. Tradition has it that Kenneth's mother, a courageous and apparently also a clairvoyant woman, received mysteriously a small, round blue stone, which she was directed to give her boy, who would thereupon be endowed with second-sight and prophesy the future. The stone had no sooner come into the child's possession than the spirit of divination developed in him, and he began prophesying so accurately as to attract the attention of the whole country: the gentry consulted him and before long he was bidden to every important gathering. There are several versions of the stone incident, one or two saying that there was a hole through the stone, by applying his eye to which the boy saw his visions. Why may it not be a simple question of crystal clairvoyance? Passing by his prognostics of purely personal fortunes and remarkable events, we find him predicting, 150 years before the Caledonian Canal was built, that ships would some day sail round the back of a certain hill. It was considered then so absurd and impossible that a gentleman in Inverness, who had sent for Kenneth that he might write down his prophecies, upon hearing this one threw his manuscript notes into the fire and turned the lad out of doors. Yet it came true, a century and a half later! Passing over the ground now famous as the Battle-field of Culloden, he exclaimed that before many generations had passed away there would be a terrible battle fought on the spot, and the black moor would be stained with the best blood of the Highlands. This prophecy was literally fulfilled, as history records. He predicted the depopulation of the Highlands, the emigration of the people, the disappearance of farmsteadings, and the replacement of flocks of sheep by herds of deer. This prediction has been fulfilled in our own day. The seer also predicted, two centuries and more before railways were even dreamt of, the formation of a railway through the Muir of Ord: also the carrying away of the stone bridge across the Ness River, which duly happened in 1849—say two centuries and a quarter after his prophecy was uttered. One is struck by the triviality and often absurdly uninteresting facts of

* Inverness, A. and D. Mackenzie, 1878.

future ages which seem to have come within the wide sweep of his psychic prevision. As, for instance, that "people would pick gooseberries from a bush growing on the stone ledge of one of the arches" of this very bridge before its destruction by a flood. Persons now living have seen the bush. "The day will come when a fox will rear a litter of cubs on the hearth stone of Castle Downie" (then occupied by a rich and powerful family.) "The day will come when a fox, white as snow, will be killed on the west coast of Sutherlandshire." "The day will come when a wild deer will be caught alive at Chanonry Point, in the Black Isle." "All these things have come to pass"—our Author tells us. Many such trifles—if, indeed, any fact of psychical prediction may be termed trifling—are recorded in Mr. Mackenzie's interesting book. It is as though an observer, looking from a height over the landscape, should see and describe the shining of bits of tin lying here and there, while overlooking the manoeuvres of armies drawn up in battle array on the plain, or some other circumstance of major consequence. Yet it is not a less striking fact that, in the early part of the seventeenth century, a seer of the second-sight should be able to behold in the everlasting mirror of the Earth's aura—the *akás*—events both of the greatest and least importance, and thus prove that to the inner vision, or *divyadrishta*, the results of contemporary causes, as they will be worked out after many generations, are as easy to see as the events of the present hour which will in turn become *prima causa*.

[Dr. Daly, who has given much attention to developing his latent "second-sight," afforded us several interesting examples while at Head-quarters. One evening, in the presence of several of us, he suddenly exclaimed that he saw the house in London of a family known and esteemed by himself and Col. Olcott, and that a noted person, the least of all likely to be there, had made the family's acquaintance and *was actually living in the house*. The next Overland Mail brought the confirmation of his seemingly inaccurate vision, in a letter from a member of the family in question. This reminds one of Swedenborg's historical vision at Gottenberg, of the fire that was then raging in Stockholm, 300 miles away. Another day, while I was chatting with a Portuguese woman who had brought me a letter of enquiry from her mistress, Dr. Daly came up and joined in the conversation. As he sat there with us in the arbor, he became clairvoyant and proceeded, to the woman's consternation, to tell her four different passages in her life which she had to confess were true! We had other tests of his second-sight which satisfied us of his actually possessing it. The case interested me in particular because it went to illustrate a law of psychics, not too generally understood. He seems to have had the clairvoyant faculty in such a condition of latency that, with a comparatively brief term of practice, it would develop. He adopted a very modified system of breath-restraint (*Pranayam*) and after eight months was able to look into the astral light. We have Hindu members in the Society who have, for years, followed most strictly Patanjali's full system of *Pranayam*, yet not become clairvoyant. The faculty in their cases was too latent for rapid development.

I mesmerised, in 1853, a young woman a single time and she not only became clairvoyant but submitted to a surgical operation without the least consciousness of pain. Persons of both sexes have been known to become "clear-sighted" the first time of sitting in a mediumistic séance. One can never know without trying how soon—or even if at all in this birth—he or she can get the inner vision.]

H. S. O.

VEDANTAVARTIKAM.

PART V.

(Continued from May 1890 "Theosophist," Vol. XI, p. 439.)

THE Sishya said:—"Sir, you said that the preliminary process to acquire *Gnyana* is very easy. But ultimately it is very difficult."

The Guru added in reply:—"Yes, *Gnyana* is impossible for three *lokas*, i. e., none in the three *lokas* can easily acquire *Gnyana*. "What in the beginning is like poison, &c.," does not imply that there is no *Gnyana*.

"What is acquired (*Labhyate*) by sorrow (*Duhkha*) is impossible (*Durlabham*)," means one cannot acquire *Gnyana* without pain and misery. On the authority of *Bhagavat Gita*, "*Gnyana* is very difficult in the course of practice, but when it becomes *Arudham* it is very easy. Without this *Arudha-Gnyananishta* the *Jiva* cannot cross over the Seven folds."

The Sishya asked:—"What are these Seven folds? And how to acquire *Arudha Gnyana* which carries *Jiva* over those Seven folds?"

The Guru replied:—"In the world there are happiness and misery. *Moksha* is the highest happiness, and Death is the highest misery. Without misery there can be no happiness. Therefore—

1. Misery is the first fold or cover. Misery arose from *Janma* (Birth). Therefore—
2. Birth is the second fold. *Janma* or birth is from the observance of *Karma* or doing of actions. Therefore—
3. Karma is the third fold. It is *Abhimana* (affection or self-interest) that propels us to do Karma (actions). Therefore—

1. *Arudha*. Acquired. Attained.
2. *Arudha Gnyananishta* = practising the *Gnyana* acquired or attained. "*Yogarudhasya*" = "for him who hath attained devotion" (See Wilkins' Translation of *Bhagavat-gita*, VI. 3, p. 30, ll. 4-5, col. 1. T. Tatya's reprint.
3. *Jiva* = Monad. "...every *Jiva* is in its turn the *Sarira* of the supreme spirit, as *Parabrahm* pervades every *Jiva*, as well as every particle of matter," "Secret Doctrine," Vol. I., p. 522.

4. *Abhimana* is the fourth fold. This *Abhimana* (affection) is created by *Tikshepic Avidya*. Therefore—

5. *Avidya*¹ is the fifth fold. This *Avidya* is caused by *Avarnic Agnyana*. Therefore—

6. *Agnyana* (Ignorance, want of occult knowledge) is the sixth fold. And the source of this *Agnyana* is *Maya*. Therefore—

7. *Maya* is the seventh fold. Whence is thus *Maya* again? It is from nowhere. It is mere illusion. Unless *Maya*—the progenitor of the other six *Avaranams* (folds) be crossed over, none can escape from the other six folds. He that knows *Brahma* passes over *Mayavic Dukkha* (Misery). Not knowing this fact, some staunch followers of *Yoga* practice it to become immortal and to overcome misery. For want of *Gnyana* they will die away in course of time. The followers of *Karma*, believing that *Karma* (doing deeds) is the seed of births, forsake it (*Karma*) *in toto*. For want of *Gnyana* they thereby commit the sin of omission. The followers of *Viragya* (Resignation) enduring tranquillity, the relative feelings of heat and cold, and pleasure and pain, move about nakedly, having no self-love or self-interest (*Abhimana*). For want of *Gnyana*, they sin by violating the rules laid down in the *Sas-tras*. The followers of *Gnyana* knowing only the distinction of *Atma* and *Anatma*, and abandoning the *Anatmic* actions—for they are of *Avidyaic* character—roam about listlessly. For want of *Gnyana*, they commit the sin of commission by observing the unscriptural principles; and of omission, by infringing the scriptural tenets. The followers of *Myth* (Unreality—Agnostics) think that *esse* is *percipi* and its contrary is unreal, that our doing is similar to our not-doing, *i. e.*, action is like no-action, and—not knowing the *Turya*—happiness—that sleep is the highest happiness. For want of *Gnyana* they are sunk in the slough of darkness and despondency. The others are the followers of *Maya* (*i. e.*, *Ya—Ma—Sa—Maya*—that which is *Not*, is *Maya*). They argue as follows:—Where is the overcoming of *Maya*? *Maya* means that which is not. If *Maya* be non-existent, is its work real? Arguing thus, and having neither rules nor exceptions, the followers of *Maya* act promiscuously. For want of *Gnyana* they struggle all their lives in the labyrinths of spiritual darkness and despondency. Therefore trying, without *Gnyana*, to break through every one of the seven folds is dangerous. *Maya* assuming the form of *Loka* (world) in consonance with influences of *Time* and *Karma*, beguiles the *lokas* and the occupants thereof. The expert should therefore be able to deceive *Time*. According to some *Yogas*, *Time* means *Vayu* (breathing); for the exhaling and inhaling processes affect the duration of life. Therefore they restrain their breath by *Hata Yoga*, to live long, which, they consider to be killing or deceiving *Time*.

For acquiring and practising *Gnyanam* this is not the way to kill or deceive *Time*. Being *en rapport* with the invisible and inconceivable *Brahmâ*, and thus forgetting the whole world of

1. *Avidya* = "Agnosticism and nescience rather than ignorance." Ibid, Vol. I, p. 7. "*Ya na vidyate sa Avidya*" (that which is not known is *Avidya*). *Vasudera Mananam*, Ch. I.

bodies, &c., a *Gnyanee* is then said to kill or deceive *Time*. Thus to kill *time* is to overcome *Maya*. This is the secret of overcoming the *Seven* folds. This forgetfulness or overcoming of the *Seven* folds is the result of the condition of *rapport* with *Sat-Chit-Ananda* *Brahma*. All that has been said until now is but introductory."

The *Sishya* said:—"When you say that all that you taught me until now is a mere introduction, I doubt whether I do or do not deserve, and, if at all, whether only very slightly, the favour of your instruction. Just to judge this, I suppose you have reserved till now the higher mysteries from me. Pray, O Master, enlighten me further, I have trusted myself to you entirely."

The *Guru* resumed:—"Now I shall tell you how to give up the *Seven Agnyana Bhumikas* and how to gradually cross the seven *Gnyana Bhumikas*." The method of teaching is as follows:—

The *Guru* must lead his disciple step by step, must leave him there where he stops after receiving such full instruction. Then the *Sishya* (disciple) knowing that there is nothing more to hear, see or reach, forsakes all conditions, and searches after that pure, blissful and enlightened state, and then listens further, and meditates upon it, and then reconciles the seeming inconsistencies. The *Sishya* must occupy this position before he wishes to advance further. Therefore I shall now teach you *Parama Tatwariham*, or the highest occult Truth. The processes of *Sravaṇa*² *Manana*,³ *Midhidhyasana*⁴ and *Samadhi* follow one another the moment you know that Truth.

The *Mahavakyam* of the *Sama Veda* consists of the words *Tat, Twam*, and *Asi*. These words have both exoteric and esoteric meanings.

meanings.	Exoterically.	Esoterically.
<i>Tat</i> ... means	<i>Isvara.</i>	<i>Paramatma.</i>
<i>Twam</i> ... "	<i>Jiva.</i>	<i>Pratyagatma.</i>
<i>Asi</i> ... "	Have become identified...	
Therefore, as the Veda says,		
‘Everything is <i>Brahma</i> .’		

- The *Seven Gnyana Bhumikas* are:—
 - Subhechha* = Desiring *Nirvana* after acquiring *Gnyana*. (Literally, good intention.)
 - Vicharana* = (Lit. enquiry.) Enquiring what is *Brahma*.
 - Tanumanasi* = By the two presiding means, conquering mind by controlling the passions.
 - Satwapatiti* = By these 3 means giving up all desire for sensual gratification and ever practising the course of *Brahma*.
 - Samsakti* = By these 4 means unswervingly practising the means of reaching *Brahma* by being unaffected by passions and 3 qualities (*Gunas*).
 - Padarthabhavana* = By these 5 means having no within, no without and no middle, and identifying himself with *Brahma*; and
 - Turiya* = By these 6 means, remaining himself also as *Brahma* unconnected and unaffected by anything whatever. Vide Mr. Palaparti Nageswara Sastrulu's Telugu *Sitaramanjaneeyam* (of 1885). Ch. I, 37.
- Sravaṇa* = Listening to the meaning of the *Vedas*, &c.
- Manana* = Reflecting over such meanings and trying to reconcile the seeming inconsistencies, and to find out the real meaning of the *Vedas* and then to begin to actively meditate upon such real meanings.
- Midhidhyasana* = This meditation is used to enable one to give up the unnatural qualities, viz., Lust, Hatred, Miserliness, Vanity, Revenge, and Blind Desire; and to acquire that resolute belief in the identification of oneself with *Brahma*.

bounded space) and *Mahakasam* (i. e., the unbounded space). When the vessel is destroyed, only *Akasam* (space) remains, which space is not distinguished by the above two names.—*Ghatakasam* and *Mahakasam*. Similarly, so long as there is self-love we must speak of *Sakshitvam* (the quality of witnessing). But when self-love (in other words, *Aham*) is gone, *Brahma* alone remains, and the qualities of witnessing and being complete cannot then be predicated of such a state. If it be asked whether the rejection of self-love is all sufficient, it ought to be replied—No; for so long as we are in *Samadhi*¹ *Nishta*, only so long may we be said to have *Swarupa Gnyanam* (self-knowledge)."

The Sishya questioned:—"What is the cause of difference between *Jiva* and *Iswara*, and *Pratyagatma* and *Paramatma*?"

The Guru replied:—"There happened to be three kinds of *Tadatmyams*² to the witnessing-quality of *Pratyagatma* as follows:—

1. The principal *Chitanya* (force) when reflected in *Maya* acquired the *Sakshitva Tadatnyam* through mistake or ignorance (*Bhrami* in Sanskrit).

2. The reflection in *Antahkaranam* of *Maya*-covered-*Chitanyam* became *Chitchaya Tadatnyam*—born of nature.

3. And the reflection of that very *Chidabhasa* in body became *Deha Tadatmyam*—born of *Karma*—(action). Thus it seems to have three *Tadatmyams* through the unreal and mythical *Maya*, *Antahkarana*, &c.

As long as we are in *Samadhi-Nishta* there is only *Brahma* but no *Pratyagatma* or *Paramatma*. These differences appear only when we are out of *Samadhinishta*, and attend to the worldly avocations. Therefore the act of being always in *Samadhi-Nishta* is the assimilating of *Pratyagatma* and *Paramatma*.

Nirantara Samadhi does not mean sitting blind-folded, but the renunciation of self-love, and regarding *Pratyagatma* and *Paramatma* as one, and knowing that he (the practiser) himself is *Paramatma*, and acting upon that knowledge. To him *Samadhi* means the vanishing away or the absorption of mind. Therefore wherever he goes he sees but one unbroken entity or will have one knowledge. This is what is generally known as *Vedanta Samadhi*. Therefore neither self-abnegation nor self-knowledge is enough; but the co-existence of both, self-abnegation and self-knowledge, constitutes *Nirantara-Samadhi*.

The Sishya said:—"All that you had been teaching was partly plain and partly mysterious, or both seen and unseen; but now the teaching of *Mahavakyams* has explained the occult truths. Even the very mention of *Jiva* and *Iswara*, *Pratyagatma* and *Paramatma*, is due to ignorance and to the mention made thereof in *Sastras*. Self-knowledge is *Brahmanishta*. He who has acquired this power

1. *Samadhi* = A state of trance condition, "during which the subject reaches the culmination of spiritual knowledge." "Secret Doctrine," Vol. I, p. xi.

2. *Tadatmyams* = (Of that form, literally). A is reflected in B. A therefore assumes the character or form of B. An iron ball heated red hot assumes the form and character of fire. (*Tad* = that, *Atma* = body, put for form).

has no *Deha*. Let me therefore know how to acquire such self-knowledge."

The Guru replied:—"The mind remaining free from sensations is *Mukti*. *Vishayas* mean the functions of the senses. Therefore the state of mind remaining unconnected with the senses or with the mind's own functions or actions, viz., hopes, fears, &c., is *Mukti*. Can this fact alone bring *Mukti*? Yes. It can. Mind without mingling with *Brahma* cannot be disconnected from sensations. Therefore instead of plainly expressing the idea of mind with *Brahma*, what was really meant by saying only *Nirvishaya* was that the growth of the desire of the mind to become *Brahma* is itself *Mukti*. *Mukti* evidently means the fact of having become *Brahma*. Just as salt mingled with water becomes water, so mind mingled with *Brahma* ultimately becomes *Brahma* himself. When mind becomes *Brahma*, this mind-world (or the world which is the creature of mind) also melts away in *Brahma* and becomes *Brahma* himself. Therefore the meaning of that *Mahavakyam* "All this is *Brahma*," which I mentioned before, will come home only to him who has practised this *Nishta*."

The Sishya again asked:—"Pray, tell me, how to melt away mind with *Brahma*, and how will mind remain?"

The Guru replied:—"All that I have been telling you till now is *Sravaṇa*". (Now the Guru orders the Sishya to sit in *Suddhasana*,¹ promising him, by placing his right hand on Sishya's forehead, i. e., on the middle part of the skull—*Brahmarandhra*,—that he need not fear, favouring him as though he filled with his experiential knowledge, the Sishya's mind, and, having thus caused the Sishya to occupy the chief posture or to take up a very firm resolution, began to illuminate him). "O, My child! patiently observe first the small egg-like *Deha*, then the external senses, then the internal senses, and then tell me who you are that can see all these things." When the Guru thus developed the Sishya as prescribed in the *Bhagavat Gita*, the Sishya perceived as follows:—He saw his *Stula Deha*. Knowing that what saw it were eyes, he saw eyes. Then he saw *Manas*, which saw eyes in turn. Then he noticed that *Chittam* observed the functions of mind. Then he knew that *Chittam* meant mere knowing or knowledge. Identifying himself with that knowledge, he observed in succession *Deha*, external senses, the functions of *Antahkarana Chatushtayams*, *Pranas*; knowing all these and also rejecting every one of them with the conviction that he is not any one of them according to a certain *Mahavakyam*; then assimilating himself with the remaining knowledge and, knowing that knowledge to be endless, confessed to the Guru that he is mere knowledge and nothing else. The Guru, being satisfied with the Sishya's finding agreement between what he heard and what he contemplated, regards this progress of the Sishya as *Bhavatraya* and proceeds to explain his experience of one who has overcome *Bhavatrayams*:—"Since what you now saw," says the Guru, "was a reflection and the *Jivaswarupa* which typifies

1. *Suddhasana* = One of the several postures called "posture of purity." Also a seat neither low nor high, in a clean and pure place, and covered with *Kusa* (sacred) grass, deer or tiger's skin and cloth. (*Bhagavat Gita*, VI. 11.)

individual bodies, and since what leads to *Bhakti* is of three kinds, your present acquisition may be called *Pravrutti Gnyanam* (Knowledge of actions—*Pravrutti*=doing, acting with a degree of intenseness, and *Nivrutti*=laying aside action: Vide J. Taylor's Translation of *Prabodha-Chandrodaya*, Act I, p. 3. Foot note). This knowledge cannot be called a permanent one. There is another secret which requires much attention and which I shall now reveal to you. From your microcosmic self to the macrocosmic all you will see that every thing is made up of the five *bhutas* (elements). Of these five, the first four—*Pritvi*, *Apas*, *Tejas*, and *Vayu*—have all in common the fifth element—*Akasa*—which therefore you have to inspect more carefully and resolutely. Knowing then that what thus inspects is *Divyachakshus* (internal sight) you have next to study that sight. Thence you should know that the different actions that govern the 14 senses² (i. e., 5 *Gnyanandriyams* + 5 *Karmendriyams* + 4 *Antahkaranams*) are all merely the ramifications of one whole action. The knowledge of this fact, while in this position, is pure *Satwic*-knowledge. Know this fact well. This knowledge when experienced is called the primary cause—symbolised in 9 forms³:—*Bimbata*, *Iswara-swarupa* that pervades all, *Nivrutti Marga* (path), *Pranavaswarupa*, *Purusha*, *Atma*, *Sabda Brahma* and *Turiya*, *Atindriya*, and *Kshetragnya*. The result of this experience is said to be *Nivrutti Bhava Trianubhavas*, or knowing the three kinds of *Nivrutti Bhava*: e. g. (1) the ripping open and laying bare the whole external world is *Dehabhavanubhava*. (2) The reduction of several kinds of actions to one whole action is *Manobhavanubhava*. (3) And to rise above this one action also and remain as *Atma* alone is *Atmabhavanubhava*.

The Sishya said:—"According to the above process of conducting the self-examination, I remain pure knowledge, and I am nothing else."

The Guru, having explained the above process called *Manana*, and desiring to explain the *Nidhidhyasana* process now, asks the Sishya:—"What did you see?"

1. The 3 kinds of *Bhakti* already explained in Note 4 to Part IV.
2. The 14 senses (*Indriyams*) are—
 - 5 Knowledge-giving senses.
 - 5 Organs.
 - 4 *Antahkaranams*:—
 - (a.) *Manas*. (b.) *Buddhi*. (c.) *Chittam* and (d.) *Ahankaram*.
14. All these terms are already explained in a preceding Note.
3. The 9 forms, &c., referred to are—
 - (1) *Bimbata* = the reflected.
 - (2) *Iswara Swarupa* = the form of *Iswara*—*Logos* (*Theosophist*, Vol. VIII, p. 444.)
 - (3) *Pranavaswarupa* = the form of *Pranava*—*OM*.
 - (4) *Purusha* = Spirit, distinct from *Parabrahma* opposed to matter—*Prakriti*. (*Secret Doctrine*, Vol. I, pp. 81, 83, 582.)
 - (5) *Atma* = *Parabrahmam* (*Theosophist* Vol. VIII, p. 447.)
 - (6) *Sabda Brahma* = Sound itself being regarded as *Brahma*. *Iswara*, or *Verbum* (*Theosophist*, Vol. VIII, p. 307.)
 - (7) *Turiya* = The last or highest state.
 - (8) *Atindriya* = Beyond the range of senses.
 - (9) *Kshetragna* = The Ego in all its forms and manifestations. (*Theosophist*, Vol. VIII, p. 635.) Embodied spirit (?) ("Secret Doctrine") Vol. I, p. 284 "Atma alone is the one real and eternal substratum of all—the essence and absolute knowledge—the *Kshetragna*" (*Ibid*, I, 570).

The Sishya replied:—"I saw nothing. I am only knowledge."

The Guru questioned:—"What does that knowledge know?"

The Sishya answered:—"As before, if seen through the body, it knows with the help of *Bhavatriam* the whole world; but, seen, as now through *Nivrutti* and with the help of *Bhavatrianubhava*, it experiences open space or emptiness as one and unbroken action and knowledge, and thus realizes the one without a second."

The Guru continued:—"This knowledge being of pure *Satwa* nature, has forgetfulness as in sleep."

The Sishya (who actually falls into a trance and then wakes) says:—"Yes. I do experience this forgetfulness."

The Guru went on:—"This is knowledge, and that is forgetfulness. Such knowledge and such forgetfulness do not really exist. There is no *Maya* of this double-nature. Let me know who knows this fact."

The Sishya said:—"I myself experience that this is knowledge and that is forgetfulness."

The Guru questioned:—"Do you experience this fact with their help?"

The Sishya answered:—"I who am conscious of the fact that I know the knowledge and forget the forgetfulness—I remain present both in the presence and absence of knowledge and forgetfulness."

The Guru (leaving the Sishya in this *Nidhidhyasana* condition) asked:—"Are you either *Jiva* or *Iswara*, or *Atma*, or *Brahma*?"

Who are you? How do you seem to yourself?"

The Sishya replied:—"I am none of these four kinds. I am purely of *Gnyanaswarupa*, or knowledge itself."

The Guru asked:—"Have you anything more to hear, to see, to obtain and to know? or have you not?"

The Sishya answered:—"I wish (1) To hear the reason why I am still, as usual, always cognizant of this world though I am of purely *Gnyanaswarupa*; (2). To see whose *Gnyana* it is of which I am the *Swarupa*; and (3). To know and attain that which possesses this *Gnyana*. I have these three desires."

The Guru replied:—"As a serpent in a rope, as silver in mother-o'-pearl, as water in mirage, as a person in a hewn stone or block of wood, so this world in *Brahma* is cognised and conceived. A more careful observation at the very moment of cognizance and conception will remove the mistake. When it is not recognised as *Brahma*, the world is seen as world; but viewed as *Brahma*, it is seen as *Brahma* alone. Hence the said cognizance and conception are not really such. No fear, no mistake. The aforesaid analogies suggest themselves whenever the things are recognized."

B. P. NARASIMHAIAH, F. T. S.

(To be continued.)

DEATH OF T. SUBBA ROW, B. A., B. L.

THE announcement, I am now compelled to make, of the death of this brilliant young Indian mystical philosopher, will shock the theosophical reading public. Wherever our work has extended, there has his reputation spread. He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis. The facts bearing upon the case, as I derived them from his venerable mother on the day of the cremation, will presently be given. When he last visited the Head-quarters, the first week in April last, the mysterious cutaneous disease to which he ultimately succumbed, had begun to show itself in an outbreak of boils. Neither he nor either of us dreamt that it was at all serious. But shortly after he had to keep to his room, then to his lounge, and he never went out again save once, when he was taken to a different house for change of air. In the beginning of June he sent me a touching request to come and see him, which, of course, I did. He was a piteous sight: his body a mass of sores from crown to sole, and he not able to bear even a sheet over him, nor to lie in any comfortable position, nor get sound sleep. He was depressed and despairing, and begged me to try if I could not help him a little by mesmerism. I did try with all my will, and it seemed with some success, for he began to mend from that evening, and at my third visit he and I thought he was convalescent, and so informed his unhappy family. But suddenly there came a relapse, his disease finished its course rapidly, and, on Tuesday, the 24th June, at 10 p. m., he expired, without a word or a sign to those about him.

The last wordly business he attended to was to declare on the morning of 24th instant in the presence of his relatives and friends, among them, Dewan Bahadur P. Srinivasa Rao, that he had authorized his wife to adopt a son after his death—there being no issue of his marriage.

At noon on that day, he said his Guru called him to come, he was going to die, he was now about beginning his *tâpas* (mystical invocations), and he did not wish to be disturbed. From that time on, he spoke to no one. When he died, a great star fell from the firmament of Indian contemporary thought. Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Head-quarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the north, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way. When we last saw each other we had a long talk about esoteric philosophy, and he said

that as soon as he could get out, he should come to Head-quarters and draft several metaphysical questions that he wished Mr. Fawcett to discuss with him in the *Theosophist*. His interest in our movement was unabated to the last; he read the *Theosophist* regularly and was a subscriber to H. P. B.'s *Lucifer*.

Our great Vedantin was of the Niyogi caste of the Smartha (Advaita) Brahmans. He was born on the 6th July 1856. At the time of his death he was aged but nearly 34 years. His native country was the Godavery District on the Coromandal Coast of India; his vernacular tongue the Telugu. His grandfather was the Sheristadar of the District, and his maternal uncle was Dewan (Prime Minister) to the Rajah of Pittapur. His father died when he was but six months' baby, and the uncle brought him up. He first attended the Coconada Hindu School, where he was not at all suspected of possessing any surprising talent. He passed his first Matriculation examination at the Hindu School, Coconada, then under the direction of Mr. J. Kenny. From thence he passed, in 1872, into the Madras Presidency College, where his career was a brilliant one, and ended in his passing B. A. in 1876 as the first of the University in his class. In the latter part of the same year that astute statesman, Sir T. Madhava Row, then Dewan of Baroda, offered him the Registrarship of the High Court of that State, and Subba Row stopped there about a year, but then returned to Madras and prepared himself for and passed the B. L. examination, number 4 in the class. Having adopted the Law as his profession, he served his apprenticeship under Messrs. Grant and Laing and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became lucrative, and might have been made much more so had he given less attention to philosophy; to which, however, as he told me, he was drawn by an irresistible attraction. As an example of his extraordinary cleverness, his friends cite his successful passing of the examination in geology for the Statutory Civil Service in 1885, though it was a new subject to him, and he had had only a week for preparation. He leaves a young widow of 24 years, and an aged mother—herself a learned Brahman lady—who mourns the loss of her great son, the pride of her soul, most bitterly. The cremation took place at 9 o'clock on the morning after his death. Our brother, Judge P. Sreenivas Row, was with him at the last, and T. Vijiaraghava Charlu saw him two hours before the event occurred.

It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollections of his last preceding birth came in upon him: he recognized his Guru,

and thenceforward held intercourse with him and other Mahatmas; with some, personally at our Head-quarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of Gita, Brahma-Sutras or Upanishads, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on Bhagavad Gita before the T. S. Convention of 1886 at Adyar, can well believe this, so perfect seemed his mastery of that peerless work. For a man of his abilities, he left scarcely any monument; the papers he contributed to these pages and the one-volume Report of his four Adyar Lectures being almost his entire literary remains. As a conversationalist he was most brilliant and interesting; an afternoon's sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he "Dared not reveal any of the secrets entrusted to him by his Guru." *He lived his occult life alone.* That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household.

H. S. O.

[The above, having been considered in family-council, was endorsed as follows:—"Read and found correct. D. T. B., Brother-in-law of T. Subba Row."]

THE FOUNDERS' GROUP.

WE redeem our promise by presenting this month to each of our subscribers the monochrome picture of the T. S. Founders, Madame Blavatsky and Col. Olcott. The picture is unique, in being the only one ever taken of the two colleagues without third parties as sitters. The picture was taken in the little park-garden behind our London Head-quarters' residence, 17, Lansdowne Road, Holland Park, upon which H. P. B. looks as she sits at her writing-desk and weaves into her vigorous prose the thoughts and visions she sees in the Astral Light.

The picture is sent unmounted and loose as its size forbade its being pasted to a sheet of the size of the page of the Magazine. Any photographer will for a trifle mount it for framing upon a properly tinted cardboard, or "Elephant" drawing-paper mount.

STRIKING HOME.

CHAPTER III. MR. LEWIN.

(Continued from page 505.)

THIS event produced on me a startling as well as lasting effect. The fright I had experienced was far exceeded by the terror of a possible recurrence, accompanied by unknown and, therefore, doubly dreaded developments. Never having been subject to visions or even to vivid dreams, I felt utterly bewildered by the mysterious nature of the incident. Strange to say, as I was facing Dr. Henry, although but for a moment, I took in at a glance not only his general appearance, but also details, such as a showy scarf-pin, I had never seen him wear before. As he stood before me with his arms extended in my direction, I distinctly saw his finger-tips give out a phosphorescent glow, while his eyes wore an expression of concentrated will, so piercing and threatening that they haunted me for weeks. The impression I received was altogether so striking, that I should not have hesitated in staking my existence on the conviction of the reality and tangibility of what I had seen.

And yet how could I avoid the conclusion that there was nothing but a hallucination of my senses? The door had never moved, and had I not seen the figure fade away before my eyes?

In the confusion of my mind, I argued and puzzled to no purpose. In vain too did I try to put the painful subject entirely aside; it would not be driven away, and sleeping or waking, I was tormented by its distressing hold upon me.

Where was I to find assistance in my helplessness? Should I call for the aid of Mr. Lewin, and would he quietly listen when he came to know the nature of my trouble? Would he not kindly, but none the less firmly hint, that grief, overwork, want of good food, and of proper exercise, had unbalanced my mind? My hesitation was increased by the very slight acquaintance I could claim with him. On the few occasions we had met in, or near, the house, he had always addressed some pleasant words to me in a tone of old fashioned courtesy. After my father's death he had sent me kind messages, and later had, in a sympathetic way offered me his services, but the ice between us had never been broken: he seemed reticent and formal, while I met with no encouragement to overcome my natural reluctance in broaching so delicate a subject to a complete stranger.

All I had heard of him from Mrs. Watkins, who often let her tongue run on, was not only in his favour, but had awakened my interest in him on account of his loneliness. Busy over his books, for days and days without intermission, he went but rarely out of doors, and never received any visitor. Mrs. Watkins called him a model lodger, so little trouble did he give her; for the only thing where he required special attention, was in the careful preparation of his purely vegetable food. Always gentle in his spirit and refined in manner, his secluded habits had not succeeded in tarnishing any of his polish. Though he dressed very plainly, like a man who attaches but little value to outward appearance, his

handsome head with its long white beard and dark expressive eyes gave him a very striking and distinguished air.

My indecision continued for some time, but was at last set at rest by chance forcing my hand, to my intense relief.

Returning from one of my walks, I overtook Mr. Lewin in front of our house. On opening the door we met Mrs. Watkins in the passage with a tray of tea-things, which she was taking into his room. He immediately gave some orders and asked me to partake of his simple meal,—an invitation I was only too eager to accept.

Seeing me nervously agitated, he asked me some sympathetic questions about my own affairs, and thus gave me the longed-for opportunity for unburdening my mind. He listened attentively to all the details of my tale, occasionally closing his eyes but otherwise showing no signs of astonishment, even when I described the incident that had shaken me so fearfully.

After enquiring into the nature of my relations with Dr. Henry, and requesting some further particulars concerning the apparition, he remained for some moments absorbed in deep thought. Then he said :

"It is with deep interest and warm sympathy that I have followed your tale of trouble. At a very early age, after having had to face the severest trials, you have now come in contact with some of nature's most hidden currents; mysteries hardly suspected by those among the so-called educated classes who pride themselves on their scientific knowledge and sound judgment. Let me, however, at once assure you, that you run no risk. If you will strictly follow the few and very plain instructions I shall give you, all future danger will be warded off. Theoretically I have full cognizance of the strange manifestation you describe, and though my practical knowledge has not often been just to test, I am confident in being able to point out to you the road to safety. No one can act for you in this matter, your own initiative and energy must be your main guide. The remedy thus rests entirely in your own hands, and will appear to you so simple, that you may feel inclined to doubt its efficacy. Yet all you have to do is to exert your will in a given direction, and if you only pursue a thoroughly persistent course, you will soon perceive what marvellous potentialities you have at your command.

"The latent power of our will is known to few, yet just as our muscles can be trained by systematic exercises to the performance of extraordinary feats of strength, or endurance, also by the development of our will, results can be obtained which, to most people, would appear little short of miraculous.

"In your case we require a starting point, which has to furnish us with the necessary lever for the intended action, and we have your sentiments of strong antipathy to Dr. Henry ready at hand. I confess," he continued, "it would grieve me sincerely did I feel guilty of giving you uncharitable or unchristian advice, but I consider myself in every way justified in urging you for a limited time to concentrate your mind upon this very pronounced dislike, to cultivate and nourish it, in fact, by every means in your

power until it becomes so ingrained in your nature, that it will grow into a leading factor in your daily life. Thus persistently developed, it will set up a repellant self-acting force which, though mostly dormant, can be called upon at any moment.

"My counsel, no doubt, must appear to you very distasteful, but remember, if the facts we have to deal with be serious, they will also be of a transient nature. Pray observe, the plan of action does not aim at a general diversion of the moral current, we only wish to point the defence in our especial direction, where an attack necessitates temporarily the fullest concentration of the forces at our disposal. Victory once achieved, and all dangers disposed, your kind and gentle nature will assert itself, and far from any moral deterioration resulting from this experiment, you will have less difficulty than you might have had before, in eradicating any remnant of resentment, that may be still lingering in your heart.

"A long dissertation on a very recondite and complicated subject would not only weary but bewilder you. I will therefore employ a simple though very inadequate illustration, to convey the idea I wish to impress upon your understanding.

"Fancy yourself in an atmosphere so heavily charged with moisture, that your clothes are redundant with watery particles. A blast of Arctic cold suddenly strikes you, which causes even more vapour to condense upon your person, and in a few moments you find yourself encased in a complete crust of ice, certainly of sufficient strength to act as a protective cloak against minor attacks. Well, something similar, produced however by an inverse action has to take place, in order to procure the desired immunity for you. Not from without, but from within, has to proceed the acting force.

"We are all surrounded by those mysterious psychic emanations called auras, which, although of the most tenuous substance, and cognizable only by peculiarly organized minds, can yet be rendered so powerfully repellant that they form the best protective armour against such subtle influences as at this moment threaten your peace.

"These my slight hints must at present suffice you for a working theory. The dread and loathing you say Dr. Henry inspires you with, will form the motive power for the very efficient engine which must carry your purpose into practice. Endeavour, therefore, by the persistent exercise of your will, to raise a firm barrier between yourself and your tormentor, concentrate all your mental forces on this important point, and persevere, for some time, in keeping alive that active feeling of resistance, on which your safety from further attacks chiefly depends.

"I also request you to wear a locket which I will send you; it has small merit of its own, but will serve you as a tangible token of my strong desire to assist you, as well as a reminder not to lose sight of your duty."

This conversation left a strange impression on me. I felt I hardly realized the full import of the advice received, yet I saw before me a practical aim for which I could at all events strive.

Mr. Lewin's sympathetic and impressive manner during our interview had called forth in me, not only a strong feeling of confidence in him, but produced a wonderful self-reliance, in marked contrast to the tremulous state of mind that had troubled me for weeks past.

The following evening Mrs. Watkins brought me a small parcel from Mr. Lewin, which I opened with a keen curiosity. It contained "the locket" he had mentioned. In size and shape similar to a lady's small watch, it was completely covered with a dark substance like lacquer, and was so light, that I judged its principal material to be either wood or papier machie. No opening was perceptible, and a plain ring had been screwed in for the purpose of suspension. Altogether it was a most plain and insignificant object, and when fastened round my neck, it looked so utterly dismal, and unornamental even on my black dress, that I could not help laughing at the effect, and quickly putting it out of sight.

The next day I conscientiously tried to carry out, practically, the instructions received from Mr. Lewin, but found myself hindered by undreamt of obstacles.

In spite of the pronounced and increasing aversion I felt to Dr. Henry, and therefore impelled by a powerfully acting motive, I found it almost impossible to concentrate my mind, for any length of time, on a subject, which thoroughly distasteful at starting, gradually became perfectly loathsome. My efforts in consequence were more or less spasmodic, and especially lacked that systematic persistence Mr. Lewin had so carefully endeavoured to impress upon me. I constantly shrank from the self-imposed task, although I vaguely grasped its importance for my safety.

Moreover as time passed on, the quick, unruffled motive of my uneventful existence, in soothing my nerves, brought on a feeling of security, assisted, no doubt, by the gradual fading from my memory, of those painful features in my late experience, whose startling intensity had, for so long, caused me sore mental distress. Week after week ran on in the dull humdrum of my daily life; but to my great delight I saw my little hoard gradually growing larger, and in the same proportion the rise of my pleasant hopes kept steady pace.

One evening, after having been to the city to hand in my work, and to receive a new supply, I felt more than the ordinary weariness these visits invariably caused me. A drowsiness which grew irresistible stole over me as if a narcotic were slowly, but steadily, being injected into my veins. Fairly overcome at last, I sank back in my arm chair, and only then became aware of the detested influence being at work, and gradually fastening its fangs into my heart. Not only did every muscle of my body sink into a state of lethargy, but the same poisonous effect extended to my will-power. No effort whatever seemed within the reach of possibility; in fact a kind of paralysis had gained complete dominion of my initiative. A last impulse enabled me to half open my eyes, and there! before me, nay, bending over me, I saw Dr. Henry, with his hands extended over my head. While my body was held in this virtual imprisonment, my consciousness in its nervous sensitiveness was, on

the contrary, painfully alive, and the agony of terror I experienced I can only compare to what must be the horror of a person realizing the fact of being buried alive.

I felt his hand laid upon my head and gently drawn down over my eyes, which closed, as if sealed by a heavy weight of lead. The same movement was repeated once more. Then the hand moved down from the crown of my head over my face, passed my chin, touched my neck, and for an instant rested on my bosom. For one instant only, however; I felt it rebound as if it had touched a hot iron. I heard an angry exclamation like a muttered curse, and at the same time a magic change came over me, as if the deadly spell were suddenly and completely broken. My ordinary power was restored to me in a moment, and a slight effort only was required to enable me to rise and boldly face the hateful image, of which however there was no trace whatever left. Intuitively I knew that my talisman had proved my saviour, from some unknown, but all the more dreaded, danger, that seemed to threaten more than my life.

"NADIE."

(Concluded next month.)

FIRST DAY OF THE PARSEE YEAR.

ACCORDING to the Bundesh (of Pehlevee literature) the Parsee year should commence on the arrival of the Sun at the first point of Aries. But as this rule has not been hitherto observed, the Gahambars, or the season festivals, are supposed to fall on their intended dates, but in months not at all in harmony with the intended objects of such festivals. On this account, some writers now and again indulge in putting forward curious proposals. In order that some light might be thrown on this subject, I subjoin some notes and observations.

In the first place, it is not clear whether these festivals or Gahambars have any reference to the seasons. For the mention of the Gahambars is made in the Pehlevee Afrin in the following manner:

"In forty-five days was created the heaven (fire, or ether) and Gahambar Maidhyazarema was celebrated; in the month Ardi-behest (Taurus) and 15th day Depmeher, commencing with the 11th day Khar.

"In sixty days was created water and Gahambar Maidyoshema was celebrated; in the month Tir (Cancer) and 15th day Depmeher, commencing with the 11th day Khar.

"In seventy-five days was created the earth and Gahambar Patishahya was celebrated; in the month Sharevar (Virgo) and 30th day Aneran, commencing with the 26th day Astad.

"In thirty days were created the trees and Gahambar Ayathrema was celebrated; in the month Mithra (Libra) and 30th day Aneran, commencing with the 26th day Astad."

"In eighty days were created cattle and Gahambar Maidhyaria was celebrated; in the month Dai (Capricorn) and 20th day Beheram, commencing with 15th day Mihir.

"In seventy-five days was created mankind and Gahambar Hamaspathmedya was celebrated; in the month Spendarmad (Pisces) and in the day Vahistoist Gotha (31st to 35th)."

In the above statements reference is made, not to the seasons, but to the order or sequence of creation.

The Bundesh mentions four seasons of the year, while the above said Gahambars are six. According to the Bundesh, Spring occurs in Aries, Taurus and Gemini; Summer in Cancer, Leo and Virgo; Autumn in Libra, Scorpio and Sagittarius; and Winter in Capricorn, Aquarius and Pisces. They represent the Pehlevee and Hindoo months as under.

Pehlevee or Parsee months.	Zodiacal Signs.	Zodiacal Signs, (Hindoo).	Hindoo Months.
1. Farvardin.	Aries.	Mesh.	Chitra.
2. Ardibehest.	Taurus	Varakh.	Vaisakh.
3. Khordad.	Gemini	Mithum.	Jath.
4. Tir.	Cancer	Karak.	Ashad.
5. Amerdad.	Leo	Simha.	Shravan.
6. Sarevar.	Virgo	Kanya.	Bhadurva.
7. Meher (Mithra)	Libra.	Tola.	Asho.
8. Avan.	Scorpio	Varschak.	Kartiak.
9. Adar.	Sagittarius	Dhun.	Magsur.
10. Dai.	Capricorn	Makar.	Paus.
11. Behmen.	Aquarius	Koombh.	Maha.
12. Spendarmad.	Pisces	Meen.	Phagun.

Pehlevee literature is far posterior to the Zend literature, and in the latter no mention is made of the six stages of creation, nor of the four seasons of the Bundesh; and although both these are the products of the Pehlevee period, they are never shown to have any connection with each other. Thus, so far as the Pehlevee literature is concerned, the Gahambar festivals do not appear to have any relation to the seasons, but, as will be seen further on, they appear to have reference to the various planets and constellations and to their predominant influences on the various orders of creation.

It will be useful to note that in the Zend writings no mention is to be found of the twelve months of a year. In the Vedic period the twelve Zodiacal signs were not known or recognized, and the months were named after the name of the lunar constellations in which the full moon occurred. The twenty-seven asterisms or lunar mansions were known or recognized, they representing the 29d. 12h. 44m. in which the moon completed her revolution. The difference between the lunar and solar year was made up by an intercalary month. It is reasonable to suppose that the names of the days of a Parsee month were originally names of lunar constellations, and the months were named after the principle of the Hindoo months.

The words denoting the months of the Parsees are purely Pehlevee. Thus the six stages of creation, the four seasons, the twelve solar months, all belong to the Pehlevee period and are based upon the principles of developed astrology, for to the

readers of Hindoo astrology, the Pehlevee Bundesh will appear to contain a great deal which is founded upon the philosophy of astrology.

The Hindoo astrology believes that "all living things, the earth and the heavens, have five kinds of vital airs, called respectively *prāna*, *apāna*, *vyāna*, *udāna*, *samāna*. They have also three kinds of vital fires, and through the interaction of these vital airs and vital fires result the several seasons, the different states of health, creation, destruction, preservation, &c. First, from the heavenly bodies, we get ether, and from ether, air, from these two, fire, from these three, water, from these four, earth. As earth also includes all the living beings thereon, these also are made up of the five elements. Since these elements came from the heavenly bodies, it follows that the living beings are influenced by the heavenly bodies. The influences of the heavenly bodies are fivefold, emanating, bringing to a standstill, destroying, attracting and fertilizing.

"All plants came into existence through the Moon and Venus, because these two emanate watery rays; coral, pearls, shells, &c., and all animals found in water are produced by these two. Man is born through the influence of the Sun and Jupiter, and he dies under the influence of the Moon. The Moon gives coldness, and when a man becomes abnormally cold he dies. Minerals are produced through the influence of Mars and Saturn. Purity and the growth of the three kingdoms are under the influence of the Sun.

"Vegetables, animals and men are created, destroyed and preserved as the result of planetary effects, natural effects, and terrestrial effects.

"In a day, the number of breaths taken by each man comes to 21,600. During this interval, seven kinds of animal life come into existence, of which mankind is one.

"Sun is the soul, the life. The Moon is the body. Both of these control the five elements, viz., fire, air, earth, &c. Mars is fiery. Mercury airy. Jupiter earthy. Venus watery. Saturn ethereal."

The above extracts indicate that Hindoo astrology believes, and Pehlevee writers accordingly might have believed, that during certain fixed cycles, say a day, or a year, or corresponding by a cycle, of a certain thousand years, life in various kingdoms was influenced in its progress by the combinations of certain planets in certain constellations at the time when the Sun was also in that locality. The Sahambar Afrin, as quoted above, leads us to infer that Pehlevee writers believed that when the Sun was in about the 15th degree of Taurus (Ardibehest) and combined with the influence of other planets to which the sign was favourable, the element fire (or perhaps light or ether) was influenced in its progress. In like manner, the watery element was influenced when the Sun was in Cancer (Tir), earthy element when in Virgo (Sarevar), vegetable kingdom when in Libra (Mithra), animal kingdom when in Capricorn (Dai), and mankind when at the end of Pisces (Spendarmad.)

and commencement of Aries*. It will be interesting to know what particular planets have their influence in these signs, and I give below a statement of it. It is necessary, however, to observe that the exaltation of a planet in a certain sign is said to last for about five days or degrees, and that a Gahambar festival is also required to last for five days. The number of degrees of a sign in which a planet's exaltation commences, is variously given by different writers, and varies by five to fifteen degrees. Therefore the degrees of exaltation given below are not strictly accurate:—

Aries	House of Mars	Exaltation of Sun in 10.'
Taurus	Do. of Venus	Do. of Moon in 3.'
Gemini	Do. of Mercury	
Cancer	Do. of Cancer	Do. of Jupiter in 15.'
Leo	Do. of Sun	
Virgo	Do. of Mercury	Do. of Mercury in 15.'
Libra	Do. of Venus	Do. of Saturn in 26.'
Scorpio	Do. of Mars	
Sagittarius	Do. of Jupiter	
Capricorn	Do. of Saturn	Do. of Mars in 28.'
Aquarius	Do. of Saturn	
Pisces	Do. of Jupiter	Do. of Venus 97.'

* The Bundesh gives another view of this matter. It says that at a certain stage of the development of the Solar system, certain planets (as all planets are considered to be the disturbing powers) came into certain constellations (as all constellations are considered to be the preserving powers), and the earth was so much affected thereby that a change occurred in the then existing nature of the earth, of its various elements, and of beings living upon it, and a new form or state of things was thereby produced. A cycle of 12 milleniums, one assigned to each sign, is announced by the Bundesh. One millenium is said to be of one thousand years' duration. But evidently the first six milleniums refer to far greater number of years and to the states of things far, far anterior to the periods mentioned in the Bundesh. The milleniums commencing from Libra (the seventh) appear to refer to a certain minor cycle of six thousand years. It is possible the Libra millenium refers to the Noah's Deluge or to the Hindoo Kaliyuga (B. C. 3101). The following passages will assist the reader:

"In the month Farvardin and the day Ahuramazda, he (the Evil Spirit) rushed in at noon and thereby the sky was as shattered and frightened by him as a sheep by a wolf. He came on to the water which was arranged below the earth and then the middle of this earth was pierced and entered by him. Afterwards he came to the vegetation, then to the ox (animal kingdom), then to Gayomard (mankind), and then he came to the fire; so, just like a fly, he rushed out on the whole creation and he made the world quite as injured and dark at midday as though it were a dark night.

"The second conflict was waged with the water, because, as the star Tistar was in Cancer, the water which is in the sub-division they call Avrak (ninth lunar mansion corresponding with the middle of Cancer) was pouring on the same day when the destroyer rushed in and came again into notice (Avrak) in the direction of the West. For every single month is the owner of one constellation, the month Tir is the fourth month of the year, and Cancer the fourth constellation from Aries, so it is the owner of Cancer, into which Tistar sprang and displayed the characteristics of a producer of rain, and he brought on the water aloft by the strength of the wind."

"Time was for twelve thousand years, and it says in revelation that three thousand years was the duration of the spiritual state where the creatures were unthinking, unmoving and intangible; and three thousand years was the duration of Gayomard, with the ox, in the world. As this was six thousand years, the series of millenium reigns of Cancer, Leo, and Virgo had elapsed, because it was six thousand years when the millenium reign came to Libra, the adversary rushed in and Gayomard lived thirty years in tribulation.

"For in the beginning, it was so appointed that the star Jupiter (Ahuramazda) was life towards the creatures, not through its own nature, but on account of its being within the control of luminaries (fixed stars, especially the Zodiac signs) and Saturn was death towards the creatures. Both were in their supremacy at the beginning of the creatures, as Jupiter was in Cancer on rising, that which is called Giyan (living) for it is the place in which life is bestowed upon it; and Saturn

From the above, one is inclined to infer that the exaltations of planets have more to do with the Gahambar festivals than the seasons. But the dates of the festivals do not fit in quite exactly with the dates of exaltations. This may be due to the inaccuracy of the latter dates. Moreover, there is one more factor to be considered in fixing these dates. It is the full-moon day and the new-moon day, and the last day before the new-moon. These are the different phases of the moon which the Hindoos recognized as deities, and in fixing the dates of sacrifices, always kept these days in view, and the rest of the days, more especially the dark days of the moon, were not used for sacrificial and ceremonial purposes. It would not be correct to surmise that the Pehlevee writers ignored this principle, especially when in the Zend literature, new-moon and full-moon are invoked along with the six names which the Pehlevee writers have applied, rightly or wrongly, to their six Gahambar festivals. We have said above that in the Zend literature these six names are to be found, but they are nowhere spoken of as referring either to the seasons or to the six orders of creation. But, as the Vedas do speak of six seasons, we may presume that the Zend literature, too, spoke of these as seasons, and not as orders or stages of creation, of the Pehlevee writings. Now assuming, according to the Pehlevee Bundesh, that the year commences with the first point of Aries, let us see how the dates of the Gahambars reconcile the object of the Zend literature with that of the Pehlevee literature.

First point of Aries is the new-moon day of the Hindoo month Chaitra (Farvardin). It is the place of the vernal equinox, and here the spring commences. "The religious year of the Hindoos is Tuni-solar and commences at the instant of conjunction of Sun and Moon, in the sidereal month Chaitra. Hindoo year is sidereal and is measured by return of the Sun to the same point, at present, beginning of the Lunar mansion Ashvani, or sign Mesha (Aries)." This sign, as stated above, is the house of Mars, and has the exaltation of the Sun.

Forty-five days after the above date, the first Gahambar festival ends on the full-moon day, or Vaisakh, or Taurus (Ardibehent). It is the middle of spring, and the sign is the house of Venus, and the exaltation place of Moon.

Sixty days after the above, the second Gahambar ends on the full-moon day of Ashad, or Cancer (Tir).* It is the full-moon day of the first month, or summer. The sign is the place of the summer solstice, and is the house of Moon and the exaltation place of Jupiter.

was in Libra, in the great subterranean, so that its own venom and deadliness became more evident and more dominant thereby. And it was, when both shall not be supreme, that Gayomard was to complete his own life, which is the thirty years, Saturn came not again to supremacy, that is, to Libra. And at the time when Saturn came into Libra, Jupiter was in Capricornus, on account of whose lowness and the victory of Saturn over Jupiter, Gayomard suffered through those very defects which came and are to continue advancing, the continuance of that disfigurement which Ahriman can bring upon the creatures of Ahuramazda."

* Bundesh says, "From Madhyoshema, which is the eleventh day of Tir (Cancer), to Medyarem, which is 20th day of Dai (Capricorn), the shortest day, the night increases, and from Medyasho into Madhyashema, the night decreases and day increases."

Seventy five days after the above, third Gahambar ends on the last day of Bhadurva, or Virgo (Sarevar), the last month of summer, or rather celebrates the end of summer. It is the house of Mercury, and also the exaltation place of Mercury.

Thirty days after the above, fourth Gahambar ends on the last day of Ashe, or Libra (Mithra), the first month of autumn. It is the place of the autumnal equinox, and is the house of Venus, and exaltation place of Saturn. The Gahambar celebrates the end of the Parsee Rapitheran, to be renewed at the arrival of the Sun at Aries. The end of the Rapitheran means that the glory of Sun, who is the life-fountain of our Solar system, has declined, to be restored again at the exaltation in Aries. The succeeding five months of autumn and winter enjoy the Sun's influence only in its declining state. The Hindoos observe this in a different way. The upper half of the zodiacal circle, between Cancer and Capricorn, they call Uttarayan, and the lower Dakhshinayan. During the latter period, they do not deem it proper to celebrate sacrificial and other rites. Uttarayan represents the ascendant position of the Sun, which view is correct, but the Pehlevee writers have based their period of Sun's decline from the standpoint of seasons, and both may be said to be correct from their different standpoints. It must be added also that, according to the Hindoos, the deity sleeps for four months following the Cancer, and then rises. It, of course, means that from Cancer, the decline of Sun commences, and is at the lowest point when in Libra, and from this point his rise commences.

Seventy-five days after the above, the fifth Gahambar lasts for five days, commencing with the day following the full-moon day of Paush, or Capricorn (Dai). It is the middle of the first month of winter. The sign is the place of winter solstice, and is the house of Saturn, and the exaltation place of Mars. The festival appears to commence on the day following the full-moon day. In the absence of any probable reason, we may attribute it to the desire to reconcile the date with the predominant degree of the planets.

The sixth, or last, Gahambars commences at the end of the last month Phagun, or Pisces (Spendarmad). These Gahambar days are the five extra days added to the 360 days of twelve months.* They celebrate the end of the past year and the commencement of the new year. It is the end of winter and commencement of spring. The sign Pisces is the house of Jupiter, and the exaltation place of Venus.

From the above, it will be seen that the object of the Zend literature and that of Pehlevee literature could be reconciled with the dates of Gahambars as given above.

But the question remains, why the year should commence with Aries and not with any other sign. Reasons in favor of this rule I shall give below.

Because many ancient nations considered it as the commencing sign of the year, and it is the highest and the uppermost sign of the Zodiac circle.

Because, as stated above, the Hindoos commence their religious and astrological year from this sign.

* The Bundesh says, "In the five supplementary days at the end of the month Spendarmad, the day and night are again equal."

The Pehlevee literature identifies the first month, Farvardin, with Aries, and to depart from it would be equal to upsetting the Pehlevee writer's seasons and calculations.

If the year should commence with the beginning of spring, and very few will be inclined to commence it with any other season, then Aries is the proper sign; for the Hindoo astrology says, "Aries contains seven rays, of which four are hot, two cold, one both hot and cold; and of these seven rays, five contain prāna, vital air, one contains apāna, and one, the other three vital airs. When the sun comes to that sign, the sign is at the height of its heat; it is the proper house of the sun; that period of time when the sun is in that sign is called Vasanthra."

"The reason why Aries is the seat of the Sun is that Aries has four hot rays and the Sun three hot rays."

The ancient Persians, from time immemorial, celebrated *Jamshedi Naoroz* on the arrival of the Sun at Aries.

The vernal equinox may not be exactly at the first of Aries, or may be far away from that point, but that need not disturb the above view, for the real point necessary is the contact of the Sun's influence with that of Aries.*

The Sun enters Aries on about the 21st March (according to the fixed Zodiac). But in the case of the new year day, it is a question whether or not to adhere to the new-moon day of Chaitra, when the Sun is said to be in conjunction with the Moon. If we wish to keep the several Gahambar festivals to their appropriate dates, based upon Moon's revolutions, and also, if we wish that the first day of the Parsee year or month should correspond with the first day of the Moon, which is also the first day of a Hindoo month, the matter deserves consideration. The Bundesh does not appear to have taken Moon's revolutions into account. But it says, "The year depending on the Moon is not equal to the computed year, for the Moon returns one time in 29 and one time in 30 days, and that every one is deceived who speaks of Moon except as when they say that it comes twice in 60 days; and who keeps the year by the Moon, mingles summer with winter and winter with summer." This passage leads us to a different conclusion, possibly that, for the purposes of seasons, the Moon days of a month were made up to the average of thirty days of a solar month. In this connection it would be interesting to remark that the eleventh day of Ashad (Cancer) is considered by Hindoo literature as representing the summer solstice, after which the Deity is said to sleep, while the Pehlevee literature also (as remarked already) says that from the Madhyoshem, which is the eleventh day of Tir (Cancer), the night increases. This coincidence gives ground for supposing that the Pehlevee months did not commence at any point without any regard to the new-moon day.

AHMEDABAD, 5-5-90.

DHUNJIBHOY JAMSETJEE MEDHORA.

* The Bundesh considers the vernal equinox to be at Aries. It says, "When the Sun arrives at the first degree of Cancer, the time of day is greatest. It is the beginning of summer, when it arrives at Libra, the day and night are equal; it is the beginning of autumn when it arrives at Capricorn, the night is a maximum, it is the beginning of winter; and when it arrives at Varak (Aries), the night and day have again become equal."

There is, however, sufficient ground in favor of commencing the year at the exact point of the vernal equinox, and there is no objection in adopting it, if found to be the best alternative, after considering the other factors.

Reviews.

TRANSACTIONS OF THE BLAVATSKY LODGE.*

The long expected report of the Transactions of the Blavatsky Lodge Theosophical Society (London), has at last been issued. In neatness of type, excellence of paper, and tastefulness of cover, it well sustains the high character which the T. P. S. has earned by its various publications. The reports are compiled from short-hand notes taken at the weekly meetings of the Lodge, from January 10th to June 20th 1889. They are in the form of Question and Answer—the former put by members present, the latter given by Madame Blavatsky offhand. The discussion relates to obscure passages in the "Secret Doctrine," and may therefore be taken as a Glossary and author's Commentary to that monumental work. The answers are not equally clear and convincing, yet the author throws a great light in them upon various difficult problems. As an intellectual feat they are collectively very striking, and strongly emphasize the learning and mental elasticity of our unique colleague. To appreciate the greatness of the task she thus accomplished, one needs but to cast an eye over the questions, put to her point-blank, upon the profoundest problems in science, philosophy and metaphysics, and requiring answer upon the spur of the moment, with no opportunity to consult text-books or ponder the often novel and highly ingenious issues. Hers is an intuitive, brilliant and clairvoyant, rather than a ratiocative, logical and scientific mind; hence her writings throughout lack that feature of nice caution and compact statement, which is such an admirable trait in Mill, Bain and Spencer. She is positively embarrassed by the inrush of ideas when her mind is opened to a given subject. Under which circumstances, precision is always apt to be wanting. It was my good fortune to attend various meetings of the Blavatsky Lodge, and the thought above expressed came to me as I saw how her mind flashed out answer after answer to interrogatories put by men and women of high culture and unusual intelligence. She is a marvel, take her as one will; but not a chronometer for accuracy.

O.

GEMS FROM THE EAST.†

As a pastime between spells of heavier work and to oblige friends, H. P. B. has put together 365 Eastern precepts and axioms, one for each day of the year, and taking them as they came to hand. These are arranged on the left-hand pages of a pretty 12mo. volume, with Theosophical emblems on the vellum cover, while the right-hand pages are left blank and divided by rules into spaces for four days to the page. The intention is that you should hand the book to a friend with the request that he write his name and year of birth on the blank opposite the date in the calendar. At the same time he may profit or be amused by the aptness or the reverse of the moral text which falls to his birthday. The precepts are taken from "Dhammapada," "Mahabharata" and other great Scriptures. The illustrations are appropriate and artistic.

O.

*Trans. Blav. Lodge of the Theosophical Society. Part I. Price 1s. 6d. Theosophical Publication Society. Indian Agent, Manager Theosophist.

† "Gems from the East: a Birth-day Book of Precepts and Axioms." Compiled by H. P. B., and illustrated by F. W. London, T. P. S.: Madras, Manager Theosophist. Price 3s. 6d.

THEOSOPHICAL SIFTINGS.*

The Countess Wachtmeister and the T. P. S. are doing an excellent work in bringing out, monthly or more rapidly, reprints of the best articles in our Theosophical magazines and original papers specially written for this series. The experiment is now in its third year and has proved a decided success. The Volumes for 1888 and '89, comprising 18 numbers each, are available. The present number contains a learned exposition by Mr. G. R. S. Mead, on the Symbolology of the Seal of the Theosophical Society, and an essay upon Dynaspheric Force, by the late Mr. Lawrence Oliphant.

"THEOSOPHIA."

Though the author hides himself behind the modest pseudonym of "Nemo," he is really a gentleman of rare attainments and high rank in the social world of Madrid. The pamphlet (in the Spanish language) treats upon the following themes: 1. What is Theosophy? 2. Who are the Theosophists? 3. The common ground of Theosophy. 4. Brotherhood. 5. Faith and Knowledge. 6. The Initiate. 7. Object of Initiation. Some of these are translations, others original treatises. I have read the work with interest, and have been struck with the brilliancy of the pure Castilian idiom in which it is written. A very recent advice from Madrid informs me that the first Edition (1000 copies) is quite exhausted, and a second is in press.

O.

TRÜBNER'S RECORD.

There are periodicals of a certain class which are as refreshing to the mind as the shadow of a spreading tree to the traveller. *Trübner's Record* is one of these. Established by the late erudite Mr. N. Trübner in 1865 as a mere trade circular, it was at the beginning of last year expanded into a literary and scientific periodical, under the editorship of Dr. Reinhold Rost, LL.D., of the India Office, one of the most learned scholars of the day. The scheme is to issue six numbers annually, at 2s. each for single copies, or ten shillings per annum, in which will appear, besides obituaries and literary notes of books projected or in progress, reviews, independent articles on Oriental subjects, and, more especially, periodical statements as to the advance made in the various fields of Oriental research. I wish I could say that Dr. Rost was an exception to his class of Orientalists in the matter of reading Eastern ideas between the lines of Oriental texts by the clue of the true Esoteric Doctrine. But perhaps by "waiting on," patiently and honestly we may even see the great Max Müller coming to admit that there is actually such a thing as Eastern occult science, and that its alleged Proficients are something more than myths.

O.

THE SMITHSONIAN PUBLICATIONS.

The Adyar Library has been enriched from time to time by the gifts of the splendid Reports of the Bureau of Ethnology of the Smithsonian Institution, through the kindness of the Director, Major J. W. Powell, and of my old army friend, Colonel Garrett Mallory. These superb folios have been duly noticed as occasion required. I must now tender my thanks to the Secretary of the Smithsonian Institution for a series

* No. 4, Vol. III of the T. P. S. Series. Price Threepence. Yearly subscription (18) Nos. 7s. 6d., bound in cloth. Address Manager Theosophist.

of the late Prof. Henry's Annual Reports, from the year 1866 to 1876, both inclusive. Since Mr. Smithson, in 1846, bequeathed to the United States Government a half million dollars "for the increase and diffusion of knowledge among men," and the trust was accepted, the Smithsonian Institution has, under the splendid management of its Secretary, Staff, and Board of Regents, done incalculable good. It has won the highest rank among learned bodies, and the enlightened policy of the American Congress has constantly augmented its power to carry out the public-spirited, altruistic design of its Founder. I regard it as an honor to be thought worthy of receiving its publications.

O.

Correspondence.

"A SHADY BUSINESS."

TO THE EDITOR.

To Colonel Olcott's remarks under this heading, in the *Theosophist* for April last, charging me with having plagiarised from him the title and much of the contents of my "Buddhist Catechism," I beg to make the following reply: and, first, as to the title. This is not of the kind which can be the literary property of any person; being in the form in universal use to describe a work of such a nature; and it is as much common property as its fellow phrases a "Christian Catechism," a "Treatise on Chemistry," and the like. Had his book borne some fancy name, devised by himself, such as "The Banyan Tree," or "The Light of Asia," and I had taken that, he might fairly have charged me with plagiarising his title; but most certainly not as it is.

To come to his second allegation, or rather series of allegations. That his Catechism suggested the *idea* of mine I freely admit, and have stated as much in my preface. But whereas his was avowedly written for Asiatics, so far from my being open to reproach for having followed in his steps by writing one avowedly for Europeans, I should have expected my imitation of him in this respect to be regarded as the most sincere flattery, and myself to be cordially welcomed as a fellow-labourer in the field of Buddhist propagandism. If only on this score I consider myself entitled to express disappointment at Colonel Olcott's attitude.

That a certain accord should subsist between the two Catechisms was, from the nature of the case, inevitable. For a Catechism is not an original creation, but a compilation from previously existing sources; and in the present case these are of so restricted and precise a character as to render any but a minute divergency impossible, unless, indeed, I had discovered or invented new ones. Colonel Olcott could hardly have expressed himself more bitterly had I done the latter; whereas the very agreement between our results might, it seems to me, well be regarded as a tribute to his accuracy.

Even in the single instance in which I allowed myself to borrow from Colonel Olcott, I but followed his own method in omitting to specify the fact. His answer to the question, Wherein does Buddhism differ essentially from other religions? struck me as so complete that, being

unable to improve upon it, I adopted it, considering that in my avowed quality of compiler, I had full right to do so, and if justification were wanted, I considered that it was afforded by Colonel Olcott's own omission to append foot-notes acknowledging the facts on such occasions as he has been indebted to Rhys Davids, Bigandet, Alabaster, Spence Hardy, Swamy or Beal,—an omission in which I hold him to have been right.

On the other hand,—in all respects in which it is possible for a Catechism to be original, namely, in arrangement, method, statement of philosophical problems, elucidation and style, *my Catechism differs as widely as is possible* from that of Colonel Olcott, and that it is so will, I am confident, be the verdict of all dispassionate judges, who—being competent—will take the trouble carefully to collate the two, although he himself has altogether overlooked this aspect of the question.

SUBHADRA BHIKSHU.

Note.—I have italicised some of the passages of Herr Subhadra Bhikshu's letter for his delectation and to help him inwardly digest the review of our Chang-Eng Catechism, which appeared in our issue of June. It would have been more consolatory to his friends if he had not penned the above letter. Previously, there might, perhaps, have been found some excuse for his literary misconduct; now, it seems to me, there is none—absolutely none.

H. S. O.

PSYCHOLOGY AND NEO-MATERIALISM.

TO THE EDITOR.

Apropos of my recent article with the above title, Dr. Salzer forwards an interesting letter, in the course of which he points out that in the argument of his "Psychic Aspect of Vegetarianism," he too laid stress on the absurdity implied in the materialist transmutation of motion into consciousness. The alleged equivalence would, in fact, represent a breach in the wall of the "Conservation of Energy"—a doctrine necessarily taken over by materialism. With regard to the alternative theory of Professor Bain to the effect that 'neurosis' and 'psychosis' are two sides of one and the same thing, he observes in the same suggestive brochure:—

"There is in company with all our mental processes we are told, 'an unbroken material succession.' This is right enough, and sufficient evidence can be produced in its favor. But there is just as much, in fact, far more evidence to show that there is a vast, unbroken chain of material succession, free from all company with mental processes; the whole inorganic world bearing witness to it. Now if that inorganic world with its chain of physical causation hermetically closed within itself, is to be a self-sufficient existence, intolerant of any other mode of change but its own; how can there be room for a second face, or even for a second phase, of action?—Let it be remembered, the question is not, How is a second face to be hooked on to a fact that all along bore only one face; neither is the question to be understood in the sense, as to by, and in which way a second face can proceed from a one-faced fact. We have once for all resigned ourselves in Natural Philosophy to register facts, and provisionally, even hypothetical facts, as they are or appear to be, without enquiring as to How and Why. We do not know how, out of a battery charged with chemicals, comes electricity; how electricity turns ultimately into heat, &c. The question before us is not an enquiry after a *modus operandi*; the question before us is, How is the theory of Mind-Body compatible with what we believe, and firmly assert to know, as to Conservation of Energy?"

Rejecting the "mind-body" doctrine of Bain as untenable Dr. Salzer proceeds to explain consciousness by postulating an "ethereal sensorium," located in the ethereal organism, behind the visible physical frame of man. "Why not say psychosis to be a function of the ether, of the ether which permeates the physical body?" (p. 59.) The psychical man, that is to say the thinking, willing, and feeling self, is thus identifiable with a function of the astral organism.

It is necessary, however, to point out that this theory is still materialistic, that it excludes 'freedom' in the metaphysical sense, and lands its advocate in either an atheistic or agnostic philosophy. The Ether of Science possesses the two essential attributes which make up our fundamental-concept of matter, *spatial extension*, and *resistance*. Herbert Spencer rightly alludes to matter in its solid liquid gaseous and ethereal states. Ether as extended and resisting is "matter"; if it is not, neither is the physical substance ordinarily so called. All Bain's contrasts between the "mental and physical" processes hold, therefore, equally valid of an ethereal or astral sensorium and its hypothetical product, consciousness.

Consciousness being a function of ether would as an outcome of its fixed sequences necessarily yield a necessarily fixed content. This is so obvious as to need no further remark.

Finally, if consciousness is thus explained by Dr. Salzer, it would be interesting to know whether he accepts the hypothesis of a Universal Spirit antecedent to cosmic origins. And if so, how this spirit could have existed in the absence of an ether already given and differentiated.

E. D. F.

MAYA.

TO THE EDITOR.

The following interesting extract from the *Allahabad Week's News* is worthy, I think, of some editorial remarks in the *Theosophist*, as, in my opinion at least, it leaves far from satisfactorily answered the question: What is *Mâyâ*?—

X.

MAYA.

As described by an Indian Schoolman of the XIVth Century.

"The unreality of the world as the central idea of Hindu philosophy has so far familiarised itself in Europe that the original word *Mâyâ* has passed from the pages of Schopenhauer into the realm of lighter literature; and yet it cannot be doubted that many who use the term are still at the mercy of their own preconceptions, that their familiarity does not extend beyond the term to the thought signified.

"A striking illustration of this (recently noted in these columns) is afforded by Sir Edwin Arnold in his exposition of *Mâyâ* as the anticipation of modern science! To the genuine student, however, of ancient Indian thought, anxious to judge for himself and unable to read the Sanskrit original, the following close translation of an extract from the *Panchadasi*, attributed to the renowned scholiast Madhavacharya, is offered, with the assurance that the traditional explanation of the text after Ramakrishna's gloss has been followed:—

"That which cannot be explained and yet is evident is *Mâyâ*. This is what ordinary men know about jugglery and the like. This world of phenomena is manifest and an explanation of it is impossible. Regard it, therefore, impartially as the work of *Mâyâ*. When even all the wise start to explain this world, Nescience (*Mâyâ*) appears before them in some one quarter or another. How are the body, the organs of sense and of action, and the rest, produced from a germ; in these how comes

intelligence? To such questions what reply have you? This is the very nature of a germ, you say. Pray tell me then how you discovered this nature? Inductive methods fail you here, for some germs are known to be sterile. Your final resting-place is in *I know nothing indeed*: wherefore truly do the wise ascribe a magical character to this world. Than this what magic could be greater, that a germ taking up its abode in a womb should become conscious, and gifted with the many offshoots that spring from it—head, hand and foot—should pass in order through the stages of childhood, youth and old age, and see, hear, smell, and come and go! Turning from our bodies ponder well the seed and tree. Look now at the tiny seed and now at the majestic banyan tree! And from such reflection rest assured that this is *Mâyâ*.

"Doubtless we are here presented with but one phase in the conception of *Mâyâ*, and of this phase we might speak as a foreshadowing of Herbert Spencer; but then only by insisting on verbal similarities to the neglect of that realism which is an essential part of his system. The truth in our heritage of philosophical notions makes it easy for us of Europe to identify *Mâyâ* with our own notion of the world as unreal in a certain sense; but in so doing we are apt to forget that the doctrine of *Mâyâ*, rigorously interpreted, is the negation of all philosophy. For the modern thinker the deduction of the world from reason is the problem of philosophy: for the Vedantin, to whom the world is *Mâyâ*, inexplicable, false, that problem simply does not exist."

Editor's Note.—It would be interesting to obtain explicit views from representatives of the different Indian systems on the subject of *Mâyâ*, before attempting any analysis. Define your terms invariably previous to discussion—says Max Müller. If, however, by *Mâyâ* is meant the world of phenomena which is "manifest and yet cannot be explained," the issue is simple enough. But we have heard more than one definition of *Mâyâ*. Is the above universally accepted? In the passage cited, the unknowability *per se* of the so-called external world is, seemingly, at stake. This position might, of course, be termed with the writer a "foreshadowing of Herbert Spencer." But why of Spencer in particular? What of the long line of those writers who have maintained the relativity of human knowledge—Protagoras, Aristotle, Averroes, Giordano Bruno, Bacon, Spinoza, Kant, Newton, Herbert, Hamilton, Bain, etc., etc.? All of these writers taught that absolute knowledge is impossible to man.

But something more than the postulation of a changing world, unknown *per se*, characterises most of the pronouncements we have heard on this moot subject. Is not the reality of a world in itself often denied by exponents of *Mâyâ*. In this connection the "inexplicable" limitations of sense recalls to mind with great vividness the "inexplicable" limitations of the pure Ego into which Fichte resolved all apparent and illusive externality; it has also a resemblance to Plato's "non-existent world of sense." Obviously, however, a full discussion of how the experience of this unreal, false, world comes to be, involves a whole system of metaphysic. Those who care to sound such soul-stirring problems may be referred to Fichte's "Science of Knowledge," as probably the most suggestive venture to grapple with the crux on idealist lines.

E. D. F.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May 1890.

You will be grieved to see in the May number of *Lucifer*, the announcement of the continued ill health of "H. P. B." She is indeed giving us cause for the gravest anxiety; Dr. Mennell forbidding her even to put pen to paper—hence the editorial notice in *Lucifer*. It is gratifying in this instance, however, to find sympathy where one least looks for it, viz., the London daily press; for the *Pall Mall Gazette* inserted a most delicately worded and sympathetic notice of "the long-continued indisposition of Madame Blavatsky," in a recent issue; thus testifying to the widespread feeling of sympathy which has been evoked.

Mrs. Besant gave a most successful lecture on the 19th instant at Colonel Gordon's house in Earls Court (London, S. W.); the well-packed audience coming, of course, by invitation.

There is evident a very marked improvement of late in the contents of our English Theosophical organ, *Lucifer*, which commenced its 6th Volume in March. The subject-matter of the coming volume promises to surpass in interest and importance anything that has yet appeared in its pages.

"Hypnotism" continues to occupy a prominent place in most of the leading journals and magazines, both at home and abroad, each month showing the results of the ever growing and widespread interest in occult subjects. In the May number of the *National Review* we find Mr. T. A. Trollope asking a sceptical public, "Was I also hypnotized?" (You will remember my notice of Hamilton Aidès' article in the *19th Century*, bearing an almost identical title). He prefaces his account of some experiments, made years ago, with the remark that he is no believer in spiritualism, but at the same time candidly admits that, though many seance room manifestations are frauds, yet that enough remarkable phenomena remain to point to some underlying mysterious (because unknown) force, which demands the earnest attention of the man of science.

The current number of the *Journal of Mental Science* gives an article "On the Treatment of Insanity by Hypnotism," by Percy Smith, M. D., M. R. C. P., (Resident Physician to the Bethlehem Royal Hospital) and A. T. Myres, M. R. C. P., who give some interesting facts which serve to shew us how greatly light is needed on this obscure branch of therapeutics. The same journal also gives an intelligent and appreciative review of Baron Carl Du Prel's "Philosophy of Hypnotism;" as also a review of "An Experimental Study in the Domain of Hypnotism," by Dr. B. Von Krafft Ebing.

I received last month from Paris—just too late to insert any notice of it in my last letter—a paragraph from the *Siccle* headed "Buddhism in Paris," which gives an account of an interview with M. Leon de Rosny, a well known professor of the Sorbonne. It appears that M. de Rosny has recently been lecturing on Buddhism, and his remarks are very noteworthy. He says that Buddhism has taken firm root in France, and that every day he receives visits from distinguished persons, who affirm that they have embraced the religion of Buddha. Among recent converts is the Vice-President of the Academy of Medicine. Prof. de Rosny holds that the present movement in favour of

Buddhism is due to the fact that it is not in conflict with modern science, but in reality contains the principles and truths expounded by our sages. He sees, however, a considerable element of danger in the excess of enthusiasm displayed by some people, who will mix up the pure philosophy of Buddha with all sorts of supernatural theories—with spiritualism, hypnotism, and "magic." M. de Rosny himself professes to be a great admirer of what he regards as the most beautiful of all religions, but he would not be considered a Buddhist in the popular Western acceptance of the term—that is to say, a dabbler in "occult science."

He predicts, however, that the current setting towards Buddhism, which has attracted so much attention, will be productive of stranger events in the course of a few years—or even in a year, or six months ("... ce que je puis vous dire, c'est que le courant qui entraîne les esprits modernes vers l'étude de la religion du Bouddha nous conduir à des événements surprenants. Vous le verrez : dans quelques années, dans un an, dans six mois, peut-être, il préoccupera l'Europe. Les Bouddhistes vont tenir prochainement un congrès à Paris, et déjà ce n'est plus d'un congrès qu'il s'agit, mais d'un concile.")

That M. de Rosny seems fully to recognise the common source of both the Theosophical movement, and that in favour of Buddhism, viz., the East—is evidenced by the following, which I quote in the original:—"... Enfin M. Olcott, qui est le chef le plus autorisée des néo-Bouddhistes, leur pape, m'a formellement proposé, si je le voulais, de me mettre à la tête de cette révolution religieuse et de partir pour l'Inde." A good many English papers which have inserted much of what I give you under the head of "From our French Correspondent", have entirely omitted any mention of this last most significant paragraph; a fact worth nothing.

[Professor de Rosny's words must have been incorrectly reported.—H. S. O.]

As a pendant to this, I may mention a well-written and deeply interesting article in the *Fortnightly Review*, from the pen of Madame B. de Bury, a slight sketch of which will tend to prove the reality of the recent re-action in favour of Idealism throughout the Western world, more particularly in Paris. "Idealism in Recent French Fiction" is the title given by Madame de Bury to her article, which she opens thus:—

"Are we within sight of Idealism once more? Has the reign of mis-called Realism (so wide apart from truth) led to the unavoidable reaction? We are told so, and, but a few days since, the *Figaro*—whatever its other faults, the surest echo of Parisian general impressions—opened its columns with the assurance that the rule of materialism was drawing to an end, that it had overshot its mark, that irreligion was creating a desire for spiritualism, and some form, however vague, of faith—that the recognition of the superiority of the Ideal was rapidly replacing the despair-bringing cult of the day, hard, soulless materialism only."

Madame de Bury then proceeds to review briefly certain recent French literature in the shape of M. de Vogüé's short narrative of *Joseph Olive's Clock*; and M. de Gouvet's *Rustic Romances*, whose "sudden and extraordinary celebrity," says Madame de Bury of the latter, constitutes its importance, as resting upon and incontestably proving the readiness of the public mind to receive idealistic impressions. Madame de Bury's utterances upon "the Ideal" are singularly forceful, as, for instance, when she says, speaking of M. de Gouvet's work,

"...in the creations of M. de Gouvet, Idealism is inseparable from life, from the invincible life of action which individualises the human being represented, making of him the one particular man he is—he himself and no other. It is his life he lives, his deeds he does, not because of any passing circumstances, but because of the special all-ruling Idealism of his own intimate nature—of that Idealism wherefrom he may be said to be evolved." (What is this but the occultist's "Soul of the World;") "The active life within him lying dormant for ages, as does the generative force of the grain of wheat stowed away in the Egyptian king's tomb, bursts forth at the touch of the Ideal, which is his latent force—his own inspiring element."

(Compare, in this connection, the passage in the "Voice of the Silence" beginning "that which is uncreate abides in the disciple"): and again,

"In 'Le Berger,' as in the 'Forestier,' (M. de Gouvet's *Two Rustic Romances*) the dramatic interest enthralled the reader most irresistibly there where the inspiration is most immediate. It is the vibration upon the inner life-chord of the human creature that thrills us through, it is the shock upon the 'electric chain' that binds us all (if we only knew it) and whereto the most opaque and most vulgar mind responds."

Here again, compare the following from "Light on the Path":—

"...underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact...etc."

Madame de Bury's tribute to the irresistible lessons taught us by the recent experiments in the realm of psychology, is given with no uncertain note, for she says—in relating the story of "Le Berger"—"Never has the 'night side' of human nature, perhaps, been painted with such accuracy and power as in the chapter entitled 'La Plante, l'Insecte, et l'Homme.'" The manner in which the teachings of psychology are forced on the dim conceptions of André Fleuze ("le Berger") is of infinitely truer and grander scope than the mental discoveries so vaunted in modern Russian writers. André fails to kill a poisonous fly that threatens destruction to his flock, but drives the insect away by burning certain herbs. His perceptions simply and necessarily bear in upon him the facts; we will quote in the original the 'Why' that imposes itself upon his senses: "*Deux points étaient visible en sa méditation inconsciente, l'homme et le brin d'herbe. Pour lui, l'homme n'était pas certain de vaincre un insecte, tandis que le brin d'herbe rien qu'en exhalant son impalpable vapeur, ordonnait à la mouche de disparaître et s'en faisait obéir*"....."*et cependant l'homme est si grand et l'herbe si petite*"....."*What is the cause of the stronger being inferior to the weaker?*"....."*c'est que l'herbe sait des choses que l'homme ignore.....quiconque existe peut voir le main d'un paysan, mais qui a jamais pu voir l'odeur de serpolet*"!!! You have," continues Madame de Bury, "in these few lines the utmost reality of the highest psychology (Indeed, truly we may say, that of the *Secret Doctrine*, and "The Lives!"). The palpable revelation of the mysteries of the *Unknown* is as natural—as inevitable—in the case of the dark mind of the shepherd as it might be to the instructed one of either M. Charcot or Charles Richet, or the whole host of our present school of psychological scientists;" for, "the shepherd lives in the wide fields of distance, all horizons becoming near in the treeless, objectless void. It is always the Infinite with him. He is most at home with the Inconnu!.....He hears voices, and those who live around credit him with supernatural gifts." In fact, the development of this poor untaught shepherd is an almost exclusively psychological one.

The *Dublin Review*, I see, gives a 30-paged article on "Recent Works on Primitive Buddhism," as also an article entitled "Cremation and

Christianity," wherein the following truly remarkable deduction is made, the object of cremation being discovered to be "the desire to remove or undermine one by one the external props which buttress up religious belief in the human mind!" The natural reflection arising upon this singular statement would surely be, that if the "human mind" needs "external props"—without which, apparently, "religious belief" would decline; the sooner these external supports are removed, and the human mind allowed full and free development, the better; and if cremation is to be a potent factor in this development, by all means let us welcome cremation with open arms! not only on account of its own overwhelming merits as a mode of disposing of our dead, but also for this possible result, so much dreaded by the writer as likely to follow upon its adoption in "Christian" lands.

There are signs everywhere, and in all departments of science, that prophecies made in the "Secret Doctrine" are already beginning to be fulfilled; take, for instance, the title of a short article in the *Review of Reviews* for May, "How sounds are made visible," in which an account is given of the successful experiments made by Mrs. Watts Hughes with musical notes—vibration, in fact—and their wonderfully beautiful effects upon a semi-fluid paste—when properly conducted on to it by means of a hollow receiver, over the mouth of which a membrane covered with the paste is stretched.* The result of these delicate investigations into the nature of sound recall to mind a passage from the recently-published "Transaction of the Blavatsky Lodge," Part I. "All the senses are, to a certain extent, interchangeable...In the Eastern philosophy the sense of sound is first manifested, and next the sense of sight, sounds passing into colours."....."Modern Science," in regard to these occult matters may indeed be said to be still in its infancy.

Yet another tribute to the recognition on the part of science of the present highly unsatisfactory state of affairs, is to be found in Prof. Huxley's distinct avowal—in the pages of the *Nineteenth Century*—of his dissatisfaction with civilization, "as the case now stands!" What can be a stronger condemnation than the following, "Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want, with its concomitant physical and moral degradation, among the masses of the people, I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation!" Than this no more powerful and sweeping condemnation of our 19th Century civilization has ever been penned—nay, its very wording is almost identical with that of a letter written by a great social reformer on the same subject, and quoted in "The Key to Theosophy," as you will doubtless remember.

St. Stephens Review contains a rather noteworthy account of "Astrology in high places!" Quoting from a very influential German organ to the effect

"That Prince Bismarck's dislike to Count Stolsch, who was connected with the German Marine Service arose, from the fact that he looked at one time a

* I shall print, next month, an article upon Mrs. Watts Hughes' Sound Flowers, illustrated with copies of the original cuts, kindly sent me by the Manager of the *Fall Mail Gazette*.

likely successor to the Chancellor; and that Prince Bismarck had been foretold, when a young man, by a clairvoyant, that he would become one of the greatest men in Europe, but he would be displaced by a man connected with the sea. He rid himself of Stolsch, but the clairvoyant won, for Caprivi, an Admiralty man, is now the Imperial Chancellor."

The writer then goes on to state that there is a certain aged astrologer in London, to whom kings, princes, and nobles apply for his advice on the most important matters; and that Prince Bismarck himself has more than once consulted this man, before taking a momentous step.

The current numbers of the *Whitehall Review* contain some exceedingly favourable notices of the present movement in France towards a return to the great religion of the East; quoting, in its issue of 24th May, from a letter received "From a Correspondent," who writes as follows: "May we not hope that the prominent University professor (M. de Rosny, of course), whose lectures on Oriental Religions just now are creating quite a *furor* in fashionable circles in Paris,' as the *Whitehall Review* has been telling its readers, is right when he asserts that Buddhism has some thirty thousand followers in France?.....Many of us do not know much about the Buddhist religion, but most have a well-grounded belief that it inculcates mercy, justice, and loving-kindness....." and much more to the same effect. The more literary *Spectator*, too, has lately opened its columns to a correspondence on "Transmigration," and in its last issue devoted an article to one of the letters which has appeared; this has of course afforded an admirable opportunity for our literary brethren of the Theosophical Society to "rush into print" in explanation and defence of the more scientific doctrine of Re-incarnation; an opportunity of which they have not been slow to avail themselves.

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

PALMISTRY: ITS ORIENTAL PHASE.*

THIS science is a part of the science of Samudrika, which treats of the interpretation of the marks of the human body. Samudrika is so called from Samudra, an epithet of Siva, from whom it is said to have originated. The science is a branch of the Tantra Sastra, which is mostly in the form of a dialogue between Siva and Durga. The human body is examined under twelve heads: 1. Kshetra (body); 2. Mrija (complexion); 3. Swara (voice); 4. Sara (strength); 5. Samhita (joints); 6. Sneha (gloss); 7. Varna (color); 8. Anuka (shape of the face); 9. Unmana (height); 10. Mana (strength); 11. Prakriti (disposition); 12. Gati (gait). Of these, the first contains a description of the various parts of the body—the soles of the feet, the toes, the shanks, the knees, the thighs, the rump, the loins, the abdomen, the navel, the folds of the skin, the nipples, the bosom, the collar bones, the neck, the arm pits, the shoulders, the anus, the hands, the chin, the lips, the tongue, the face, the ears, the cheek, the nose, the eyes, the temples, the forehead and the head. That branch of the science which treats of the lines and marks in the palm of the hand is known as Palmistry—the subject of the present article.

In the case of a man the palm of the right hand should be examined, and in the case of a woman, the palm of the left hand should be examined.

If the palm contain marks of the shape of a fish, the person will succeed in all his attempts, will acquire much wealth and will have many sons.

If the marks be quadrangular or of the shape of a pair of scales, or of a Vajrayudha†, the person will be a merchant and will acquire much wealth.

* All remarks about colors and complexions apply of course to the brown races of India.

† Vajrayudha: a weapon of the shape of a quoit, but with a broader circumference, and a smaller hole in the centre.

If the marks in the palm of the hand be of the shape of a bow, a sword, an octagon, or the petals of the lotus, the person will respectively be a warrior, a provincial governor, or a king.

If the marks be of the shape of a Sankha (conch shell), a Chakra (discus), or a Dhvaj (flag-staff), the person will respectively be a learned man, a Pandit or a Vedic student.

If the marks be of the shape of a trident, or a mortar, the person will be a king, and will take delight in acts of gift, in the performance of Vedic rites, and in the worship of the Dewas and the Brahmins.

If the marks be of the shape of a spear, a javelin, a club, an arrow, an axe, or a chariot, the person will become a king.

If the marks be of the shape of an Ankusa (an elephant driver's hook), or a Kundala (a circular ear-ring), the person will become a great king.

If the marks be of the shape of a hill, a bracelet, the uterus, the human head, or a vessel, the person will become a king's minister.

If the marks be of the shape of the sun, the moon, a creeper, a triangle, a house, an elephant or a horse, the person will be very rich and happy.

If the marks in the palm of the hand be of the shape of a Bilva tree, the sacrificial pit, the sacrificial post, a Chamara (the bushy tail of the Bos grunniens), a garland, a cross, an umbrella, a crocodile or a cow-shed, the person will be a king.

If three lines issuing from the wrist of the hand reach the middle of the palm, the person will be a king, and if there be two marks of the shape of a fish in the middle of the palm, the person will feed many people.

If the lines in the palm of the hand be of the shape of the sacrificial altar, the person will perform sacrificial rites.

If the lines be of the shape of a tank or temple, the person will do acts of charity.

If the palm of the hand contain the mark of a single Chakra (discus), the person will be skilled in speech; if there be two such marks, he will possess many virtues; if there be three such marks, the person will be a tradesman; if there be four, he will be poor; if there be five, he will be exceedingly beautiful; if there be six, he will indulge in sexual pleasures; if there be seven, he will live in great comfort; if there be eight, he will be afflicted with diseases, if there be nine, he will be a king; and if there be ten, he will acquire supernatural powers.

If the palm of the hand contain the mark of a single Sankha (conch-shell), the person will live in comfort; if there be two such marks, he will be poor; if there be three such marks, he will possess no virtues; if there be four such marks, he will possess many virtues; if there be five marks, he will be poor; if there be six, he will be vastly learned; and if there be from seven to ten marks, he will be a king.

If the marks in the middle of the thumb be of the shape of a barley seed, the person will eat sumptuous meals and be happy.

If the marks at the root of the forefinger and the middle finger be of the shape of a barley seed, the person will possess a wife, sons, and wealth, and be happy.

If the thumb be marked by a vertical line, the person will be a king or a commander of armies, and will be rich and will die before 60.

If a vertical line be found to end at the root of the forefinger, the person will serve under a king and be happy, giving up a virtuous course of life.

If a vertical line be found to end at the root of the middle finger, the person will have sons and grandsons, and will be rich and happy.

If a vertical line be found to end at the root of the ring-finger, the person will acquire wealth by tilling lands, and will get sons and grandsons, and will be both happy and unhappy in life.

If a vertical line be found to end at the root of the little finger, the person will reside in foreign lands, and will live for 100 years.

If there be a single line at the root of the fingers, the person will perform sacrificial rites; if there be two lines, he will be liberal in gift; if there be three lines, he will be virtuous; if there be four lines, he will become a king; if there be five lines, he will be learned; if six, he will be famous and will rule over men; and if seven, he will suffer disgrace.

The line which commences from below the root of the little finger and ends at the root of the forefinger is called the Ayur Rekha—line of life, and indicates 100 years; and if the line be short, the age of the person will suffer a proportionate reduction.

If the Ayur Rekha end at the root of the middle finger, the person will live for 60 years, and if the Ayur Rekha be found to be thin and short, there will be misery and early death.

Of the two lines in the middle of the palm which unite between the thumb and the forefinger, the one next to Ayur Rekha is known as Pitri Rekha—line of father; and the other is known as Matri Rekha—line of mother. If the former be found unbroken, the person will be one of legitimate birth, and if it be broken, he will be one of illegitimate birth. If the Pitri and Matri lines be red and long, the person's father and mother will be of long life, and if they unite well between the thumb and the forefinger, they will live in harmony with each other.

If there be too many lines between the Pitri and Matri Rekhas, the person will suffer miseries, and if there be too few lines, he will be poor. If there be small figures between the lines, such as a trident, a discus, an octagon, and the like, the person will be happy.

If the vertical line at the root of the thumb be large, the person will get sons, and if it be small, he will get daughters. If the line belong and unbroken, the children will live long; and if it be short and broken, they will suffer early death.

The big lines below the thumb indicate sons and the small lines indicate daughters.

If the palm of the hand contain too many lines or too few lines, or if the lines be black, the person will suffer miseries. If the lines be

of red color, he will be happy. If the lines appear twisted like a rope, the person will be rich.

If the four fingers contain 3 lines each or 12 lines in all, the person will be rich and happy. If the fingers contain 13 lines in all, the person will be poor and miserable and afflicted with diseases. If the fingers contain 15 lines in all, the person will be a thief; if they contain 16 lines, he will be an expert gambler; if they contain 17 lines, he will do wicked deeds; if they contain 18 lines, the person will do acts of charity and be happy. If the fingers contain 19 lines in all, the person will be respected by other people and will be intelligent; if they contain 20 lines, he will practise austerities and will be a Yogi; and if they contain 21 lines, he will be a Mahatma.

If the little finger be of the same length as the ring finger, the person will live for 100 years. If the little finger should end above the upper joint of the ring finger, the person will live for 90 years. If it should end at the upper joint, the person will live for 80 years; if it should end just below the upper joint, the person will live for 75 years; if it should end just above the middle point between the upper joint and middle joint of the ring finger, the person will live for 70 years; if it should end just midway between the two joints, the person will live for 60 years; if it should end just below the middle point between the two joints, the person will live for 50 years, and if it should end lower still, the person will be of short life, and will suffer miseries.

THE FINGER JOINTS.

The thumb.—If the thumb contain a single chain-like line at any joint, the person will be obeyed by other people. If the line of the central joint appear split up, the person will be rich; and if it be a single line, he will be a wanderer. If the tip of the thumb contain a line of the form of a whirl, turning to the right, the person will be very wealthy; if the line turn to the left, he will be of long life.

The forefinger.—If there be a single line at the root of the forefinger, the person will be poor; and if there be several lines at the place, he will win success in fight. If there be a single line at the central joint, the person will be a miser; and if there be several lines at the place, he will be deceitful. If there be a single line at the upper joint, the person will be learned; and if there be several lines at the place, the person will be deceitful. If there be a right whirl above the upper joint, the person will be wealthy; and if there be a left whirl at the place, he will be of sound views.

The middle finger.—If there be a single line at the root of the middle finger, the person will be wealthy; and if there be several lines at the place, he will suffer miseries. If there be a single line at the central joint, the person will be learned; and if there be several lines, he will indulge in sexual pleasures. If there be a single line at the upper joint, the person will enjoy little comfort; and if there be several lines, he will live in luxury. If there be a right whirl above the upper joint, the person will eat sumptuous meals; and if there be a left whirl, he will eat poor meals.

The ring finger.—If there be a single line at the root of the ring finger, the person will be happy; if there be two lines at the

root he will wear jewels; and if there be several lines, the person will win success in fight. If there be a single line at the central joint, the person will be a wanderer; and if there be several lines at the joint, he will protect his kinsmen. If there be a single line at the upper joint, the person will travel to foreign lands; and if there be several lines, he will be very lewd. If there be a right whirl above the upper joint, the person will be courteous; and if there be a left whirl, he will be talkative.

The little finger.—If there be a single line at the root of the little finger, the person will be deceitful; and if there be several lines, he will be a buffoon. If there be a single line at the central joint, the person will be beautiful; and if there be several lines at the joint, he will be of long life. If there be a single line at the upper joint, the person will succeed in all his attempts; and if there be several lines, he will be poor. If there be a right whirl above the upper joint, the person will be of long life; and if there be a left whirl, the person will be powerful.

The number of lines below the root of the little finger and by the side of the palm indicates the number of wives a person will marry.

If the palm of the hand be hollow, the person will not inherit his father's property; if it be round and hollow, he will be rich; if high, he will be generous; if red, he will be rich; if yellow, he will cohabit with women under prohibition; and if dry, he will be poor.

If the nails resemble the husk of paddy, the person will be impotent; if flat and split, he will be poor; if of bad color, he will be of wrong views; and if red, he will be a king.

If the fingers be long, the person will live in comfort; if they be without skin-folds, he will be popular; if they be small, he will be intelligent; and if they be flat, he will serve under other men. If the fingers be large, the person will be poor; and if they be bent upwards, he will die by weapons.

If the hands be like those of the monkey, the person will be rich; and if they be like those of the tiger, he will be wicked.

If the back of the hand be soft and rising, the person will be fair and wealthy; if the back be disfigured by muscles, the person will be poor; and if it be covered with hairs, the person will be a miser.

TIRUKATTUPALLEE.

N. CHIDAMBARAM IYER.

Note :—A good deal of the above reads like a farrago of nonsense in the absence of accessible palmists who might—like Mrs. Cotton, Miss Baughan, Mrs. St. Hill, Mr. Heron Allan, and other living Western proficients—practically demonstrate the accuracy of their system. The Indian "Samudrika" might properly be given the name Prof. Buchanan invented, forty years ago, for his system of body-study, viz., Sarcognomy (a Greek compound, with the meaning expressed in the above compound English word). It is more complete than any of our Western systems, because it not only associates certain bodily marks with certain defined temperaments, hence natural tendencies and capabilities, but moreover traces the physiological facts to the planetary, akasic, and elemental (*i. e.*,

nature-spiritual) causes. Of course, the first thing one asks is whether there are Indian palmisters who can emulate our Western professionals in palm-reading and prognosis. Mr. Chidambaram Iyer, answering my question, says :—

"Palmisters are not generally found in this part (Tanjore District) of the country. The science may be said to be almost dead from want of encouragement. Some of my friends have occasionally met travelling religious mendicants who have made correct predictions, some of them reading past and predicting future events from an inspection of the hand; I can give an example. A couple of years ago, a Malayalee stopped for nearly six months in a village not far from here and was found to possess a very wonderful knowledge of palmistry. He would examine the hands of a dozen persons within the space of half an hour and make surprisingly correct predictions. My brother was told by him that he would shortly sell out all his property, and depend for his support upon his only son. This has just now become a fact. My nephew is a graduate and has just been given an appointment in P—, and my brother goes there to-morrow to live with him!"

Does not this bear me out in the suspicion I expressed in my notice of Mrs. Cotton's book, in the June Number—that there was some other factor involved in the palmister's predictions and retrospections than the mere lines, mounts and measurements in the hand? I have always suspected that the rule holds with respect to the astrologer's, cartomancer's, phrenologist's and physiognomist's revelations. It would be a neat experiment to get each of these classes of adepts to close their eyes and speak out what came into their minds about the visitor without touching pencil, card or skull: in short, to rely entirely upon psychometry and what Major Buckley used to call "conscious clairvoyance." At all events, palmistry cannot be said to be on a really scientific basis at present, although its proficients do often make very accurate revelations of our past experience and sometimes startling previsions of the future.

I remember one case in point, among many. When Mme. Blavatsky and I were going from Bombay to Ceylon in the B. I. Steamer *Ethiopia*, in the year 1880, she was one day playing a game of *Patience* by herself. The Captain, Wickes, a great bluff, hard-headed old fellow, who believed no more in occult science than he did in Symmes' Hole, strolled up and mockingly asked her to tell his fortune with the cards. She refused, but he would not take her denial, and finally she shuffled the pack, laid them out, and looking at them with close attention, at last said; "This is strange: the cards say you will soon leave the sea and settle in some position on land!" "I wish with all my heart that were so, I should like nothing better: but you'll have to try again," said the Captain. The cards were again shuffled, but with the same result, and so the matter was passed off with a laugh. We stopped about two months in Ceylon and then returned to Bombay. Shortly after, Madame Blavatsky received a letter from Captain Wickes telling her that, most unexpectedly, he had upon arrival at Calcutta been offered the post of Harbour Master at Mangalore (?) had accepted, returning from Calcutta as a passenger in his own ship, and at the date of the letter he was filling the post in question. This was, of course, a case of conscious (*i.e.*, waking) clairvoyance, and the cards had nothing to do with the prophecy.

H. S. O.

VARAHA-UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

(Concluded from page 557.)

V. ADHYAYA.

THEN Nidhāka asked Lord Ribhu to enlighten him as to the rules to be observed in the practice of Yoga. Accordingly he (the Lord) said thus—

This body is one of the nature of (or composed of) the five elements. It is filled by five Mandalas¹ (spheres). Hardness (of the body) is of Prithivi (earth element), one of them; moisture is of Ap (water element); brightness is of Téjas (fire element); motion is the property of Vāyu (air element); that which pervades everywhere throughout the body is Ākas. All these should be known by a student of Yoga. Through the motion of Vāyu-Mandala in this body (there are caused) 21,600 breaths every day and night. If there is a diminution in the Prithivi-Mandala, there arise folds in the body; if there is diminution in the essence of Ap (water), the hair begins to grow grey; if there is diminution in the essence of Téjas (fire), there is less of hunger and lustre (in the body); if there is diminution in the essence of Vāyu, there is incessant tremor (in the body); if there is diminution in the essence of Ākas, one dies. The Prāna (vital airs) which rest on these five elements having no place to rest (in the body) owing to this diminution of the elements, rise up like birds flying up in the air. It is for this reason that they (Prānas) are called Uddyāna (lit. flying up). With reference to this there is said to be a Bandha (binding, also meaning a posture called Uddyāna Bandha, by which this flight can be arrested). This Uddyāna Bandha² is to (or does away with) death as a lion to an elephant. Its experience is in the body; so also the Bandha stated before. It is dangerous to bind them in the body (vital airs), except as stated below. If there is the agitation of Agni (fire) within the belly, there will be caused much of pain (within). Therefore this (Uddyāna Bandha) should not be practised by one who is hungry or who has got urgency to make water or void excrement. He should take many times in small quantities healthy (proper) and moderate food. He should practise Mantra³ Yoga, Laya Yoga and Hata Yoga, through mild, middling and transcendental methods respectively. Laya, Mantra and Hata Yogas have each (the same) eight subervients. They are Yama,⁴ Niyama, Āsana, Prānā yāma, Prathyāhāra,

(1) They are Mūlādhāra (Sacral plexus), Svādhishtāna (Solar or Prostatic plexus), Manipūra (Epigastric plexus), Anāhata (Cardiac plexus) and Visuddhi (Laryngeal or Pharyngeal plexus). They are situated respectively in the anus, the genital organs, navel, heart and throat. The last or sixth plexus is omitted here, as the five plexuses mentioned above correspond to the five elements. This chapter treating on Yoga is very mystical.

(2) This is one of the postures treated of in Siva Samhita and other books.

(3) There are four kinds of yoga—the fourth being Raja yoga. Mantra yoga is that in which perfection is obtained through the pronunciation of Mantras. Laya Yoga is that in which perfection is obtained through Laya (absorption).

(4) They mean respectively—fornearance, religious restraint, posture, restraint of breath, subjugation of the senses contemplation, meditation and intense self absorption.

Dhāraṇa, Dhyāna and Samādhi. Of these Yama is of ten kinds. They are non-injury and truth, non-coveting, continence, mercy, rectitude, patience, courage, moderate eating and purity (bodily and mental). Niyama is of ten kinds. They are Tapas (religious austerities), contentment, belief in the existence of God or Vedas, charity, worship of Iswara (or God), listening to the exposition of religious doctrines, shame, a good intellect, Japa (mutterings of prayers) and Vritha (penances). There are postures beginning with Chākra. Chākra, Padma, Kūrma, Mayūra, Kuk-kuta, Veera, Swastika, Bhadra, Simha, Mukta and Gómukha, āsanās (the postures) enumerated by the knowers of Yoga. Placing the left ankle on the right thigh and the right ankle on the left thigh, and keeping the body erect (while sitting) is the posture called Chukra. Pranayama should be practised again and again in the following order, viz., inspiration, restraint of breath and expiration. (Thus) the Pranayama done through the nadis is called the nadis themselves.

The body of every sentient being is 96 digits long. In the middle of the body, two digits above the anus and 2 digits below the sexual organ, is the centre of the body (called Mūlādhāra or Sacral plexus). Nine digits above the genitals there is Kāntha, which is oval shaped, four digits long and four digits broad. It is surrounded by fat, flesh, bone and blood. In it is situate a nādi-chākra (centre of nerves) having twelve spokes. The Kundalini by which this body is supported is there. That Kundalini is covering by its face the Brahmarandhara of Sushumna. (By the side) of Sushumna are the nadis Alambasa and Indrakukur. In the two spokes next to it are Varuna and Yasaswini. On the spoke south of Sushumna is Pingala. On the two spokes next to it are Pūsha and Payaswini. On the spoke west of Sushumna is the nādi called Saraswati. On the two spokes next to it are Sankhini and Ghāndāri. To the north of Sushumna is Idā; next to it is Hastijihvā; next to it is Viswōdara. In these spokes the 12 nadis convey the Vāyus from right to left (to the different parts of the body). These nadis are like, (i. e., interwoven like the warp and woof of) cloth. They are said to have different colors. The central portion of the cloth (here the collection of nadis) is called the Nābhi-chakra (navel-plexus, which is the epigastric plexus). Jwālān̄thi, Nādarūpini, Pararandhra and Sushumna—these four nadis are of ruby color. These are called the basic support of nāda (spiritual sound). The central portion of Brahmarandhra is often covered by Kundalini. Thus ten vāyus move in these nadis. A wise man who has understood well the course of nadis and vāyus should, after keeping his neck, head and body erect, with his mouth closed, contemplate upon Turceyaka (Ātma) immoveably at the tip of his nose, in the centre of his heart and in the middle of his Bindu¹, and should see with a tranquil mind through his (mental) eyes the nectar flowing from it. Having closed the anus and drawn up the vāyu through (the repetition of) Pranava (Om), he should free it through (or make it enter) Sree Beeja. He should contemplate upon his Ātma as Sreesakti. (Then he should contemplate as being bathed by nectar

(1) (Lit.) germ. Its seat is between the two eyebrows.

(or he should enjoy the bliss arising from nectar). This is Kāla-vāchana (lit. time deceiving). It is the stage when (or it is the means through which) whatever is thought of by the mind is accomplished by the mind itself. This is the most important of all. (Then) Agni (fire) will flame in Ap (water), and in the flame of Agni will arise (its) branches and sprouts (viz., its sparks, &c). The words uttered about, and the actions done regarding the universe, are not lost. By checking the Bindu in the path, by making the fire element burn in the water element, and by causing the water to dry up, the body is made firm. He contracts simultaneously the Ānus and the Yōni (the part above it). He should draw up Apāna and unite it with Samāna. He should contemplate upon his Ātma as Siva and then as being bathed by nectar. In the central part of each spoke he should concentrate Bala (will or strength). He should (then) try to go up by the union of Prāna and Apāna. This most important Yoga brightens up in the body the path to Siddhis (psychical powers). As a dam across the water serves as an obstacle to the floods (so this body is to the Jiva). He should know the Chaya (either light or shadow) of the body. This Bandha is said of all nadis. Through the grace of this Bandha, the dēvata (goddess) becomes visible. This Bandha of four parts checks three paths. This brightens up the path through which the Siddhas obtained their Siddhis. If Prāna is made to rise up soon along with Udāna, this Bandha checking all nadis goes up. This is called Sampūta Yoga or Mūla Bandha.¹ Through the practising of this one Yoga, the three Bandhas² are mastered. By practising day and night intermittingly or at any convenient time the Vāyu will come under his control. With the control of Vāyu, Agni (the gastric fire) in the body will increase daily. With the increase of Agni, food, &c., will be easily digested. Should food be properly digested, there is the increase of Rasa (essence of food). With the increase of Rasa, there is the increase of Dhātus (spiritual substances.) With the increase of Dhātus, there is the increase of wisdom in the body. Thus all the sins collected together during many crores of births are burnt up (by the fire of wisdom).

In the centre of the anus and the genitals, there is the triangular Mūlādhāra (sacral plexus). It illumines the seat of Siva of the form of Bindu, where there is the Kundalini or Parāsakti. From that seat Vāyu arises. From that seat Agni becomes increased. From that seat Bindu originates and Nāda (spiritual sound) becomes increased. From that seat Hamsa is born. From that seat Manas (uncertain mind) is born. The six plexuses beginning with Mūlādhāra are said to be the seats of Sakti (goddess). From the neck to the top of the head is said to be the seat of Sambu (Siva). To the Nādis this body is the support (or vehicle); to Prāna the Nādis are the support; to Jiva, Prāna is the support; to Hamsa, Jiva is the support; to Sakti, Hamsa is the seat and the locomotive and fixed universe.

(1) This is a kind of posture mentioned in Sivasambhita.

(2) The three Bandhas (postures) are Jalandhara, Uddiyāna and Mūla-Bandha.

Being without fancy (or delusion) and of a pure mind he should practise Pránáyama. Even a person who is well-skilled in the practice of the three Bandhas should try always to cognize with a true heart that principle which should be known and is the cause of all objects and their attributes. Both expiration and inspiration should (be stopped and made to) rest in restraint of breath (alone). He should depend solely on Brahm, which is the aim, and which seems to be other than himself. The (not taking in of (external objects is said to be Réchaka (expiration). The (taking in of the) spiritual knowledge of the Shastras is said to be Púraka (inspiration), and the fixing within (or the digesting) of such knowledge is said to be Kumbhaka (restraint of breath). He is an emancipated person who practises thus with such a Chitta. There is no doubt about it. Through Kumbhaka (restraint of breath) Váyu should be always taken up, and through Kumbhaka alone it should be filled up within. It is only through Kumbhaka that Kumbhaka should be firmly mastered. Within it is Paramasiva. The Váyu which is motionless in this state should be dispersed through Kántá-Mudra (posture). Having checked the course of Váyu, having become perfect in the practice of expiration and restraint of breath, and having planted evenly on the ground the two hands and the two feet, he should aim at the four seats through Váyu with the aid of the three Védhakas.¹ He should strike against Mahá-Méru² with the (aid of) Prakótees (forces) at the mouth of Váyu. Drawing the two Puta (parts) Váyu shines. The union of Moon, Sun and Agni should be known on account of nectar. As the Méru moves, the Dévatas who have their abode in the centre of Méru move likewise. At first in his Brahma-Ghranthi (knot) there is produced soon a hole (or passage). Then having pierced the Brahma-Ghranthi he pierces the Vishnu-Ghranthi. Then he pierces the Rudra-Ghranthi. Then the Yogi becomes Védha (piercing) through his liberation from the impurities of delusion, through the religious ceremonies (performed) in various births, through the grace of Gurus and Dévatas, and through the practice of Yoga. In the Mandala (sphere or region) of Sushumna (situated) between Idá and Pingala, Váyu should be made to rise up through the posture known as Mudra-bandha. The short pronunciation³ (Hrasva) of Pranava (Om) frees (one) from sins. The long pronunciation of it (Deergha) confers (on one) Moksha. Its pronunciation in Plutha Swara (tone) gives (him) eternal bliss. He is a knower of Veda, who through the abovementioned three ways of pronunciation knows the head (or end) of Pranava, which is beyond the power of Vák (speech), like the never ceasing flow of oil or the perfectly audible bell sound. The short Swara (Hrasva) is in Bindu. The long Swara (Deergha) is in Brahmrandhara. Plutha is in Dwáthasántha (12th centre). The Mantras should be repeated on account of getting Mantra Siddhis. This Pranava (Om) will re-

(1) Lit. Means piercing.

(2) Stands for Sushumna.

(3) There are three kinds of pronunciation (for instance a vowel) with 1 mátra, 2 mátras and 3 mátras. They are respectively Hrasva, Deergha, Plutha, which may be translated as short, long, and very long.

move all obstacles. It will remove all sins. There are four states predicated, of this are Árambha, Ghata, Parichaya and Nishpaththi. Árambha is that state in which one having abandoned external Karmas performed by the three organs (mind, speech and body), is always engaged in mental Karma only. The wise say that Ghata state is that in which Váyu having forced an opening in the Western side, and having there become full, is firmly fixed there. Parichaya state is that in which Váyu is firmly fixed to Akás, either associated with Jiva or not associated with it while the body is immoveable. It is said that Nishpaththi is that Avastha (state) in which there take place creation and dissolution, through Átma, or that state which a Yogi having become a Jivanmukta performs Yoga without effort.

Whoever recites this Upanishad becomes immaculate like Agni. Like Váyu he becomes pure. He is freed from the sins of the theft of gold. He becomes free from the sin of drinking spirits. He becomes a Jivanmukta.

STRIKING HOME.

CHAPTER III. MR. LEWIN.

(Concluded from page 583.)

MY night was spent in a state of mental perturbation, never experienced before, and my agitation only calmed down in the morning to some extent, when I had asked Mrs. Watkins to obtain for me an interview with Mr. Lewin.

His presence alone exercised a protective influence on me, infinitely strengthened by the cordial and genial words, in which he tried to soothe my visible emotion.

I am sure the account I gave him of the occurrence was very confused and barely intelligible, yet he listened patiently and did not irritate me by frequent questions. I saw he considered very deeply before he spoke.

Far from upbraiding me for having neglected to carry out his instructions, his words as well as their tone were gentle and encouraging. By speaking of Dr. Henry as our common adversary, he made me feel how warmly he espoused my cause; and that I possessed a true friend to support me in my heavy trial. His assurances of victory soon proving contagious, a wonderful calm gradually drove away all former nervous excitement. Then half amusingly and barely addressing me he said:

"I have often been tempted to write an essay on what is commonly called 'Cursing and swearing.' Though repelling at the outset, it is a highly interesting subject under its occult aspect; but I have been always deterred by the fear of being misunderstood. No one can possibly have a greater abhorrence than I have of the vile habit of using blasphemous or disgusting language, as the outflow of impatience or the result of low companionship. Yet the question: What could be the real cause of the origin and tenacious existence of so base and reprehensible a custom? never ceased preoccupying me, until I began to trace the theory which forms its foundation.

"Our will, ever dynamic, is constantly acting on all our surroundings. Its force of action, however, is determined, firstly by its innate power, secondly by the intensity which propels or energizes it, and thirdly by the amount of resistance at its objective point. In vigorously exerting our will to an outer action, it is just as if a portion of its force were packed into a bomb with a fuse and thrown with more or less vehemence against a resisting obstacle.

"No motive power exists in the so-called expletive, which merely forms the vehicle for conveying the living force to the striking point. The will itself is the creator of the shock of concussion, which acts like an exploding petard in removing an inert mass. Soldiers and sailors do not hesitate to affirm that under exceptional circumstances a command accompanied by an 'oath' will call forth a decidedly quickened response; they are however unaware why it is that when such an order is given in a sharp and energetic tone, somewhat resembling the crack of a whip, its effect becomes more distinctly apparent. I could tell you of many singular facts, proving how animals instantly overcome their reluctance to obey by being 'sworn at,' when it is obvious that the meaning of the expressions used can in no way contribute to the act of submission."

"Now, Miss Standish," he continued with a merry twinkle in his eyes, "I should be very sorry if you thought me anxious to persuade you to train for a course of 'bad language.' If you have followed me attentively you will have understood what insignificant value resides in the words themselves, in proportion to the service they have to render in transferring into action that concentrated power of the human will, which is the real lever in human life. The lesson however to be learnt from my illustration, will be useful and applicable to your case.

"Your failure, so far, in developing a strong resisting force to Dr. Henry's aggression, is due to your will having remained in too negative a state, instead of having a positive backbone put into it. Let us take, for example, the situation of the commander of a small fort, besieged by an enemy. His duty is to provide means for self-defence of so effective a nature, that the whole strength of garrison and fortifications being put forward, the utmost degree of resistance can be relied on. He will not only see that all the material and mechanical parts are flawless, but he will essentially rely on the morale of the men under his command. This he will best succeed in securing by keeping his small troop in a state of thorough efficiency for taking aggressive action, hence prepared at any favorable moment to inflict serious damage on his besiegers. Now the opportunity for a sally may never arise, but the resisting power of the fort will have been raised to the highest possible point of development, by positive, instead of purely negative, measures of defence.

"You see, it is the constant readiness for any emergency which is at the bottom of strength. In your case, the strong aversion and loathing you experience act, to a certain extent, like protecting ramparts, but this inert character must not be allowed to constitute the whole of your defence. From their latent condition

they must be routed into an active one, and by stimulating your just indignation, you must feel ready to pour forth your angry reproaches on your tormentor in the strongest terms at your command. These feelings of active wrath and contempt for his cowardly persecution will create in you a sensation of security, as if you were covered by an impenetrable armour, and that fact alone will give you every advantage in a possible struggle.

"I sincerely trust your courage may never be put to the painful test of an encounter, but remember, if you keep yourself thoroughly prepared for it, I assure you without a moment's hesitation that the victory will be yours."

Mr. Lewin certainly had the gift of infusing fresh life into my drooping spirits, and I left him with a new and very welcome feeling of confidence in myself. His explanation and advice preoccupied me very deeply. Though my understanding was somewhat slow in grasping his theory, I soon perceived that a little practice in the method counselled, produced some marked effects.

During the busy hours of the day I was forced to keep my thoughts concentrated on my work, but in my solitary walks, by letting my mind dwell on Dr. Henry's conduct and possible aims, the presence of a threatening danger stood out in clearer lines, and kept adding new fuel to my intense abhorrence of him. I prepared myself for a possible meeting, and soon felt so valiant that could I but meet him "in the flesh," I was quite ready to do battle. I had the curious sensation of being an arsenal stocked with a vast amount of moral projectiles, all ready to be exploded at him with a vigour of action I never dreamed of possessing. Thus armed and prepared, feelings of strength and reliance grew up within me, which I noticed with much gratification, when all my aims and thoughts were unexpectedly turned into a much more pleasant channel, by the contents of a letter from my Aunt Bessie.

The dear old soul enclosed a £5. note, adding that she hoped this remittance would help me a good bit towards the execution of my plans. She concluded,—“We are firmly looking forward to your early arrival, and are delighted at the idea. Though our house is but a plain farmhouse, the warmth and love you will find will do more than anything on earth to soothe and cheer you after your terrible trouble.”

The exuberance of joy this letter caused me is impossible to convey in words. With one stroke the realization of all my hopes was within the grasp of my outstretched hand. In my state of exultation I was ready to burst out into a loud and joyous song like a lark escaping from its hated cage.

Aunt Bessie's contribution hastened the moment of my departure by ten weeks! Only the day before, in spite of my plodding work, the end seemed to me almost beyond my reach! The state of my funds would now have enabled me to start on the morrow, had I not undertaken to finish some copies which would keep me fully employed for another fortnight. But what enjoyment I now found in my task and its steady diminution! Everything seemed rosy tinted sunshine around me, in spite of the dismal November gloom everybody complained of. I felt a different being after

all the trials I had undergone; I allowed nothing but happy thoughts to be my companions, and my mind was entirely diverted from those currents that had swayed it so long.

At last the eve of my departure had arrived. My few preparations were nearly completed, and I had just returned to my room from my last interview with kind Mr. Lewin. In bidding him good-bye I was overcome by strong emotion, called forth by the almost tender manner he showed me, and the warm "God speed" with which he sent me on my travels. He very kindly undertook to dispose of my type-writing machine, which being of no further use to me, would certainly prove an expensive and cumbersome piece of luggage.

Still under the impression of Mr. Lewin's kind words, I was sitting in my arm-chair, when I recollected that my locket required a new ribbon to make it quite secure for the journey. I had placed it beside me on the table, while looking through my work-box, when suddenly a violent shock of cold fell upon me. In an instant I realized the hateful presence. Dr. Henry was standing in front of me in the same attitude as before, only from his fingertips I saw extending towards me bunches of light, whose rays seemed to shoot out in my direction. So keenly was I alive to the impending danger, that for a few moments, by a stiffening of my whole resisting power, I kept the terror which was invading me successfully at bay. Slowly, however, as if yielding step by step to a superior force, I felt myself pressed back and held down by a weight irresistible, implacable, and yet as soft as air. My head began to reel, my consciousness was on the point of departing, in vain did I make a supreme last effort to rise, only to sink back into my chair, helpless and paralysed. In this movement my arm, sliding along the table, brought my hand into contact with my talisman. I clutched it instinctively as a drowning person will grasp a straw, and the effect upon me was that of a miracle. An electric shock starting from the locket swept through me like a vivifying breath. In an instant my brain was clear, a rush of nervous life coursed through my veins with rising vigour, my will responded to my impetuous call, and a passionate anger seemed to leap out of my body, straight at the vile figure in front of me. An indescribable frenzy of hatred, such as I hope never to feel again, seized me and so completely dominated me, that I only felt conscious of a vast store of energy suddenly let loose, whose further course I was no longer able to restrain. Driven by an uncontrollable impulse to violent action, which shot through me like a fiery blast, I seized a heavy tumbler from the table, and hurled it with all my might at the odious phantom. The missile struck the face in full, seemed to pass right through it, and was shivered to pieces against the door-post behind.—The apparition had vanished.

The whole occurrence though occupying only the space of a few seconds, was of so soul-stirring a nature, that I was utterly exhausted, and readily burst into a flood of tears.

Yet, when the excessive strain was lifted from me, I could hardly believe in the reality of the past scene, had it not been for the pieces of broken glass which confronted me by their overwhelming testi-

mony. I understood that although taken unawares and pitted against a will more powerful than my own when unaided, I yet had been able to thwart a most fiendish design; and deep gratitude to my kind old friend filled my heart, for the efficient help I owed to him.

The sensation of power I felt pervading me acted in a remarkable soothing way, and very soon my nervous agitation gave way to a wonderful composure and calmness.

On the next morning by six o'clock, after a most affectionate leave-taking from dear old Mrs. Watkins, I set out on my journey to Southampton with the brightest pictures of hope and joy dancing before my eyes.

CONCLUSION.

My journey was as prosperous as it was uneventful. The welcome I received from my aunt and her family was so genuinely warm that I settled down very quickly in their midst, and under the effects of a peaceful existence, all my past troubles, at all events in their extreme acuteness, faded away, to let in their turn a feeling of happiness and security grow up.

About ten days after my arrival, when busy one evening with removing the last remnants of my goods from my trunk, I came across some photographs which brought all my English remembrances back to my mind. What a change had come over my life within a short month! With the image of Mr. Lewin, the half-forgotten fact of my talisman forced itself upon my attention, and started in me once more that craving of tantalizing curiosity, always reluctantly suppressed, of knowing its mysterious contents. I had so completely closed with the stormy past, that without much difficulty I succeeded in persuading myself this little insignificant locket had now amply fulfilled its destiny, and in my happy surroundings could be of no further use to me.

To break it would have been the easiest as well as the quickest way of satisfying my eager wish, but the fear of injuring what I most desired to examine, counselled a gentler mode of proceeding. In vain did I attempt to scrape off enough of the hard coating to find an indication of an opening.

It was only when having recourse to the candle, and trying heat, that I had the satisfaction of seeing the thin crust bubble and burn like sealing wax or shellac. In the rounded off rim I soon laid bare a clink, apparently running right round the circumference; but not before repeated exposures to the flame and considerable charring of the wooden case was I successful, by inserting the blade of my knife, in forcing the lid to yield. It was evidently one of those small wooden cases wherein engravers like to send out specimen-impressions of a seal. Its edges had been carefully pared down and neatly finished, while the whole had been covered with a dense substance, which rendered it perfectly air-tight and damp proof. It opened at last, and my excitement was intense, when removing the lid, I eagerly peered into the little round hollow.

My disappointment, however, can hardly be conceived, for besides a few white hairs, more than half shrivelled up by the action of

the flame, there was only a small slip of paper, browned and partly burnt, on which, with the closest scrutiny, I could barely trace a few indistinct letters of, to me, unknown character!

The next morning I received a letter from Mr. Lewin containing a money order, representing the value of my type-writing machine, which, through his kind endeavours, had brought a very fair price.

A postscript was added to the following effect: "I re-open my letter to tell you of a very strange piece of news.

While waiting half an hour ago at the chemists to have a preparation made up, Dr. Leigh, with whom I have a slight acquaintance, entered the shop. I heard the chemist enquire how Dr. Henry was progressing, and my curiosity being aroused, I asked Dr. Leigh for further particulars."

*He expressed surprise at my not having heard what had happened, and continued:—"Well, last Friday night, Dr. Henry's old servant came to me in a great hurry with a message from her master, calling me to him without delay. On our way to the house I found her in a singular state of agitation. She told me that, fully convinced of her master being at work in his study, as she had not heard the house door open, although sitting in kitchen close by, she was suddenly startled by a most violent ringing of the study-bell, and hastening to the call, was horrified to see him lying on the couch, with his handkerchief over his face and blood streaming through his fingers. All he said was: 'I have met with an accident on my way home, run for Dr. Leigh at once.'

"I found Dr. Henry still in the same position and so blinded by the blood as to be perfectly helpless. He, however, told me that hurriedly walking home across a dark and deserted part of the common, he had stumbled over a heap of refuse, and falling, his face had struck with such vehemence on some pieces of broken glass, that he had had the utmost difficulty in finding his way to his house. I examined the wounds, removed some large splinters of glass deeply imbedded in the lower part of his forehead, and after putting on a bandage, left him to calm down from the evident excitement he was labouring under.

"For the first few days I was apprehensive of the loss of sight of one eye, for a deep cut had been inflicted on the eye-ball, besides the considerable flesh wounds immediately surrounding it. Had inflammation set in, the case might have been very serious. But fortunately the remedies I was at once able to administer prevented all further mischief. I am happy to say all danger is now removed, soon he will be quite restored, although he will wear a very ugly scar for the rest of his days."*

"NADIE."

* The phenomenon of the transfer of a wound or bruise from the projected condensed "double" to the physical body (sthula sarira) is called "repercussion." It figures largely in reports of cases of "witchcraft" or sorcery.

SYMBOLISM IN THE "CHIN-MUDRA."

ALL human figures represented in drawing or sculpture in any country in the posture of "Samadhi," are invariably represented with this "Chin-Mudra" i. e., with the thumb and the index finger in both the hands so joined together as to form a circle. The figures of Lord Buddha—in metal, wood and stone—even in far-away countries where the original tenets of the Founder have become corrupt, represent him with this "Mudra," sitting in Samadhi or standing erect as a Teacher of the Law. Some of the figures of the Lord Buddha which were brought by our Colonel Olcott from Japan, also bear the "Swastika" (the cross with bent points) on the breast. The stone figures of Agastya Rishi, of Thayumanavar, and of the other occultists of this Tamil country and elsewhere, give a striking proof of the universal representation of sages in Samadhi with this "Chin-Mudra." In Mantra Sastras various "Mudras" or signs are given, which to an ordinary reader are meaningless; but to an occultist, offer a complete representation of the planes and workings of occult forces, both in the Microcosm and the Macrocosm. The pentagram, the cross, and the double interlaced triangles surrounded by a snake biting its own tail, though appearing to unintelligent observation merely so many fanciful diagrams, reveal to an earnest occult student, natural spiritual truths. On this head Dr. Hartmann writes thus:

"A sign like a letter or a word is useless unless it conveys a meaning and unless that meaning is realised by him who uses the sign. The more the difficulty encountered in comprehending the meaning of symbols and allegories, letters and signs, and the more the study required to understand them correctly, the more will the efforts used for that purpose strengthen the will and assist to realise the idea. The Poetry of Shakespeare or Schiller, the eloquence of Demosthenes or the logic of Plato will have no effects on him who listens to them without understanding that language and the most potent magical signs are useless drawings to him who cannot realise what they mean; while to him who is versed in occult science, a simple geometrical figure, even a line or a point, conveys a vast meaning."

Nature herself exhibits some of her rarest beauties in geometrical figures, as for example in crystallization and other states as well as in animal and vegetable forms; thus showing that the representation in symbols is a spontaneous natural phenomenon, and consequently that our ancestors have gone with nature in representing occult truths and experiences in symbolical language. There is an old legend that on a certain occasion all the disciples approached the Lord Siva for the solution of some knotty metaphysical doubts. But when they reached his presence, he (Siva) sat with his hands making the "Chin-Mudra" while he remained motionless in the posture of Samadhi. He spake not, nor did they dare address him; but no sooner did they (the disciples) see him in that posture, than the light of knowledge flashed into their confused minds, at once their doubts vanished, and the abstruse problems of "existence" were completely solved. The illustrious Sankaracharya humorously expresses the idea in the following strain:—

"It is really a wonder. The Guru is young instead of being old, and the pupils are old instead of being young. The Guru was silent instead of teaching, and thereby the students were completely relieved of their doubts."

A wonder, indeed; the process of teaching being quite contrary to the ordinary one. The Guru is ever young, because he has practically realised this "Chin-Mudra," and the Chelas are old, being subject to the miseries of death and birth, owing to their ignorance of this symbol.

Then what is this "Chin-Mudra" the realisation of which secures "Mukti," and through which the Lord Siva taught the solution of the riddle of riddles by "Mounam" or silence?

The important points which occupy every neophyte's mind are the questions of the real nature of human existence and the way to rid ourselves of the illusions by which we are surrounded in this material, phenomenal life-plane? Samadhi-Moksha in miniature is a state where the individual ideation is *en rapport* with cosmic ideation; or, to put it in the language of the Aryan philosophers, the individual soul is merged in the universal, and is become one with it in eternity; living "neither in the present nor in the future, but in the eternal." Various sects have got various theories upon this head, and we shall presently see how this "Chin-Mudra" solves and settles the difference. The finger which is between the thumb and the middle finger is that used by one and all throughout the whole world to point out or *individualise* things, and hence it stands for the "Individual soul," and the thumb being the prop and support for the working of the other fingers is symbolical of the "Universal soul." So, the joining of these two fingers so as to form a circle means that the individual and the universal souls do merge in each other and become one at the time of Moksha and its precursor Samadhi. Then what does the circle mean? The following apt and well expressed quotations from "The Secret Doctrine" will amply indicate its philosophical and symbolical rationale.

"The one circle is Divine unity, from which all proceeds and whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever an incognisable presence, and its plane, the universal soul, although the two are one."

"The spirit of immortality was everywhere symbolised by a circle; hence the serpent biting its own tail, represents the circle of wisdom in eternity."

"In the Secret Doctrine the concealed unity—whether representing Para Brahm or 'the great existence' of Confucius, or the deity concealed by Phta, the eternal light, or again the Jewish Ensoph—is always found to be symbolised by a circle."

"The idea of representing the hidden deity by the circumference of a circle, is one of the oldest symbols. It is upon this conception that every great cosmogony was built. With the old Aryans, the Egyptians and the Chaldeans, it was complete, as it embraced the idea of the eternal and immoveable divine thought in its absoluteness, &c."

"God is a circle, the centre of which is everywhere and the circumference nowhere."

The following quotation is quite pertinent to the subject-matter of the present article.

"Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its *Pantheistic* intuitions, uniting the visible and the invisible Infinitudes* into one, represented deity and its outward veil alike by a circle. This merging of the two into a unity and the name Theos, given indifferently to both, is explained and becomes thereby still more scientific and philosophical. It is a perpetual never—ceasing evolution, circling back in its incessant progress through *Æons* of duration into its original status—Absolute Unity."

Hence "Chin-Mudra" teaches or symbolises that the union of Jivathma with Paramathma is the goal of all the truly spiritual minded, and that by so doing alone man can rid himself of Mayavic illusions which involve him in birth, death, and other miseries. The other three fingers which are kept stretched are the creative, the preservative and the destructive powers of nature; the three *Gunas*—Sathwa, Rajasa, and Thamasa; the three bodies and planes; and in fact all the triads which constitute the basis of this material and manifested world. Further it (Chin-Mudra) teaches that so long as the pointing finger of Jivathma was in close union with the other three fingers of phenomenal triads, union with the thumb† of Paramathma was impossible and only by its (the pointing finger's) complete separation from them (the triads) it became joined with the "thumb" of Paramathma‡ Hence the "Chin-Mudra" mentioned in the Upanishads and used from the Rishis, up to the present day, is a symbol or an expression indicating (1) the state of one's own soul when rid of Karmic, Agnamic affinities, (2) of the occult processes of evolution and involution, (3) of the way how that material world is manifested and maintained, (4) what the ultimate goal of the spiritual minded one and all is, (5) how that is to be reached, (6) how the realisation of that alone gives "eternal youthhood" in the lap of "Moksha" by granting security against birth and death, (7) and how the experience of that "final beatitude" can best be explained but by "Mounam," as it is beyond

* The visible Infinitude is represented by the pointing finger and the invisible Infinitude by the thumb, and the symbol clearly conveys the Pantheistic idea of the non-difference of Jivathma and Paramathma, i. e., their unity when they merge in each other. When encased in Upadhi or ignorance (Avidya), it is known as Jivathma, and when finally extricated from its (ignorance) coils, it is known as Paramathma. The Pantheists make no difference.—P. R. V.

† The Upanishads speak of "Purush" as being "Augustha Mathram," i. e., "like or in shape of "thumb," and hence it (the thumb) symbolises "Purush" or Spirit. The position of the pointing finger is nearest to the thumb, and this shows that Jivathma is always in nearness to Paramathma.—P. R. V.

‡ If both the hands are stretched flat, the pointing finger will be seen to join with the other three fingers, the thumb being apart. In "Chin-Mudra" the pointing finger is separated from the other three fingers and joined with the thumb, and only by this union is gained salvation,....—P. R. V.

mortal experience and representation, agreeably to the lines of Edwin Arnold :

"He is one with Life
Yet lives not. He is blest ceasing to be."

"Om. Amitaya! Measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought!"

Again,

"Nor him, nor any light
Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind."

This was how Lord Siva taught by "Chin-Mudra," and why all real Yogis are represented in that position.

In connection with the elucidation of the philosophic rationale of the symbol under discussion, the philosophy of "Aham" will be discussed. It is a Sanscrit word which means "I" or "the individuality" as opposed to "personality," and how does it mean so? The word is composed of the letters A, Ha, and M. The Sanscrit language is known as the *Bhasha* of the Gods, as it breathes Divine knowledge in every one of its departments, beginning from the alphabet itself. The arrangement and construction of the Sanscrit alphabet are highly occult and metaphysical, and we shall consider that claim in connection with the philosophy of "Aham." All the letters of the Sanscrit alphabet are arranged between A (Akaram) and H (Hakaram). Akaram is the basis or the matrix for the existence and sounding of the other letters, and the sage "Valluvar" says that just as all the letters have A for their beginning, so the world has got "Spirit" for its primal cause. A (Akaram), and H (Hakaram) are Purush and Prakrithi respectively in Mantra and Yoga Sastras; as every Brahman knows them to be "Siva" and "Sakthi" beejams (seeds) in all his daily religious observances and rites. The Sanscrit alphabet teaches the occult theory of evolution and involution. Analysis from A (Akaram)—the "mesha" of the zodiac—leads to H (Hakaram), the material of the five elements of the "Meenam;" and synthesis upwards leads to that Akaram, the *Karana* of all that exists. The arrangement of the alphabet between A and H symbolises that the processes of evolution are graduated between Spirit and Prakrithi, and have begun from the former and ended in the latter. "Aha" in "Aham" is therefore the combination of "Purush" and "Prakrithi" or "Siva" and "Sakthi," or to put it more clearly and precisely "Aham" is evidently "Aum" itself; "ha" and "u" being interchangeable, for the reason that they both mean one and the same thing, being one and the same Sakthi beejam, and hence "ha" in "Aham" is equal to "u" in "Aum."

The true individuality in man is the Athma, which is always represented in Upanishads as the "lamp of" Aum "ever burning in him," and hence it is rightly known as "Aham," which is "Aum" itself.

This, in short, is the philosophy of "Chin-Mudra" and of the Sanscrit Alphabet together with "Aham," and materialists and sceptics and people of the orthodox community will do well to ponder over these things and understand them rightly.

P. R. VENKATARAMA IYER, F. T. S.

MISSIONARY ILLUSIONS.

THE Rev. S. M. Johnson, a Presbyterian clergyman of Denver, Colorado, U. S. A., preached a sermon a couple of months ago in his church in that city upon Heathendom. In the course of his address he spoke of a missionary meeting he had lately attended, and made the following suggestive admission as reported in a Denver paper.

"Of course the object of our gathering was to learn the most recent news from the missionary field. There were present eighty-four workers, representing missionary labors among the Indians and in all the countries of the world. They told us with unanimity that a great reaction is setting in all over the Orient against the religion of the Western world. We have been led to believe that there was a great movement, especially in Japan, toward Christianity. That was true, but now the tide has turned, and from the Mediterranean to Japan a reaction is in progress. They are turning back to their old ways, discarding everything of the Western civilization and taking on their old costumes. Dr. Jessup told us that he can see from his window on the Bosphorus four new mosques lifting their heads toward the heavens. At Tokio they are building the largest university in Japan as a bulwark to Buddhism. The most popular feature of Christian work in the Orient has been the establishment of schools, to which heathen children have flocked. But at the latest we were told that the children are being rapidly withdrawn. I am not despondent, but rejoiced at the work of this reaction."

One might expect that this re-animation of "Heathendom" would cause a feeling of consternation in the missionary camp; but no! this time, at least, the preacher was equal to the occasion, and soothed his congregation by explaining to them its "meaning."

"What does it mean? Just this, that Christianity is making itself felt as hammer, and the old institutions are going up in fire.* The heathen religions are beginning to foresee their fate and are preparing for the death struggle. I am glad that these missionaries went out there with an open Bible in hand and have so deeply touched the masses that the heathen authorities are stirring themselves."

* Missionaries sometimes "hammer" the heathen a little too vigorously, if the following extract from the *Bombay Gazette* of May 25th be admitted as evidence:—

"There is certainly 'muscular Christianity,' as the Mandalay paper puts it, in Burma. Ministers are either whipping women, or assaulting men, or otherwise doing violence around them. There is a Mr. Nodder who has acted objectionally; then Mr. Stockings; and now there is a Mr. Sutherland. Mr. Sutherland has beaten one Mr. King, whose offence consisted in having employed a woman, a Burmese convert who wanted employment. It is not known why Mr. Sutherland was displeased in this matter, but he trespassed, insulted and assaulted; for which he has been fined fifty rupees. And now the public wish to say what they think about this kind of thing. There is, of course, the effect it must have upon the heathen, and the disrepute into which it is likely to bring Christianity; for still do the heathen look to example rather than to precept, judging of the value of teachings by the conduct of the teachers."

Irritating, the missionaries have long been considered by educated "Heathens," but this makes them out "irritants" in the medical sense:—clerical mustard plasters warranted to stir up a sluggish religious circulation.

A good many freethinking people, both in and out of the T. S., feel anything but overjoyed at this now generally acknowledged revival of antique faiths and re-furbishing of ancient forms and ceremonies. They think it a return to the days of credulity and superstition. The fact, however, seems to be that it is only one of the consequences of that awakening of the thinking faculty which is one of the most remarkable features of our times. To appreciate the scope and true meaning of this awakening, however, one must take a bird's-eye view of the situation, otherwise any person is sure to judge of things according to his prejudices. Incredulity, for example, was never so rampant before, nor materialism gaining ground so fast, according to the lugubrious class of "divines;" never before was Christianity spreading so triumphantly, according to the optimistic school, of which our Denver friend is a striking example.

The fact is that each sees a part of the truth, and paradoxical as it may seem, both are right, as a moment's consideration will show. The dull, material earth-bound, apathetic, thought-forsaken rank and file of the public is just now furnishing both sides with recruits in the shape of people who are beginning for the first time to think of things beyond the limited horizon of their routine lives. According as the philosophic or the religious element prevails in their nature, these sucklings in a higher life betake themselves to the Sunday School or to the Lecture Hall; the consequence being a show of activity in both places, which the proprietors and door-keepers of each attribute to a diminution of activity in the other. It is curious that the growth of scepticism should be accompanied by a religious revival, but both have a common cause, as we have seen, and they are not inimical in reality. That cause is the religious sentiment that is welling up in many hearts, which, before the awakening in them of thought and reflection, were dry and barren ground, and it is but natural that much of this flow from the newly opened spring should be caught in the ancient vessels which eager and interested hands hold ready to receive it.

The religious sentiment cannot die out of the world, or even be seriously impaired by any possible growth of scepticism, for it is inherent in the hearts of men, and a part of our human nature, and is, therefore, bound to show itself and make itself felt in some form or other; but not necessarily in the same form, and it is a patent fact that the old dogmatic religions are being undermined in all directions, and by a multitude of causes, but chiefly by the altered "standard of probability" which has arisen among men of late years. People now have a different and more exacting idea than their forefathers had of the amount of evidence necessary to justify belief, a change which is but a natural consequence of a wider knowledge of nature, of more accurate logical methods, and of greater mental honesty:—three things which, in turn, are due to modern science, and to the scientific method of fearlessly probing

everything to the bottom, and of listening, or trying to listen, as willingly to the arguments against any opinion or hypothesis as to those in its favor; for on no other condition is the attainment of knowledge in the fields of science possible.

According to the Rev. Mr. Johnson, it is the power of Christianity, or the fear of that power, that has aroused the heathen to religious activity. Observation among the heathen themselves does not bear out this explanation. The heathen do not seem to be very much afraid of the missionaries, who to them represent Christ and the Apostles and the power of Christianity. On the contrary there is a growing appreciation, even a sneaking regard, for the missionary in heathen lands,—at least in India. It is now pretty generally perceived that the missionary has done a great deal for the people in the educational line, and that their little-mindedness renders them harmless as religious antagonists. It is safe to say that if the missionaries packed up tomorrow, and carried themselves and their educational efforts to Africa, there would be a cry of lamentation throughout India, in view of the empty schools and deserted colleges that would then stud the country. So far as one can judge by observation on the spot, the heathen is just as little terrified at the power of Christianity as the Christian pretends to be of the power of any of the heathen religions. The orthodox, pious Hindu and the strict Buddhist are to all appearance frightened by precisely the same things as is the religious Christian. They are all mortally afraid of having their pretensions questioned, their assertions examined, and their assumptions disallowed. No! if it be a fear of Christianity that is exciting Heathendom at present, it is not Christianity as a religion, for the heathen are perfectly aware that it is dangerously attacked itself by the prevailing religious dry-rot. It is not the religious element in Christianity that is threatening the venerable faiths of the East, and frightening their adherents, but, if any, the iconoclastic;—the combative, unbelieving, destructive element, which gets in its work, not by demonstrating the truth of Christianity, but by showing up the fallacies and follies of the rival "persuasions" it attacks. The fact is that the missionary in heathen lands is, and must necessarily be, a pioneer of Freethought, and it is an instinctive feeling of that fact, even if it be not intellectually cognized, which gives rise to any fear of the "power of Christianity" that may exist in the minds of religious "heathen."

It would appear, therefore, on thinking the matter over, that our Denver cleric is more right than he might seem at first sight to be, when he uses the somewhat mixed metaphor, that "Christianity is making itself felt as a hammer, and the old institutions are going up in the fire;" but he forgets that Christianity itself is also being pretty badly hammered all the time, and that it too is in considerable danger of "going up in the fire of free criticism."

Indeed, if such an institution existed as an Insurance Company for religions, it is probable that Christianity would have to pay quite as heavy a premium now for a policy as any of its brethren!

The critical and scoffing spirit introduced by the missionaries as a weapon against heathen superstitions is two-edged, and has already cut pretty badly the ecclesiastical fingers that wield it; *vide* the strongly pronounced freethinking tendencies of Hindu youths educated in missionary schools, and what is perhaps more to the point, the religious indifference that reigns in Anglo-Indian society. But the fact is that the religion preached by the missionaries is being disintegrated by a more potent instrumentality than even "a hammer." It is feeling, perhaps, more than any other faith, the effect of the change in men's estimate of what constitutes valid evidence in matters of religion. It has to face all the consequences of the altered "standard of probability,"—a change in men's way of viewing things which is always an irresistible solvent for pre-existing dogmatic religions. So long as men think it probable that the gods would act in a cruel, immoral and irrational manner, they believe upon mere assertion that they do so; but the moment they arrive at a perception of the extreme improbability of the Ruler of the Universe behaving like a shockingly bad man, all the scriptures and all the ecclesiastics in the world would never convince them that such is the case.

ALPHA.

NOTES ON AMITA'BHA'.

TO the Buddhist of the Northern School, AMITABHA—"Immeasurable Light"—the Fourth of the Five Dhyani Buddhas whose Avalókitésvara is Padmapáni, and whose emanation was Gautama Buddha,* occupies the highest and the most important rank in the Divine heirarchy. Esoterically also the Fourth Dhyani Buddha, is the most important, as he is connected with the present Fourth Round, and about which we shall dwell further on. He is himself a manifestation of the "Adi Buddha," an idea that may be said to correspond with that of Indian Parabrahmam.† Amitábhá, according to the Northern Buddhistic works, presides over the region of Sukhávati or "of infinite happiness," so called, because its inhabitants have no sorrows but enjoy an infinity of bliss. Three classes of persons, whose firm purpose is to be born in the Paradise of Amitábhá, shall be born there. They are: (1) The superior class, consisting of those who, having left their homes and the desires of the flesh, have become disciples, or those who have ever practised the six Paramitas,—such people are born as Bódhisatvas seated on a lotus in the midst of a precious lake in that Paradise. (2) The middle class, consisting of persons who, being unable to become disciples (Shamans), yet have thoroughly devoted themselves to the attainment of religious merit, ever accepting and obeying the words of

* This is the view of the Maháyána School.

† According to the Nepalese Buddhists. This the Chinese Buddhists do not adopt.

Buddha, and practising virtue with determination—these shall be born in that place in a degree of excellence coming after the former. (3) The inferior class, consisting of those unable to prepare every kind of religious merit, who, on some former occasion, have earnestly practised the rules of piety, and on the conclusion of each day recite the name of Buddha; these also towards the end of their life beholding the form of Buddha in their sleep, shall also be born in that land only in an inferior degree of excellence to the former class. That name of Buddha, the last class of men are ordained to recite, is the name of Amitábhá. His attributes are infinite love and compassion for men; he is also eternal, and from him proceeded the merciful Bódhisatwa Kwan yin, the "Voice" or the "Word" that is everywhere diffused.

Among his other names, there is one of Chinese, meaning the original teacher (Upádhyaya). One of the traditions regarding the antecedents of Amita makes him the second son of a Chakravarti (Emperor) of the lunar race, and was, like his father, called Kausika. It was further alleged that he was then converted by a Buddha called Sahésvararāja, that he embraced the religious life, made certain vows and was reborn as Buddha, in Sukhávati, where Avalókitésvara and Mahástánaprápta joined him.

This is nearly all the information available for us of the most popular Buddha in China. Western Orientalists are unable to find in it "any traces of a Brahminical or Vedic origin of the doctrine;" but the description given of this Buddha by the Northern Buddhists, recalls to the mind of a Hindu, those of the Dévatas in the Swarga, or Brahmálóka, given in the Puránas. The question then arises, 'Can we not find any information about this name in our writings?' The object of this paper is, therefore, to answer that question, from the Hindu point of view; and the supporters of the theory of the Indian origin of the Buddhistic mythology will find much in it to corroborate their conclusions.

We have in the Adyar Library a painting of an eighteen-handed "Amitábhá" from the description given in the Chinese books, which is said to be nearly 800 years old. It was presented to our President Founder by a Japanese priest, and a description of the painting will not fail to be of interest especially to a Hindu.

The painting is on a paper which measures 36 inches by 10, while the painting itself is 28 inches by 8. Surrounding it on all sides is an inscription in Chinese, treating probably of the glories of Amitábhá, who is represented as seated on a lotus flower, which is on an unblown lotus Sukhávati, which is represented by a castle, below which is the ocean with billows raging. The dress of Amitábhá is of "Cáshaya" or ascetic color, usually worn by sanyásis in India and Ceylon. The Ásána or posture is the Swastika, and the Mudras (positions of hands) of the first two hands (from below) of the right side are Chinmudra and Upadésa Mudra respectively, with the first counting the bead of a rosary; while the first hand of the left side has also the same Chinmudra. Three of the 18 hands—nine on each side,—are thus engaged, while the other fifteen contain several weapons in them.

Round his neck is a necklace set with precious stones, with a large one hanging near the centre. On the head there is a crown, and around the head the magnetic aura brilliantly shines.

We shall now explain the symbology of the postures and weapons from a purely Hindu point of view, that is, as a Hindu would explain it by the aid of his occult symbology given in the Puranas, &c., just in the same way as he would do in the case of one of his own deities.

The name itself (Amitābhā) is not foreign to the Hindu writings. From the 1st and 2nd chapters of the third Amsa of Vishnu Purāna,* we learn that it is the name of one of the controlling dévatas (who preside over the three regions) during the Manwantara of Raivata, the 5th Manu; also during that of Sāvarni, the 8th Manu. This being the Manwantara of Vaivasvata, the 7th on the list, it follows that one Amitābhā (a purely Sanscrit word literally meaning "unmitigated splendour") already reigned over the three regions, and one more of that name has yet to reign in the next Manwantara. It is curious to find both the old commentators on Vishnu Purāna, one of whom lived before the 9th century A. C., silently passing over the verses in which this name occurs.

The ocean underneath symbolises the primal (undeveloped) condition of the universe before its evolution. The figure of castle above it is in itself made of three smaller figures, which, though not clear, seem to represent as follows. The lower the five subtle elements, the middle the five gross elements, and the upper the three gunas,—Sātvika, Rājasa, and Tāmasa. This being nearly the natural process of evolution, must be taken to represent them in the absence of any reliable information on the point. The unblown lotus symbolizes the Avyakta or unmanifested condition of Brah-mānda,† as the full blown flower (lotus) above it the manifested condition. I may here remark that, in the Purānas, especially the Vishnu Purāna, the world or cosmos is always said to be symbolized by a lotus.

The Āsana is the Swastikāsana, and used while one is in Samādhi; it represents Sthirya (steadiness) and Aksharatwa (imperishability). The Kāshaya dress (the dress of a sanyasi) denotes purity. The 18 hands represents the 18 hands of either Vishnu or Śiva, when the latter symbolise the several forces of nature. What those forces are cannot be said at present, having with me not even a single Samhita of either Pancharātra or Saiva Āgamas. But any single reader can find them out for himself by a reference to the Kriyā Pāda of Nārada, or Vāmadēva Samhita of the former set of Āgamas.

Now as regards the hands:

First, the right side.—The first hand with the thumb and middle finger brought together is said to be of Chinmudra, or Gnyāna-

* Several other Purānas, such as the Bhāgavat, Mārkaṇḍeya, &c., speak to the same effect.

† The stages of evolution above given are almost identical in point of order with the Visishtādvaita theory of evolution.

mudra, and the circle formed by the joining of these two fingers represents, as is generally known, the Cosmos.

This Chinmudra is to be found only with such great adepts as Nārāyana Rishi, Dakshināmūrti, Vasishtha, &c.

The second hand is with Upadēsa Mudra, and symbolizes the power of initiation. Only great gurus and sanyāsis use it, and that during the initiation of their disciples. The third hand is with a sword, which symbolizes Gnyāna Sakti, and is one of the five weapons of Vishnu. Why the sword should represent Gnyāna Sakti every Theosophist knows. It is by Gnyāna that one can cut asunder the Karmapāsa (lit., the rope of Karma) and become liberated from matter. The fourth contains an Akshamāla (rosary of crystals), and its 24 beads represent the 24 Tatwas which are subordinate to Vishnu. These 24 Tatwas are Prakriti (matter), Buddhi (intellect), Ahankāra* (egotism), the five subtle elements, the five Gnānēndriyas (organs of perception), the five Karmēndriyas (organs of action), Manas (mind), and the five Māhabhūtas (gross elements).

The unblown lotus in the 5th represents the unmanifested cosmos, and is also held by Vishnu, Lakshmi, Brahma and Siva, and more especially Lakshmi, the "mother of the universe" and the goddess of wealth. The hatchet in the 6th is the Parasu of Parasurāma, and incarnation of Vishnu, who extirpated the Kshatriyas. Ankusa, a hook used by mahouts to drive the elephants, is in the seventh hand, for driving off, say the Puranas in reference to Vishnu, "the elephants called avarice." In the eighth hand there is Trisūla (trident) representing the three Agnis, viz., Hōma (terrestrial fire), Antariksha (the fire of the central regions—the Astral Fire), and the Vidyut (of the lightning). The three points jutting out of a single one shows that they have all sprung up from one and the same point. This trident is the world-destroying force of Siva. The 9th hand has a rosary of 56 beads, and is called Japamāla. It represents the 50 letters of the classical, and 6 more belonging exclusively to the Vedic, Sanskrit alphabet. It may be here said that the Sanskrit alphabet is entirely symbolical, representing the several forces of nature—the manifested Vāch. No wonder, then, that the worshippers of Amitābhā should hold the doctrine of the eternity of the "sound" or Vāch, and Kwang yin, the Bodhisatwa, a personification of the "sound" should be represented as his son; and well may Dr. Rhys Davids suspect the influence of the Neoplatonists of the school of Ammonius Saccas, over the northern school of Buddhism! He may for the present rest assured that this theory of the Vāch is, even according to the Western "Critical" writers on India, as old as Yāska and Pānini.

Secondly. The left side.—The first hand from below counts the number of the sacred mantras, a daily practice in India, great importance being attached to the number of times a mantra should be recited. These numbers are considered very important, viz:—10, 28, 56, 108, 504, 1,008, 2,000, 5,000, 7,000, 10,000 and 100,000.

* I may here state that these terms belong to the Visishtādvaitic philosophy, but should not be supposed to have the same connotations and denotations, as those of similar terms in the Sankhya philosophy, nor should the English terms given in brackets convey the same idea as these. They were used for want of better ones.

The efficacy of the mantras being in proportion to the number of times repeated.

The second hand contains a book which, with the Hindus, might mean the Vedas, and will be found held by Vishnu in his Kúrmávatára. If a similar idea prevails among the Northern Buddhists, it probably means the three Pitakas or baskets. The third contains Amrita Kalasa, the vessel of Amrita, which means either immortality, or the sacred nectar, which gives everlasting manhood. It is likely that immortality is here meant, which the Deity is capable of giving. The fourth contains Sankha (conch-shell); the occult symbol of sound (Vách or Sabda), which means that it is either the sustainer of, or the most important thing (?) in, the Cosmos. The fifth contains the Chakra (discus), which has 1,000 facets. It is described in the Agama as of "brilliant splendour and brightness (prabhá), equalling that of a crore of suns, and showing to the Agnánis (ignorant people) the way to attain Vishnu." It is thus a destroyer of Avidya and sin. The sixth hand contains the Pása (rope) by which the Deity ties and unties, as it were, the whole world. The Pása is, of course, the Karmápasa (the rope of Karma described at the end of the "Light on the Path"). The seventh has Kamandalu, a favorite vessel of Vishnu in his Vámana Avátár, and also of several great Rishis, as Dúrvása, Visvámitra, and others. The eighth has a full blown lotus, the signification of which has already been explained. Suffice it to say that the representation of a full-blown lotus being held in his hand is quite consistent with the Buddhist idea of his guarding the whole manifested Cosmos. The ninth having Dhvajá (flag) indicates the absolute sovereignty of the Deity over it. The Jata (long tresses of hair) is a common thing for Mahádéva or Siva, not to speak of almost all the Rishis and Sadhus that India has produced; as also the third eye possessed also by the great Rishi Bhrigu, which denotes intuition or knowledge. The figure above the head corresponds to Chandra (moon) on the head of Mahádéva, with whom it is a symbol of the sovereignty over the Cosmos. Lastly, the circle around the head is the Kála Chakra (cycle of time) of Vishnu, or may mean the highly spiritual aura (téjas) of any great Being, a Dévata or a man. The necklace round the neck with the gem in the centre is also a jewel of Vishnu. The former denotes the various manifestations of Prakriti, and the latter the pervading nature of the Absolute.

Even the Chinese name which means the "Original teacher" is not new. In the Shiva Puránas Siva is so called, and in the Mahábhárata (Sahasranámádhya of Anusásanika Parva), one of the names of Vishnu is "the great physician."

There is an avatar of Vishnu called Nara-Naráyana. Strictly speaking it is not one avatár, but two avatárs, as Nara and Náráyana are two different individuals. The reason for this avatar was, that at one time no real gnánis could be found on earth, and to perpetuate the system of Guru and Chela, Vishnu took a double form, Náráyana being the Guru, and Nara the disciple. Several great secrets are said to have been taught, among which the real of Shatchakra, Sriyantra, and the famous Ashtákshari. These

great Purushas (personages) are now believed to live even now in Badarikásrama, about 70 miles north of Hardwar, and is one of the seven sacred places of the Hindu pilgrimage. This is the information we get from the Puránas. The Ágamás (Páncharátra) do not deny this, but add that the great Vishnu himself revealed several secrets to Nárada, and was thus called the "Original teacher." The Guruparampara (apostolic succession) of the Visishtadvaites is traced to Vishnu in the same manner as these Ágamás do. A great deal more of the explanation of these symbols can be given from the Indian writings, but I would be then writing a paper on "Oriental Symbolism."

It will be thus seen that of the various weapons, Vishnu has Sankha (conch), Chakra (discus), Parasu (hatchet), Khadga (sword), Padma (lotus), Kalasa (vessel), Kamandulu (also means a vessel), and Dwaja (flag). Lakshmi has only the Lotus and Kalasa (vessel). Buddha as Vishnu has three eyes and Akshamála; Brahma and Saraswati have a book, Siva has Trisúla (trident), the three eyes, and Chandra (moon), on which account he is called Chandra Maulisvara. Káli has Sankha Chakra, Padma, and the sword; while Akshamála is a favorite thing with Hayagriva, Náráyana Rishi, Buddha, and several great Rishis.

The Indian mind sees nothing foreign in the painting. To it everything is Indian, and it may even be the case that the signification of the symbols given by the Chinese are identical with those given in the Indian writings strictly so-called. Or it may be that the symbols are borrowed from a common source. This part of the subject, I must confess, I am not competent to touch; but I shall satisfy myself and the curiosity of those readers who have not had the advantage of studying the other Theosophical writings, by simply condensing all that is given out in them, and leave them to compare for themselves the explanations from the three standpoints of Buddhism, Hinduism, and Occultism.

The Dhyáni Buddhas or Dhyán Chohans are the perfected humanity of previous Manwantaric epochs, and their collective intelligence is described by the name of Ádi Buddha. These Dhyán Chohans or planetary spirits belonging to our planetary chain; and the number of these planetary spirits or perfected human spirits of former world periods is infinite, but only five are practically identified in exoteric, and seven in esoteric teachings.

Every earthly mortal Buddha has his pure and glorious counterpart in the mystic world free from the debasing conditions of this material life: or rather the Buddha under material conditions is only an appearance of the reflection or emanation or type of a Dhyáni Buddha. Of the seven Dhyáni Buddhas, five have hitherto manifested—not four as exoteric teachings have it—and two are to come in the 6th and 7th Root races of this Fourth Round. Amitábhá is a Dhyán Chohan, and is the divine prototype or Dhyáni Buddhá of Gautama Buddha, manifesting through him whenever this great soul incarnates on earth as he (Amitábhá) did in Tzon Khapa.

Madame Blavatsky identifies Kwan yin as the issue of Amitábhá with the Indian "Vách," a synonym for the Verbum or the Word, and can therefore be surely called even, according to the esoteric as well as in the exoteric system, an issue of this Dhyáni Buddha.

Thus, so far as is given out by the occultists the explanation of Amitábhá and his figures from the Indian standpoint, are quite consistent with the occult: and it may even be true that one of the former incarnations of the present Dhyán Chohan Amitábhá was a son of an Indian king of the Lunar race, but converted into a Buddhist by a Buddha.

S. E. GOPALACHARLU, F. T. S.

THE ADYAR LECTURES.

THE Convention Hall at Head-quarters presented a charming appearance on the afternoon of Saturday, the 19th July. Filled with an audience representative of the best intellectual culture of Madras, their picturesque Oriental dress artistically contrasting with the creamy-tinted walls; the marble-floored dais backed by a green mass of potted shrubs and plants, and framed at the sides by palm-fronds, whose graceful foliage drooped like giant plumes where they touched the ceiling; the Imperial ensign of Japan and the Buddhist flag crossed overhead in a trophy, and between them suspended a picture in distemper of Saraswati, the Aryan goddess of Wisdom; at the Eastern end, through the open doors of the Library, a vista of marble floor, wood-carvings, and the huge bronze lantern from Kioto, the four walls of the Hall covered with the shield-escutcheons of the Society's world-strewn Branches—it was a scene to remember with pleasure. Mr. Fawcett was giving the opening lecture of his metaphysical course, and, difficult though the subject was, dealing, as it did, with the profoundest philosophical speculations, he was listened to for two hours with unflagging attention. Not a person left the Hall, there was no whispering or uneasiness. The discourse is printed *verbatim* here, and I leave it to our Western readers to say whether it is likely that an average American or British audience would have sat it out so patiently. Its merits as an intellectual effort may be gauged by the speaker's synthesis of the complex doctrines of Kant's philosophy and his analysis of its bases. Without omitting a single essential point, without once becoming involved or unintelligible, Mr. Fawcett has condensed into a few pages the entire Kantian philosophy, and shown himself master of all its details. It was the verdict of the best educated Hindus present that it was the ablest critique upon the origins of modern philosophical thought that they had ever heard or read. I feel very proud to have presided on the occasion and launched our young eaglet from the Theosophical nest.

A peculiar feature of the gathering was the fact that the audience was not one collected by the issue of 'invitation-cards, but every seat had been applied for by letter in advance, in response to an announcement in the local papers. Among the applicants were professors and assistant-professors in the Madras Colleges, graduates of the University, members of the B. A. and B. L. classes, editors, authors, and some Europeans. Many friends had doubted if, in view of our place being six miles from the heart of the town and no public trams or omnibuses available, there would be a fair audience; but I knew the taste of the Indian public well enough to persist in the scheme, and the result justified my anticipations. Following is the text of the Lecture:—

The Power Behind the Universe.*

LECTURE I.

THE FOUNDATIONS OF KNOWLEDGE.

"Whole systems of philosophy have been built upon what is called sensuous experience, and this so-called experience is supposed to be so obvious, so natural, so intelligible, that nothing need be said about it. True philosophy, on the contrary, knows of nothing more difficult, more perplexing, more beyond the reach of all our reasoning powers, than what is called experience."—MAX MULLER.

"As long as the mystic abides by his results, without trying to give them a rational foundation, he is not yet a philosopher."—VON HARTMANN.

SECTION (1.)

THE PROBLEM OF THE UNIVERSE.

BENEATH the canopy of a starlit sky, where myriad sparkling gems stud the sombre brow of Night, strange reflections are apt to stir the observer—reflections which, sublime as they are, stream into consciousness, tinged with a subdued awe and melancholy. They tell of a Sphinx-like universe, whose riddle has been answered by a seeming history of errors from the era of the archaic caveman down to that of the religionist and philosopher of to-day. And yet it is impossible for the thoughtful temperament to refuse some sort of tentative reply. It is equally impossible to approach the theme devoid of some vague emotional thrill. Contemplation, indeed, of the abyss of star-clusters and nebulae, all probably mothers of, or pregnant with, human races, moved even the cold intellect of Kant, perforce driven to exclaim "two things fill the mind with awe—the starry heavens above, and the moral sense within me." And when the ranging vision seeks the aid of the telescope, or broods over the romance of descriptive astronomy, fresh vistas of cosmic splendour, fresh enhancements of the great enigma, surge up in the dizzy brain. Turning again from the survey of spatial immensities to pore over the pages of geology, the scholar is still further impressed with the colossal vastness of even planetary Time. Gazing beyond that chronological landmark he is completely lost. Here, in truth, on the altar steps of the sublime, the veriest fool might breathe an atmosphere fit to give him pause. And, indeed, how potent are the majestic sciences of astronomy and geology to quicken the normal indifferentist, all experience goes to show. Rich with lofty associations, they carry with them a fascination not easily to be avoided or dispelled. What shape the attendant meditations may take will, of course, be determined by the stage of culture characteristic of the epoch of inquiry. Nature, whose mystery could once fire the Vedic Rishis with the 'divine frenzy' of religion, and nerve

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reformers to light the torches of theology throughout the world, is an examiner with pupils of varying capacity. Hence the variation in the replies as the ages roll on their course. Just now things are prophetic of great changes. There are many indications that for the advanced nations the day of theology is going, never perhaps to return, and for my part I hail that promise with gladness. But over and above this transition loom the greater problems of life, ever more prominent and impressive. Oblivious to worship of unknown agencies, we are becoming vividly alive to the need of fathoming our own status in the order of cosmic events. Consider, indeed, for a moment one prevalent type of reflection which follows in the wake of increased physical knowledge. It is an ever-recurring question, whether admitting of an approximate solution or not—With what design or meaning is fraught the evolution of man (and animal) out of the womb of cosmic stuff; of what metaphysical significance is the unit thus awaking to being, often as not to serve as the sport and victim of the forces of its environment? The “Whence,” “How,” and “Whither” of the individual man, these, then, are the three central issues propounded for treatment. As organism he is, in truth, a *quantité négligeable* in the macrocosm. A minute unstable form on the surface of a huge planet, itself, again, less than a sand-grain on the bed of an illimitable ocean, it is only for a moment that he dances in the sunlight of life. As an intellectual and emotional creature, on the other hand, he has slowly learned to pride himself on the possession of a less disputably important standing in the universe. He is inclined to rate individual consciousness as superior in ‘dignity’ to the most stupendous manifestations of the distribution of matter and motion characteristic of the so-called external world. What, however, of this boasted ‘dignity’ and status outside the narrow little sphere of human pride and human fancies? The sentiment is itself a by-product of mental evolution, so many able thinkers assert. Here then comes the rub. Whether the said ‘consciousness’ can be affirmed to survive its physical basis; what are its relations, if any, with the drift of a possible cosmic scheme; what, in short, is its origin, development and ultimate destiny—these and many kindred issues constitute the riddles of modern thought. It is not, of course, to science that we look for the complete solution of these highly abstract problems, assuming for the moment that any such solution is possible. That ‘star-eyed’ Goddess would stray from her rightful domain, were she to attempt to do more than generalise the co-existences, successions, and resemblances which obtain among phenomena, in the domain of ‘that which doth appear.’ So far as the assistance of positive psychology, of biology, and other departments of ordinary scientific inquiry may be necessary to establish or consolidate a groundwork, so far our indebtedness in that quarter will be enormous. But there it must needs rest. In the establishment of all that transcends phenomena, in the progress from the facts of terres-

trial experience to the possibilities and reality beyond that experience, the field is reserved for the mystic and metaphysician. Their methods may either be speculative, pure and simple, an extension of normal inductive inquiry, or a working combination of the two. The feasibility of this leap from the experienced Known to the dark Unknown is, I need hardly remark, practically denied to us by the systematic Agnosticism of today. It will, consequently, be one of the main features of these lectures to demonstrate on what lines the aforesaid leap is practicable.

SOURCES OF BIAS IN PHILOSOPHY.

On the importance of ascertaining all we can concerning the world-purpose, of seizing and exploiting every promising clue to the approximate unravelling of this sublime riddle, I need not lay stress. It is acknowledged by every thoughtful man, scientist, philosopher, poet and religionist alike. Obviously, however, between the wish for, and the accessibility of, such knowledge a great gulf is fixed. Very warily indeed must this gulf be spanned, and he who hopes to bridge its extent with assumptions will assuredly court failure. All covert begging of issues under the guise of smuggled-in “First Principles” or “intellectual intuitions,” must be rigidly and consistently disallowed. Such underpropping of speculation is not only utterly foreign to the epoch of inductive research in which we live, but powerless from its very nature to resist the feeblest onslaught. Emotions also, those great disturbers of judicial thought, must simply go by the board, so far as the conduct of this special line of investigation is concerned. It needs no elaborate essay to indicate how fertile a source of delusion reliance on the guarantee of sentiment proves. The past is strewn with the debris of beliefs so assured. The present is also begetting its crop of notions and principles justified as ‘intuitions,’ but representing for the most part the natural tendency of all beings to secure the utmost possible pleasure for themselves, whether in the domain of intellectual satisfaction or otherwise. When to the bias due to the feelings is added that of educational and hereditary influences, the maxim ‘*Magna est veritas et prævalebit*’ is apt to totter. Professor Bain has also shown that hasty and erroneous generalisation often springs from the natural “over-vaulting” tendencies of the human mind, as faulty an instrument in its incipient or even later unrevised stages as evolutionist psychology would lead us to expect. “That ‘we should make our thoughts the measure of things,’ which is done in so many celebrated speculations, is the result of the inherent pushing activity of the system, the determination to proceed on a course once entered on until a check is met with, and even in spite of a good many checks.”* Mr. Francis Galton, F. R. S., has, also, in his singularly fresh manner, exposed how ill adapted is the intellect by its very constitution for forming “general

* Logic. “Induction,” p. 378.

ideas."* How necessary, therefore, is caution in trusting our own conclusions or in weighing those of others. Errors due to acquired trains of thought or impulse to hasty generalization must be carefully provided against. If, again, the sources of intellectual truth are to be maintained approximately pure, sentiment must only be retained to deck the *results* of inquiry. In establishing, therefore, my several positions, I shall regard the emotional element of the human mind as a worthless interloper in the pursuit of truth. Worthless in the sense of a sustainer of effort it certainly cannot be termed, worthless and highly detrimental to accuracy in the formulation of abstract conceptions and generalisations it too often undoubtedly is.

CREDENTIALS OF THE "INTUITIVE" METHOD OF RESEARCH.

Touching alleged intuitions, superior to both intellectual and emotional springs alike, we have, it is true, heard much of late years. But glance at the conflicting doctrines of the 'illuminati' of the past and present, at the outcome, for instance, of the excessive subjectivity, as Whitney terms it, of the Hindu mind. Mingled with many gems of thought is much of a worthless character. Even the authors and disciples of the six Darsanas wage fierce war. Kapila accuses the Vedantists of 'babbling like children or madmen,' the brilliant Sankara denounces a follower of Mimansa as a bullock without horns or tail, while the Mimansa stigmatises the Vedantists as Buddhists in disguise. This conflict disproves the finality of alleged intuitive philosophies, necessarily in conflict, because they are deduced from logically unproven principles. Turning again to the system of "Platonic ideas," scented by the favoured philosopher, to the neo-platonic ecstasis, the innate ideas of Cudworth or Descartes, the mysticism of More, Jacobi, and the rest, the "practical necessity" of Kant, the intellectual intuition of Schelling, the theories of Schopenhauer, the faith of Hamilton, and the "spiritual certainties" of religionists of utterly opposed creeds, we find that the various deliverances of knowledge 'superior to, and independent of,' experience are mutually incompatible. They simply exclude each other from being true, and are often, when provisionally popular, subsequently recognised as fallacious. Now-a-days as ever, moreover, it is strange to note that intuitions are always like windfalls at a pinch to the embarrassed mystic or system-builder. The wish seems to stand forth prominently as the father to the thought, especially in the case of that large half-cultured reading public now rampant. What valid 'intuitions' are, supposing they exist, we shall inquire hereafter. It is obvious, however, that mere subjective convictions cannot stand as the basis of a philosophy.

WHAT IS PERCEPTION OR EXPERIENCE?

I have already implied that the deductive utilisation of assumptions without verification is a self-destructive device for metaphysical thinking.

* "XIXth" Century, July 1879.

But it is equally certain that even this latter type of research must start from something, that inference must rest on some admitted premises. The consideration of this point brings us to the preliminary survey of that great question "What is Experience?"—a question at the bottom of every system alike, from the subjective idealism of a Hume to the blunt materialistic realism of a Büchner. First and foremost of the vexed problems of philosophy, it is perhaps the one most frequently ignored by the superficial thinker. This assertion will sound doubly strange when it is added that its solution one way or the other carries with it the determination of all the leading controversies of metaphysics. In Von Hartmann's language, "The conditions of knowledge constitute its metaphysics." Clearly, therefore, unless some attempt is made to open up this matter at the very outset of a would-be philosophic work, the too audacious writer will but flounder throughout in a morass of ignorant assumption.

You will, however, not unnaturally remark that some of the most prominent thinkers of our time have been content to ignore this matter completely. The case of the materialist wing of Modern Science is in point. Representatives of this school of thought are for ever mentally reconstructing the world-order on the sole basis of what they are pleased to term 'sensuous experience; inferring from the known co-existences and sequences among phenomena to what they hold to be their mechanical antecedents, æons back in the night of cosmic time. Arguing on these lines, they have formulated the uncompromising theory that the Ultimate Reality of things may be interpreted as eternal redistributing of Matter and Force, or matter and motion in space. Observe now with what confidence the abstract data of sensuous experience—"matter," "time," "space," "motion," &c., are accepted as concrete realities without the pale of consciousness. Is, then, the ground for this outspoken faith in an Independent External World, in the reality of *known* things when *not known*, so sure? In no sense. It is too often a dogmatic and flagrant assumption. According, indeed, to Professor Bain and a galaxy of acute thinkers, it involves a contradiction in terms. Max Müller's remark, which I quoted at the outset of this lecture, will here once more appeal to you. In view of these considerations, it is an unwarrantable practice to speak of "Experience," i. e., our knowledge of objects, either as a simple fact, or a fact necessarily independent of ourselves. How great is our debt to German thinkers for throwing these two latter issues into relief we shall see later on. Suffice it now to say that the signal part played by Kant in revolutionizing European philosophy consisted in his improved restatement and treatment of the Platonic and Aristotelian thesis. What are the conditions of experience or knowledge of objects? On this peg hang all the problems hinging on the existence or non-existence of an independent external world, and the possibility of attaining to objective truth, problems which exhaust the scope of

the highest metaphysical speculation. Only thus can any system of realities outside our relative thinking be established. It would, of course, be premature to assume at this stage of our inquiry that any such realities exist. It may, for instance, be argued with great show of logical weight and acumen, that all facts are reducible to processes of thought, volitions and feelings, one form, of course, of the idealist contention. Considerations, such as this, necessitate a strict regard to proof all along the line. And to this policy of proving all propositions, before utilising them as majors for subsequent trains of reasoning, it will be my aim unswervingly to adhere.

OUR BASIC POSTULATE..

The sole proposition on which I shall base the fabric of constructive thought is in no sense an assumption, but the barest assertion of *immediate reality* possible. Briefly put, it is to the effect that mental states exist.* I would not venture so far as to posit with the author of the "Science of Knowledge," that all we are *immediately* conscious of are the states and processes of our own *thinking self*. Whether, as Fichte held, there is an Ego or Self distinct from states of consciousness, is a separate and very distinct issue, on which the greatest diversity of opinion prevails among competent thinkers. For a similar reason, the ambiguous and pseudo-syllogistic maxim of Descartes, "Cogito; ergo sum," must be dispensed with. But as to the reality of sensations, judgments, emotions, as such, there can exist no question. To doubt, indeed, the empirical reality of the streams of feeling which make up consciousness would itself constitute a stream of feeling. Hence it is that even sceptics of the type of Hume, a man ever alive to the piquancy of a good scenic effect in philosophy, have never disputed this reality. So far then, at least, we are on firm ground. In proceeding, however, to determine the constitution of these feelings—how they originate, what are their conditions, what their metaphysical interpretation—we take the plunge into the treacherous ocean of inference. Milton's controversial demons in Hell, who found themselves "in wandering mazes lost," could not by any possibility have entangled themselves in more conflicting theories than the numberless human philosophers who have grappled with this colossal problem. If we are in a better position to answer it today, it is only because the labours of the great intellects of the past, the Sankaras, the Vyasas, the Platos, the Aristotles, the Bacons, the Kants, the Hegels, Mills and Spencers have upreared a scaffolding which, however rickety in parts, enables us moderns to obtain a distinctly commanding outlook over the boundless landscape of thought. So dense, however, are the mists which still curl along the hedge-rows of this charming prospect,

* Professor Bain rejects propositions asserting mere Existence, resolving them into predications of co-existence or succession. He does so on the strength of the Law of Relativity flowing from Hobbe's dictum that consciousness involves contrast. For a complete answer to his objection the reader should consult Mill's Note, "Logic" (Eighth Edit.) "Import of Propositions," p. 65.

so feeble our individual vision, that it is hopeless to dream of seizing the picture in its fulness once and for all. Rather must it be pieced together in bits by the joint observation of all those who have first earned the right to survey by clambering up the poles of the time-worn scaffolding. And it will be conducive to the sustained enjoyment of the advantages of that "proud eminence," if those who mount the poles busy themselves with a vigorous attempt to steady and repair the supports as they ascend.

Now in the course of these lectures I am anxious to cast my eye as closely as possible over the stays and props of this great scaffolding known as the History of Philosophy. I propose, also, to add, if practicable, various new additions to the structure when once the underlying supports are recognized as adequate to sustain the strain. Whether these structural innovations will prove of a useful character it will, of course, be for others to judge. At any rate no possible harm can result from making the attempt, as the lashings and stays will be merely of a tentative and provisional nature. Finding, then, that our inherited scaffolding is firmly fixed in the bedrock of fact—in plain language, that no thinker disputes the truth of the really empty proposition "*Mental states exist*"—let us commence by a rapid survey of the foundation props and superstructure. To effect this result, I now propose to examine the systems of the great European thinkers from Kant to Herbert Spencer, as succinctly and briefly as the case admits of. Subsequently to this saturation of our minds, with the diverse aspects of the problem of Experience, it will be possible to pass on to the constructive portion of our researches with a full sense of the actual difficulties involved. Only by dint of this gradual unravelling of the subject can anything approximating to an impartial and comprehensive system be elicited.

SECTION (2).

MODERN PHILOSOPHY FROM KANT TO HERBERT SPENCER.

We have now got so far as to recognize inquiry into the conditions of our knowledge of objects as the basic problem of Philosophy. Realising the absurdity of dogmatizing as to possible realities *beyond experience*, previous to determining the conditions and constitution of that same experience, we are content to start and work upward from the very simple formula: 'Mental states exist.' Under 'mental states' are, to employ a convenient phrase, comprised modifications of the OBJECT as well as the SUBJECT side of consciousness—percepts of extended bodies, sounds, tacts, odours, resistances, &c., &c., as well as the passive feelings of

pleasure and pain, the memory trains, imagination, reasoning, and volitions which constitute our subjective life properly so-called. What is popularly known as the perception of matter must be at least provisionally regarded as merely a fact for consciousness. Now, as every tyro in metaphysics is aware, the ordinary man in the street is not disposed to limit himself to the assertion that he has such an OBJECT consciousness; he never hesitates to affirm further that the "world of matter," so-called, *constituting that object consciousness* either is or represents a reality independent of himself. Inability to sense the huge difficulty involved is symptomatic of his stage of culture. The impugner of the objective factness of tree, star, sun and the rest of space-hung existences is to him a hunter of shadows. Nevertheless, the import of the inquiry needs no advocate among serious thinkers, whose tendency to generalize is always chastened by education and personal training. All possibilities of attaining to objective truth hinge on the particular answer to this riddle to that research may compel us to return. It is not so serious a matter to sketch the organization of reason, memory or imagination, out of our primary perceptions. Intellect, popularly so-called, is but the re-shuffling of the elements of perceptive experience, and it is this experience which offers us the grand problem. The conditions of its realization are the core of metaphysics. Atheism, Theism, Pantheism, Agnosticism, &c., all the deeper inquiries relating to the status of the Ego in the world-plan—if plan there be,—all controversies touching cosmology, hinge on their accurate determination. Since the day of Plato, whose insistence on the implications of the two problems of Knowing and Being marked a new epoch, this inquiry has been incumbent on all really comprehensive systems of philosophy. Let us, therefore, now proceed to see what the leading thinkers of the later 18th and 19th centuries have done towards contributing to its unravelling.

WHY WE START FROM KANT.

Perhaps my selection of Kant as the starting point in this necessarily terse survey may appear somewhat arbitrary. What goes under the name of "Modern Philosophy" includes names of very considerable moment anterior in date to the celebrated Königsberg metaphysician. Among such, for instance, were Descartes, Bacon, Hobbes, Spinoza, Leibnitz, Locke, Berkeley and Hume. Justification for this step must be sought for in the particular character of the analysis I have in view. For the purposes of a comprehensive glance into the problem of the *origin of knowledge of objects*, the Kantian and post-Kantian developments are admirably suitable. Although, however, it will be unnecessary to gorge you with a surfeit of superfluous systems, it will at the same time be highly conducive to lucidity if a rapid general summary of the lead-up to Kantian speculations is presented. This summary I will now endeavour to give.

MODERN PHILOSOPHY PRIOR TO KANT.

For many centuries previous to the Renaissance, Philosophy or rather its paltry mediæval surrogate, generally known as Scholasticism (early and later), served as the mere handmaid of theology. During that dark epoch the Church was able to adduce arguments which, if not exactly logical, possessed a quite unique cogency. Hence the almost universal subservience to that veteran beguiler of mankind. Independent thinkers, moreover, were not only extremely rare, but crippled by lack of scientific data, and misled by an altogether vicious and reprehensible method of inquiry, which sought to evolve truth from a mere subjective working up of old notions and principles. The interminable squabbles between the Nominalists and the Realists furnished the main theme for ingenuity. Barren, however, as was the labour of the schoolmen in point of actual discovery, it had the merit of initiating an era of precision and distinctness in terminology which has since served us in good stead. In other respects it represents a debauch of the human intellect through generations. Such then was the aspect of the main stream of mediæval speculation in Europe. But clearly this orgie of word-weaving could not permanently obtain, and finally with the reformation of religion a re-action against the distorted Aristotelianism of the schoolmen began to set in with vehemence.* Once, indeed, that the movement had taken root, the sunset of the rule of Anselm, Albertus Magnus, Aquinas, Duns Scotus, Ockham, and the rest speedily commenced to tinge the horizon of the ocean of thought. And as it cast its dying glow on the waters a new and fresh movement, the philosophy of the Renaissance,—that of the revivers of the old classical systems, such as the noble-hearted Giordano Bruno, together with the upcropping of the mystico-physical doctrines of Paracelsus, Agrippa Von Nettesheim and others—came into being. From this last phase of the mediæval shapings of knowledge, we pass on to the epoch of Modern Philosophy proper. It is only from this period that any real general independence of thinking becomes discernible. And gradual as is the progress of enfranchisement at first, it is sufficiently real to indicate the importance of the XVIIth century as a landmark in the evolution of the Western mind.

SCHOOLS SPRINGING FROM DESCARTES AND BACON.

The diverse schools of thought which make up the philosophic history of this and the succeeding century are all developments of two foundation texts or rather representative methods of research—the one typified in the dogmatic ontology of the Frenchman Descartes, the other in the empiricist or inductive utilitarianism of Bacon. From the Cartesian assertion of the validity of the "clear and distinct idea" or conception

* "It is chiefly to the great reformation of religion that we owe the great reformation of philosophy. The alliance between the schools and the Vatican had for ages been so close that those who threw off the dominion of the Vatican could not continue to recognize the authority of the schools."—(Lord Macaulay).

outside experience, sprang the efforts of the Spinozists, Leibnitzians, Wolffians and others to lay bare the core of existence. The cautious Baconian method evolved such diverging groups as Hobbists, Lockeians, Berkeleyans, the followers of Hume, of Diderot, d'Holbach and the Scotch psychologists Reid, Brown and their successors. In its complete form, as perfected by Herschel, Whewell, Bain, and Mill, it constitutes the complement of modern science. Systematic induction founded on observation and experiment—on patient collation of facts and their groupings according to ascertained agreements—is the key-note of this method. I say 'systematic,' because an absurd impression still seems to prevail in some quarters to the effect that Bacon "invented Induction." Needless almost to remark that the form of Induction *per simplicem enumerationem* is freely discussed by Aristotle and the schoolmen. The absurdity runs deeper than this. It really in sober truth appears, as if many persons resemble that M. Jourdain who talked prose so long without knowing it. The veriest child makes inductions as soon as language invests it with the capacity of framing general propositions and so of supplementing that simpler process of non-verbal direct inference from particulars to particulars common to both man and animal alike. What Bacon really did was to clear speculation of its surviving scholastic dross by limiting all valid accessions of general knowledge to inductions drawn from experience—thus destroying at one blow the sanction of whole systems of baseless word-weaving. 'Axiomata generalissima,' universal assertions, made without evidential warrant, were his 'bête noire.' "Man, the servant and interpreter of Nature," so he pens the first aphorism of his "Novum Organum," "can do and understand as much as he has observed concerning the order of nature in outward things or in the mind; more he can neither know or do." The bearing of this on psychology and philosophy was at first only indirect, but the clue once given, numerous writers were speedily prepared to follow it consistently up. It deserves mention, by the way, that the celebrated Roger Bacon practically anticipated Lord Bacon in the 13th century, teaching that experience was the fundamental bed-rock of knowledge. He lacked, however, the expository power and *seasonableness*—if I may so term it—of his namesake. As to the utilitarian character of Lord Bacon's propaganda, we have his explicit statement that the "New Instrument" had for its central aim *efficaciter operari ad sublevandi vitæ humanæ incommoda**—it was of an essentially practical character. Its advocate, however, objective as was his own bias of thinking, little anticipated the startling developments of doctrine which were to trace their ancestry to his Empiricism or Experientialism. It was enough for him to silence the scribblers who sought to "anticipate Nature" by reference to the inner light of the mind. It was for others to exploit his method in the direction of idealist, sceptic and materialist negations. It was again for a profounder thinker

* "De Augmentis," Book 2, Chap. 2.

than any of these to place Experientialism on trial by putting the revolutionary query—What is the constitution of this much talked-of "Experience" itself? How does our empirical consciousness of objects come to exist?

DESCARTES, MALEBRANCHE, SPINOZA, AND LEIBNITZ.

Descartes (1596—1650) starting from his already noted formula 'Cogito, ergo sum,'* and positing the clearness of a conception as the test of its objective truth beyond experience—a truly enormous assumption—opened the campaign of the new dogmatic philosophy. The validity of the idea of a Personal God had, in the first place, to be established. This result he sought to attain by showing that the notion of an Infinite as opposed to that of an Indefinite Being, could not be derived from contemplation of the finite self or of finite objects in space and time. It was, he argued, co-eval with self-consciousness itself and was implanted in us originally by its Prototype—the Infinite Being himself. In addition to this plea, his ontological argument went to show that the idea of the *necessary* existence of God is involved in the conception of the Infinite itself, just as the attribute of possessing three angles is necessarily bound up with our idea of a triangle. On the further assumption of the moral perfection of this Infinite Being, the seeming testimony of consciousness to the reality of an independent external world is accepted as valid. Could God deceive us with an illusion?† Similarly, on the reliability of Deity reposes his thorough-going dualism of Mind and Matter, which he regarded as created and contrasted substances, supporting respectively 'the attributa' of Thought and Extension. All this and much more foreign to our immediate purpose may sound loose, inaccurate, and dogmatic. For these drawbacks it has, indeed, received much severe handling. Nevertheless, after making all due discounts, the honourable position of Descartes, as the pioneer of modern philosophy, has never been contested.

Malebranche (1638—1715) next in the line of the dogmatists, is chiefly known for his contribution to the subject of dualism. How to bridge the chasm between the entities, Mind and Matter, was to him the great problem. The *deus ex machina* for the puzzle he found in the "Divine Substance," which was equally the basis of both. He regarded our consciousness, whether of subject or object, as a finite portion of the God-consciousness. Spinoza (1632—1677) carried this contention on to its legitimate goal in a so-called Pantheism. This fearless thinker was content to posit one Substance or Reality, whence all things emerge by the

* The form of this statement considered as an abbreviated syllogism (Enthymeme) veils a palpable *petitio principii*, or begging of the conclusion in the major premise. Such, indeed, was the contention of Gassendi. All, however, which Descartes sought to convey was the fact that mind knows its own existence immediately in mental phenomena.

† It is noteworthy, by the way, that Descartes elsewhere resolves all qualities of matter save extension into states or feelings of the percipient. What would the ordinary man say as to this pronounced case of illusion?

same necessity as attaches to the bare fact of its existence. The manifested world of ideas and objects is constituted of modes of two attributes of this One Reality—Thought and Extension. "Individual things are nothing but the modifications of the attributes of God," i. e., the Unica Substantia, as opposed to any personal creator. Deity is neither a spiritual nor physical existence but the Absolute Substance. The world, as given in consciousness, duplicates under another phase the extended world as existing beyond consciousness. "Substance thinking and substance extended are only one and the same substance, comprehended now through one attribute and now through the other." Such then are the general principles of Spinozism, still so popular and serving as inspiration to more than one modern system. No attempt, of course, is made to seize upon the deeper problems subsequently suggested by the analysis of knowledge, but the drift of the celebrated Jew's thought is always eminently refreshing and suggestive. Compared with the servility of Descartes to theology, it is, indeed, a notable advance in attitude as well as in matter. Leibnitz again (1646—1716) is the antithesis of Spinoza—his infinity of simple substances or "monads" being sharply contrasted with the Absolute Unity of things taught by the latter. His God is the supreme monad which has radiated the myriad subordinate monads. The monads themselves, which take the place in his system of the common physical atomism, have no size, parts, figure, &c., though they possess distinctive attributes of a purely subjective character. They are only changed from within themselves, and are each a "living and perpetual mirror of the universe," containing infinity of being in itself. Extension he regards as an illusion. Always a stickler for theology, he contends vigorously for an optimistic and teleological interpretation of the universe—one of his principal assumptions, the "principle of sufficient reason," requiring for every event or state "a sufficient reason why it is thus and not otherwise." Leibnitz is also an intuitionist of the school which accredits certain 'primitive concepts' of the mind, such as Causality and Substance, with an inherent necessity. He accepts the Cartesian test of truth, with, however, an important reservation to the effect that the clear conception is, strictly speaking, unattainable. All external perception is, in fact, "confused," as witness the illusion of extension veiling mere unextended immaterial monads! For the exposition of his gradation of simple substances from the unconscious (or better *sub-conscious*) to the fully conscious monad, I must refer you to his "Monadology," or any reliable History of Philosophy. His theory of the pre-established harmony of mental and cerebral processes we shall have to examine at a later stage. Brilliant though his system appears, it is open to damaging criticism when proffered as an explanation of the universe. The inherent vice of all dogmatic philosophy, lack of an impregnable basis for assertion, stands plainly revealed. Hence the manifold contradictions discoverable in his thinking.

Passing over the treatises of Wolff, Baumgarten and Crusius, let us glance over the post-Baconian empiricist developments in England and the Continent.

HOBBS, LOCKE, BERKELEY AND HUME.

The inductive method of Bacon as exploited by Hobbes (1588—1679) had resulted in the inauguration of English sensationalist psychology. Experience of objects is made the foundation of knowledge. All mental phenomena are shown to originate in feeling, and the exposition of how they do so is so persistently kept up as to practically dethrone philosophy in favour of psychology. Independent external bodies are assumed at the outset, and all matter accredited with the potentiality of sensation. Hobbes was a stout Nominalist regarding all "general" ideas, as no more than terms or word-signs evoking images of certain particular or individual objects. A logician and psychologist of marvellous acuteness and insight, he cleared away a mass of confused contemporary thinking. Locke (1632—1704), a votary of conceptualism, follows with a systematic assault on the theory of "innate ideas," and for him also the great problem is the psychological reduction of the origin of all knowledge to experience. '*Nihil est in intellectu quod non prius in sensu fuerit*' is a later scholastic maxim fully expressive of the burden of his teachings. He fully admits the reality of matter in the sense of a substrate of the qualities of objects. By the celebrated Berkeley again (1685—1753) we have empiricism pushed in the direction of idealism—the denial of the independent reality of objects. Berkeley, a logical and brilliant nominalist, protested against the self-contradictory affirmation of the world of perceptive experience as existing beyond and independently of that experience. Brushing unceremoniously aside the Lockean distinction between the primary and secondary qualities of matter, he resolves all so-called physical existences alike into mere states of consciousness of the 'percipient' Egos. The reality, therefore, of objects was for him the fact of their being perceived. It must not, however, be thought that Berkeley was a subjective idealist pure and simple. He did not in any sense regard the so-called external world as an aggregate of modifications of his own mind—and *nothing more*. On the contrary, his view was that objects were *subjectively* present in the divine mind from which they streamed into the arena of our consciousness, and so possessed a standing in a sense independent of human or animal percipients. Inferior in subtlety and depth to the later German metaphysicians Berkeley unquestionably was. But of his work, as a whole, it suffices to say that his main position has as yet resisted all onslaughts. "All the ingenuity of a century and a half," writes Professor Bain, "has failed to see a way out of the contradictions exposed by Berkeley."* The distinction between the empirical idealism of Berkeley and the far subtler systems of the Germans is, however, most important to note. The standpoints are popularly confused.

* "Mental and Moral Science," p. 205.

Hume (1711—1776) not content with this resolution of all material reality into states of 'percipient' minds, proceeded further to deny the existence of the Ego as distinct from mental phenomena. There was no more warrant, he argued, for postulating a substrate for mind than there was for postulating a substrate for matter—all reality was perception, idea and feeling. Personality was nothing, save the succession of states of consciousness, decomposable in his phraseology into the lively "impressions" or feelings, and less lively "*ideas*" or *thoughts*, taking their rise in those former. The concept of causality he held to be an outcome of association with no ground in reality. Thus far the phenomenalism of Hume, which obviously implied a theoretical scepticism or despair of the possibility of erecting any assured common standard of Truth. Against the views of this thinker and Berkeley, Reid, the founder of Scotch psychology, waged a fierce polemic; his attempts, however, are of a too declamatory character to delay us.

OUTCOME OF EMPIRICISM IN FRANCE.

Meanwhile in France the empiricist movement had taken a very decided turn. The sensationalist psychology of Locke and Hobbes had served to inspire the advanced opinions of Condillac (1715—1780), the basis of whose system, certain spiritualist concessions apart, was, the formula '*Penser c'est sentir*.' This line of thought found a still more radical expression in the writings of Helvetius (1715—1771), in Lamettrie (1709—1751), in the mastermind of the materialist Diderot (1713—1784), and in the extreme negationism of Baron d'Holbach's famous "*Système de la Nature*." The outcome, in fact, at this stage of the empiricist agitation in France was the establishment of a great materialist school which reduced consciousness to brain-function, and the ultimate reality of things to physical matter in motion. The nerveless deism of Voltaire and Rousseau now went by the board, and a swarm of minor writers arose to spread far and wide the new mechanical philosophy.

THE SITUATION AS PRESENTED TO KANT.

To sum up, then, the results of pre-Kantian thought—we have seen the dogmatic school positing the validity of the clear idea or conception outside experience, and uprearing on this assumption more or less unstable systems. We have, on the other hand, been confronted with the triple outcome of Empiricism in the directions of idealism, pure phenomenalism, and lastly a mechanical materialism. With these outgrowths the sensation psychology is in almost all cases unreservedly bound up. It will be noted also that each of the three developments takes over "experience," i. e., the object world as given in consciousness, with no suspicion of the need for a really exhaustive analysis. The standpoints of Berkeley and Hume may appear to fulfill this latter requirement, but they do so only in the most tentative and imperfect degree. Hume gets no farther forward than a

phenomenalism which converts the distinctions of "mind" and "world" into feelings varying in nothing but degree of vividness and (partly) in mode of grouping. 'Self' and 'not self' are not explained, but become scarcely distinguishable components of an unreal dream. Berkeley, again, takes over objects as a ready made panorama in the Divine Mind; starts with concrete personalities, and relates these to the independent Divine Mind in question. However, we shall revert to these points once more when dealing with Fichte.

It is at this stage in our inquiry that the significance of the great Kantian and post-Kantian movement discloses itself. Taking its rise in the pioneer attempt of the philosopher of Königsberg to unravel the conditions of knowledge, it eventuates in the hands of Fichte and Hegel in subtle forms of idealism of a highly original type. To the review of this situation and to the survey of the chief landmarks of subsequent philosophic history we may now conveniently proceed.

HIS CRITIQUE OF PURE REASON.

The message of the "Critique of Pure Reason" must, like that of all great works of its kind, be interpreted in due connection with its epoch. Kant had found himself equally ill at ease with the dogmatism of the Leibnitz-Wolffian schools which tacitly assumed the mind's competency to pronounce on objective truth and the empiricist scepticism of Hume tending so to belittle the value of human thought. It is interesting to note that Kant was originally driven into his line of thought by reflection on Hume's doctrine of Causality. Hume had endeavoured to show that this notion was not given as such in experience, but grew up as an abstraction from observed uniformities of succession. It was thus the outcome of association. Kant, acquiescing in the view of its purely subjective origin, transformed it subsequently into a Category or "pure concept"—one of the *a priori* conditions of experience. Animated, in consequence, by a desire to mediate between Hume and the dogmatists, he penned his famous book designed to constitute "A Critical Inquiry into the foundations and limits of the Mind's Faculty of Knowledge"—a book which, in John Stuart Mill's words, 'will long remain one of the landmarks in the history of philosophical speculation.' The enthusiasm with which it was received almost beggars description. Königsberg became the cynosure of European thought, while in ten years some 300 attacks and defences of the 'Critique' issued from the press. Almost every sphere of inquiry was affected by the new teaching which, within a comparatively short space of time, won the allegiance of almost every philosophical chair in Germany. It crushed current phenomenalism and ontology alike.

Addressing myself to an audience such as this, I do not consider it expedient to break the thread of thought by digressions of a minor explanatory nature. It is clear, for instance, that a comprehension of Kant pre-supposes an acquaintance with what is meant by the doctrine of

"Relativity of Human Knowledge." Excluding the psychological fact so described, that objects are known only in contrast with one another, its several phases may be summarized as follows. *Knowledge of the world of objects experienced in space and time is in slight, large, dominant or complete degree, relative to the knowing mind or Ego.* A further application relates to the unknowability of the Ego where admitted. There is an admirably lucid chapter on this head in Mill's "Examination of Hamilton," to which work I must refer the still perplexed hearer for further elucidation of the topic.

THE CONSTITUTION OF EXPERIENCE.

In proceeding to analyze the constitution of experience, Kant starts with the innocent looking query—How are synthetic propositions *a priori* possible? The purport of this question is, however, not far to seek. A synthetic, as opposed to an analytic, essential or identical proposition, asserts an attribute of its subject not comprised in the conception of that subject. Now all analytic propositions are both universal and necessary, resting as they do on the so-called law of contradiction, A is not non-A. Their negation is impossible. 'Man is rational' would be a case in point, if 'rationality' is included in the connotation of the concept or class-name 'Man.' They are also *a priori* as independent of any particular experience; the concept once formed being explicable in the form of a judgment at will. Most synthetic propositions, on the other hand, are *a posteriori*, that is to say, are derived from specific conjunctions of presentations. Such would be the affirmation. "The tree swayed in the wind," &c., in which there is a real extension of our knowledge of the subject, an express association of a new attribute with the original concept. But Kant also held that there were certain synthetic propositions to which attached a universality and necessity not given in experience, but arising from their *a priori* character. This test had by the way been previously employed by Leibnitz. Among these were mathematical assertions, such as $7+5=12$, 'two straight lines cannot enclose a space,' 'a straight line is the shortest way between two points,' and others. 'Every event has a cause,' 'the quantity of matter in nature is constant,' 'action and reaction are equal,' and so forth. Now to discover the conditions of the possibility of such *a priori* synthetic judgments was to him the clue to a true philosophy of knowledge.

Kant, be it noted, fully accepts the empiricist doctrine that all concrete knowledge originates in experience. "That all our knowledge," he writes, "begins with experience there can be no doubt. For how is it possible that the faculty of cognition should be awakened into exercise, otherwise than by means of objects which affect our senses, and partly of themselves produce representations partly rouse our powers of understanding into activity* to compare, connect, and to separate these..." But he by no means identifies that experience with the mere aggregate

* Cf. Leibnitz on Locke. "The senses, although necessary for all our actual cognitions, are not, however, competent to afford us all that our cognitions involve."

of associated sensations, visual, auditory, tactual, muscular, &c., into which the empirical schools had resolved it. True it was that sensation constituted the 'matter' content or filling of knowledge; the Ego, however, about which anon, also directly contributed its quota. The transcendental or *a priori* conditions of having distinguishable sensations at all are to be recognised in the forms of Space and Time which constitute the arena in which feelings acquire their primal relations.* By means, then, of these Forms of Sensibility, there becomes assignable a 'when' and a 'where' to feelings, a preliminary fixation of their connections in what would otherwise be a mere chaotic blur. All phenomena may be stated in terms of time—those of the object consciousness, however, indirectly so—but only those of the "external intuition" as extended and having situation in space.† Neither Space nor Time is a mental concept proper in the sense of having been abstracted from experiences of particular spaces and times—the latter being only possible as products of the single Space and Time forms rendering such sensibility a fact. The Leibnitzian derivation of the "Concept" of Time from the succession of our states of consciousness is erroneous, as it ignores the fact that succession is itself a time determination. Time cannot be thus evolved from itself. The analysis, moreover, quite evades the fact of simultaneity as determination in time. Similarly the empirical associationist pedigree of Space implies, it is urged, spatial coexistences as its starting point. This view of Kant is forcibly emphasised by Professor Kuno Fischer: "The empirical explanation of space and time says merely this: we perceive things as they are in space and time and from that we abstract space and time. In other words, from space and time we abstract space and time. This is a perfect example of an explanation as it should not be. It explains the thing by itself. It pre-supposes, instead of explaining, what is to be explained."‡ The *a priori* character of these "Forms" is further guaranteed by our inability to abstract from them in thought. Originating, however, in the Ego whence they are elicited on the occasion of having sensations, these forms have no real objectivity, predicable of the world of "Things-in-Themselves," of reality as independent of the percipient. "Time," says Kant, "is not something which subsists of itself or inheres in things as an objective determination.....Time is nothing else than the form of the internal sense." "Space," again, "does not represent any property of objects as things in themselves,

* Hence Schopenhauer's designation of space and time as the 'principia individuationis' alone admitting of discrimination between states of consciousness. Even the law of contradiction 'A is not non-A' involves says Kant, the time-determination of simultaneity to hold valid. A substance may shift an attribute in a time succession.

† May not certain classes of affections of the "inner sense" be said to manifest indirectly a spatial 'form'? I perceive a dog as an extended body—I remember it as a fainter replica of the original perception. The remembrance is ideally 'extended.'

‡ "Commentary on Kant's Critique." Mabaffy's Translation, p. 37.

nor does it represent them in their relations to each other.....Space is nothing else than the form of all phenomena of the external sense." The having of sensations in space and time Kant calls "intuition"—a specific sense of this ambiguous word which must once and for all be grasped. It is not to be confounded with the stage of completed perception. This "Transcendental Æsthetic" alone serves to acquaint us with the strongly idealist implications of the *Critique*, one upshot of which is to the effect that the so-called external world has no more objective reality than a dream. In Kant's words:—

"Supposing we should carry our empirical intuition even to the very highest degree of clearness, we should not thereby advance one step nearer to a knowledge of the constitution of objects as things-in-themselves. For we could only, at best, arrive at a *complete cognition* of our own mode of intuition, that is, of our sensibility, and this always under the conditions originally attaching to the subject, namely, the conditions of space and time, while the question "What are objects considered as Things-in-Themselves remains unanswerable even after the most thorough examination of the phenomenal world."*

According, therefore, to Kant, neither the Forms of Sensibility nor the Sensations themselves mirror any objective reality in our consciousness. Perception is only of phenomena; the subject and object distinctions of psychology become merely contrasted aspects of the content of the Ego.

Nevertheless, Kant holds to the familiar old hypothesis that a cosmos of unknown objective realities does really exist beyond consciousness, despite a significant waver at times. How unceremoniously his successors brushed away his cherished universe of Noumena, we shall see later on.

SPACE AND TIME AS THE FOUNDATION OF MATHEMATICS.

An important department of the Transcendental Æsthetic now demands notice. Space and Time have to be considered as conditions of the cognitions of Pure Mathematics. Now space-determinations constitute the subject-matter of Geometry which deals with spatial configurations; time-determinations of Arithmetic and the mathematical sciences founded on it. Numbers, for instance, as formed by counting, imply successive addition of units in time. Lastly, motion, the stay of mechanics, presupposes the two conditions of Time and Space. Space thus yields the possibility of Geometry, Time of Arithmetic, etc., Space and Time conjoined that of Mechanics; all three departments of research, presupposing, of course, the 'matter' of sensation necessary to elicit the 'Form.' If, however, argues Kant, Space and Time are *a priori* conditions of consciousness-in-general, the determinations of space and time phenomena must be universal and necessary. To take concrete instances, it must always be certain that every straight line will, when observed, be found to be the shortest way between two points, and that 2+2 will

* "Critique of Pure Reason," *Transcendental Æsthetic*, "Bohn's" Trans., p. 36.

always, under any circumstances, = 4. Hence in the *a priori* nature of Space and Time we have found the ground of the possibility of the synthetic *a priori* judgments of Mathematics. The reliability of the basic 'axioms' and 'postulates' of the latter is thus—within the domain of experience—complete. And to establish against scepticism the universality and necessity of certain fundamental principles was just one of the central aims of Kantism. But this said universality and necessity has, on the other hand, no possible sanction when predicated of things-in-themselves beyond experience. Apropos of the expression Forms of Sensibility, it is necessary to observe that Kant partitions off the knowledge-yielding phases of the Mind into the divisions of Sensibility, Understanding and Reason; by Understanding being meant the Judging and by Reason the ratiocinative faculties so-called. The aforesaid arbitrary departments have, it is almost needless to say, no standing whatever in modern psychology. It is as well, however, to state the distinction, if we are to throw a clear light on every step of our advance.

THE TRANSCENDENTAL ANALYTIC.

Now in order that the timed and spaced sensations above noted may develop into ripe experience of objects, the factor so glibly taken over by the psychology of Hobbes and others, a further series of processes is necessary. We are now on the threshold of the "Transcendental Analytic," the central problem of which is the investigation of the *a priori* conditions of Judgment. First and foremost we have to note the "Pure Understanding" with her brood of categories or Thought-forms whose agency is requisite to relate the sensations as yet only loosely unified in space and time. What is meant by this? According to Kant, when we assert of sensation that it is a Unity, a Whole, a Multiplicity, a substance having attributes or attribute of a substance, an efficient cause of an event, &c., &c., the 'matter' of our intuitions is subsumed under and shaped by certain Categories or pure concepts constituting the native furniture of the Ego in its aspect as understanding. The function of these Categories must not be confused with that of Aristotle's, whose table was intended to stand for a classification of Predicates inductively generalized, with the view of analyzing the import of propositions. Kant's forms, on the other hand, are brought forward to exhibit the *a priori* machinery of the process of knowing itself. In no sense, again, are they to be identified with the crude doctrine of Innate Ideas, for they are not superimposed on a given world of experience, but they make that world itself. It should, moreover, be borne in mind that the whole Kantian mechanism, whereby experience of objects comes to exist, transcends the domain of what is known as the empirical consciousness, that is the mind as revealed by introspective psychology.

To think is to judge, that is, to unify presentations under certain forms of relation. To think is, in short, to have relations established between feelings. Now in the Kantian system it is the Pure Understand-

ing which spontaneously connects the timed and spaced deliverances of sensibility under certain judgment forms answering to or rather constituting the application of its own *a priori* concepts. It may be here asked—How are these pure concepts got at in the first instance?—How also is their precise number ascertained?

The answer runs as follows. By abstracting from the merely contingent or casual 'matter' of the just noted judgments so as to lay bare their basic conditions. Taking over the ordinary logical classification of judgments—12 in all—Kant educes from each what he holds to be the *a priori* concept locked up in it. Now, in the old analysis of these, the variety of possible statements was made to fall under four main heads expressive of connexions of Quantity, Quality, Relation and Modality, each of which had three subordinate divisions. To the anatomy of these four classes of propositions Kant accordingly addresses himself. In his ingenious if somewhat forced fashion he succeeds in dissecting out three pure concepts of Quantity, *Unity*, *Plurality* and *Totality* answering to Singular, Particular and Universal judgments; three of Quality, *Reality* (agreement), *Negation* (disagreement), and *Limitation* (partial agreement), answering to Affirmative, Negative, and Infinite judgments; three of Relation, *Substance* and *Attribute*, *Causality* and *Community* or Reciprocal Action* answering to Categorical, Hypothetical and Disjunctive judgments; and three of Modality or mode of existence, *Possibility*—*Impossibility*, *Existence*—*non-Existence*, *Necessity*—*Contingence*, answering to problematical, assertory, and apodeictic judgments. All these are "judging," not empirical concepts, yielding only modes of conjoining presentations. They are not drawn from experience, but experience, *i. e.*, the realized world in space and time is made by them. Nevertheless they have no validity whatever save as forms constitutive of what is so neatly termed by Professor Bain the object-consciousness. They cannot be held determinative of *Noumena*.

Experience then is the result of the ordering according to relations supplied by these Category-sprung forms of judgment of sensations in space and time.† Only thus does the concrete world of perception come to exist. Only thus is constructed that varied universe which the French and English empiricists had so persistently taken over in the lump as a fact superior to analysis.

* Things are seen to what they are by mutual determination. This is the Category the abuse of which Fichte charges to the account of the imperfect idealism of Berkeley.

† A contingent judgment is termed by Kant a Judgment of Perception. It is only the objective experience common to all percipients—the world—which is given universally and necessarily. "Experience consists in a synthetic connection of phenomena in a consciousness, in so far as this is necessary. Hence pure conceptions of the understanding are those under which all perceptions must be previously subsumed, before they can serve as judgments of experience, in which the synthetic unity of perception is presented as necessary and universal." Kant (*Prolegomena*).

DEDUCTION OF THE CATEGORIES.

But whence these instruments of Synthesis, the unifying Categories whence the Forms of Sensibility themselves? From what 'undiscovered bourne' emerge these moulds elicited by the sensations with which they blend. From the Pure Ego or Transcendental Subject the "Synthetic Unity of Apperception" as it is termed. This Transcendental Subject, for which Categories and Sense Forms do not as such exist, but in which they find their basis, is then the bottom foundation of the structure of knowledge. Psychology is justified in evolving the empirical self or mind from assimilated and worked up Experience, but it is the Transcendental Subject which "at the back of beyond" really weaves together that Experience. According to Kant the 'I think' of this ultimate synthetic unity is thus the primal root of the tree which blossoms out into Perception, Memory, Conception, Reasoning, Imagination and the rest. Sensations alone are left undeducted from this Ego. Some very important issues are, as we shall see, involved in this positing of a Transcendental Subject and contrast of it with the empirical or derivative mind alone recognized by the analytical psychologist. With these questions we shall deal hereafter. Meanwhile it is instructive to note the staunch manner in which the great Kantian and post-Kantian thinkers upheld the doctrine of an *Ego* as distinct from the transitory content of experience. Contrasted with some phases of modern English empiricism, it may well afford food for thought.

FURTHER ANALYSIS OF EXPERIENCE.

Such then in their essentials are the principles of the speculative side of the Kantian system. There remain, of course, many interstices in the structure to be mortared up. For instance, the working of the categories involves or rather presupposes three further important conditions or unifying processes termed by Kant (1) the 'synthesis of apprehension in intuition,' (2) the 'synthesis of reproduction in imagination,' and (3) the 'recognition in the conception.' No. (1) gathers up and associates the coalescing patches of sensation grasped in any intuition. Unity of presentation would otherwise be impossible; even the unity of space and time must be given in this way. But this synthesizing of any successive points *a*, *b*, and *c*, in intuition itself presupposes the reproductive faculty of imagination. When I am apprehending one side of a triangle, the two others if already intuited must be reproduced in memory to ensure a complete and intelligible presentation. Chaos would otherwise result. Combination of old sensations with new has necessarily to be provided for. But how am I to be conscious that the reproduced sensations mirror the original? How do I know they were once mine at all? By 'recognition in the conception' the actuality of which is alone supposed to be competent to establish the *Ego* as permanent ground of connexion between the successively vanishing patches of feeling. "If I forget," says Kant, "in counting that the unities which are present before my senses have been

successively added by me, I should not understand the creation of multitude through this successive addition of one to one and hence I should not understand number, a conception consisting chiefly in the consciousness of this unity in synthesis." These three pre-requisites of the due functioning of the categories are obviously *a priori*, being indeed more remote from any specific experience than the thought-form itself. We may find them all three blending in a perception which involves definite relations of likeness and unlikeness between a present sensation-cluster and the intentionally revived vestige of a former. Now a not unnatural impulse of the critic would be, to brush away these clumsy looking 'processes,' and reduce their several phenomena to so many aspects of the Law of Association of Ideas with or without the postulation of an Ego. His contention would be reinforced by the consideration that, despite all the suggestive writing of Aristotle, Hobbes, Hume and other psychologists, Associationism as a methodic theory was, until comparatively of late years, almost ignored by continental thinkers. But the Kantian system, let it be noted, would not have sought to 'explain' the integration and revivability of feelings merely on associationist lines. Its standpoint is not empirical but speculative. For, after all, the method of the empirical psychologists constitutes nothing more than an inductive grouping of ready-made mental relations. For Kant the problem was not that of a comprehensive classification; the fact of Association itself had to be accounted for, the *ground of the associability* of feelings, not the empirical discovery that they are associated, had to be dealt with. Accordingly he sought to exhibit his three processes, as a vital and purposive portion of the *a priori* machinery rendering human consciousness possible. Knowledge was indeed to Kant an actuality realized from the inmost depths of the soul in the mysterious workshop of which all experience was elaborated.

SCHEMATISM OF THE CATEGORIES.

In addition to this, it remains to consider the somewhat artificial exposition as to how the actual marriage between the sensations and the categories is consummated. Here all the sharp distinctions between the various aspects of intellect come again into prominence. Into this portion of the Critique the so-called 'Schematism of the categories' it is scarcely profitable to enter at any length. Schopenhauer's analysis of its weakness is in my opinion quite beyond criticism. He shows that Kant in his favourite pursuit after transcendental correspondencies has extended an induction valid on conceptualist lines of empirical concepts into the realm of the utterly alien pure concepts. It is, indeed, a highly rarefied version of the conceptualist 'abstract idea' that we are here dealing with.

The supposed function of the schema (which is, of course, explained as the creation of the "productive imagination" not of the empirical mind but of the transcendental subject) is to effect the application of the

pure concepts to sensuous phenomena. Between these heterogeneous twain mediation is brought about by the pure form of time, conterminous alike with both, being at the same time *a priori*, and embracing all phenomena. The time-determination in which the category take shape constitutes its schematism. Has this determination a corresponding image or idea after the same fashion as an individual object subsequent to perception? It has not. Strictly speaking no such image is possible in the case of any general concept. Nevertheless the modified category may be said to possess a species of shadowy outline not susceptible of vivid presentation. This vague outline is the schema of Kant considered as a creation of the *a priori* productive imagination. Now there are four possible types of determination in time, that of the *time series* or number, *time content*, *time order* and *comprehension in time*. Otherwise expressed states of consciousness possess Quantity, Quality, Relation and Modality or mode of existence in time. The schemata groups answering to the four divisions of the categories are, thus, decipherable as (1) 'number,' (2) 'filled,' 'filling' and 'empty,' time, (3) 'change' and 'continuance,' 'succession,' 'simultaneity,' (4). 'Sometime,' 'now,' 'always'. By means of these schemata, the understanding is enabled to fuse phenomena and the pure concepts into intelligible unity and so to make experience. The position of chief importance is, it may be added, assigned to the mathematical or Quantity and Quality groups. All the above is matter for the transcendental faculty of judging.

A PRIORI PRINCIPLES OF SCIENCE.

Yet another pedigree, that of the fundamental *a priori* principles of science as elaborated by the transcendental judging of the pure understanding, must now be traced. These again, will be found to run parallel with the four classes of categories as tabulated by Kant. It is in this portion of our inquiry that we confront the Analytic of Principles, the much debated division of that "Transcendental Analytic" which started with an examination of the pure concepts. It affords us the synthetic *a priori* rules for the objective application of the latter.

Springing from the schema of number is the axiom of perception embodying the fact that all objects are extensive quantities composed of divisible parts. The atom as theoretic object of possible perception is, therefore, a myth. In the 'anticipations of perception' we have the law that sensations as such, though lacking spatial attributes, possess all alike intensive degree. Number as involved in successive degrees has also an implication here. But it relates not to a time series but time content. In the 'Analogies of Experience'* born from the relation schemata we have the principles 'amid all changes of phenomena substance abides the same,' 'every change happens according to the law of

* "Analogies," because they are neither of the nature of the axiom nor anticipations, applying only to particular cases. They do not determine judgment, but indicate the rule according to which any given case must be treated.

cause and effect,' and 'substances co-existing in space act and re-act on one another.' Lastly the Modality group yields the *three postulates* of all empirical thinking which lay down what is possible, actual or necessary:—1. 'That which agrees with the formal conditions (as to intuitions and conceptions) of experience is possible. 2. That which agrees with the material conditions of experience (sensation) is real. 3. That whose coherence with the real is determined according to universal conditions of experience is necessary.' Principles other than these must be obtained by inductive generalization proper in the conscious exercise of the empirical reason. They must be formulated out of comparison of particular judgments of experience. The assertion of the categories for all phenomena can yield only the very limited number of *a priori* laws above given.

Now Analogies and Postulates are dynamical, that is to say, they determine the existence of things, whereas the axiom and anticipations of perception are mathematical as determinative of quantities. To cite Professor Fischer's lucid abstract: "The two mathematical principles in conjunction form the law of *continuity*; the two dynamical, the law of *causality or necessity*. When summed up in a single formula: *All objects of possible experience are, as to form, continuous quantities; as to existence, necessary effects*. Each principle declares its contradictory to be impossible. The negative expression of them is an immediate obvious consequence. The law of continuity expressed negatively is this: *there are no gaps in nature—non datur saltus*; the law of causality or necessity, when negatively expressed, is this: *neither is there in nature no necessity, nor blind necessity; neither chance nor fate—non datur casus, non datur fatum*. From the continuity of extensive quantities follows the *impossibility of atoms*; from the continuity of intensive the *impossibility of a vacuum—non datur hiatus*." In such wise, then, is justified our previous remark as to the Kantian derivation of knowledge from the inmost depths of the soul. Experience now clearly appears as a preponderatingly subjective product. The Materialism of the contemporary French School has lost its very foundation.

THE TRANSCENDENTAL DIALECTIC.

Passing over the subsidiary discussions appended to the "Analytic," let us now glance at the problems treated of in the "Transcendental Dialectic" of the Reason, that supposed division of the Intellect whose logical function is the drawing of conclusions as opposed to the judging function of the understanding and the intuitions of sense. The problem here propounded for solution may be phrased—Is a dogmatic ontology possible? Now, there are two ways in which the Reason may work—it may ascend from the particular judgment to the most general propositions or *vice versa*. Regressive syllogistic inference from the conditioned particular fact to unconditioned univer-

sal First Principles is the aim of ontology. It cannot, however, hope to seize on universal truths valid of Noumena. Even the *a priori* ideas which Reason possesses are only of a 'regulative' nature and in no fashion 'constitutive' or representative of reality. For just as sense has its forms of intuition, and the understanding its categories, so Reason is equipped with three *a priori* ideas. These are (1) the psychological idea of the soul as a thinking substance immaterial, simple and indestructible, (2) the cosmological idea of the world as a system or connected totality of phenomena, and (3) the theological idea of God as supreme condition of the possibility of all beings. If, however, these 'ideas' have no real application to Noumena, what, it will be asked, is their function? The reply is that they serve as nuclei of comprehensive thought, as rallying points for the unification of our relative experience up to the hoped for level of the Absolute and Unconditioned. Just as the Understanding unifies the phenomena of intuition into experience, so does the Reason by means of its 'ideas' unify experience into the widest generalities. Our impulse, however, to accredit our conclusions thus generated with noumenal validity constitutes a spurious application of the 'Categories' to things outside their domain. Ontology, that is to say, the science of reality as it is beyond our conditioned thinking, is impossible. Hence it is that on its critical side, the Kantian teaching debouches into a pure Agnosticism. In pursuance of his theme the Königsberg thinker proceeds to demonstrate the bankruptcy of ontology in the course of his treatment of the "Paralogisms," "Antinomies," and the "Ideal of the Pure Reason." Apropos of the soul, his main point is the impossibility owing to the nature of thought of the Ego knowing itself in its pure form; the empirical mind or "personality," unified as "substance" under the schema of 'permanence' being alone open to introspection. The veiled ego in which the categories inhere, cannot determine itself by these categories. Dealing with cosmology, he takes the four theses of the Wolffians 'the world has a beginning in time and space,' 'everything in the world consists of simple parts, &c.,' and opposes them to their antitheses. It is shown that these two classes of mutually destructive propositions rest alike on universally admitted principles. Reason is divided against herself; the basic explanation being that arguments valid only of phenomena, actual or possible, are constantly applied to Noumena or things as they are 'outside' consciousness. In assailing the theological brief for the existence of a Personal God that "sum-total of all perfection and reality," Kant lays the axe in turn to the three celebrated lines of proof—the 'ontological,' 'cosmological' and 'teleological' arguments. Finally, he comes to the conclusion that the reality or non-reality of such a God are equally undemonstrable. It is instructive in this connection, to note how Fichte subsequently re-establishes Deity (impersonal) as ground of experience itself.

So much for the agnostic outcome of Kant's speculative analysis of experience. A rational ontology or theology is impossible. But a

strange surprise is in store for us. The tenets of a God, immortality and free will have no theoretic ground in the critical philosophy. But are they absolutely mere figments questions our philosopher harking back to the dreams of the Leibnitz-Wolffian dogmatists? In no sense. Their validity is guaranteed to us by a practical necessity yielded by observation of the moral law.

POSTULATES OF THE PRACTICAL REASON.

For Kant the supreme arbiter of morality is what he calls the Categorical Imperative of the Practical Reason. 'Pragmatical' laws of morality subserve our happiness alone and concern our empirical motives in the sphere of good sense and prudence. But the moral law urges action, having for its object the elevation of character and virtue for its own sake quite irrespective of our immediate well-being. Happiness is the natural good we seek; worth the moral goal, any joy attendant on which comes unsought. But this moral domain and moral end presupposes a moral government of the world—a God. Thus this notion of the unconditioned, though avowedly regulative only, is *something more than a mere negation*. The reach after an Absolute is not so utterly vain as in the system of Sir W. Hamilton. And not only this but scope is required for full realisation of the moral ideal in a "future life," where all balances will be adjusted. Freedom of the will is proved because the "ought" of the Categorical Imperative implies a "can."* These positions constitute true faith, a hope based on moral certitude. No real addition of knowledge is given (?) In adopting the term *Categorical Imperative*, Kant has been charged with resting his case on a confusion between the knowing and the volitional phases of the mind. There can be no question but that this accusation has great force.† Apart from this issue, it is important to note that the part thus assigned to the pure Ego or Transcendental Subject—the source of the moral law—in guiding the decisions of the empirical consciousness has opened up a theme of considerable suggestiveness. Now-a-days the tendency is to regard manifestations of this supposed moral law as inherited bias to conduct springing from organization of experiences of utility in the history of ancestral organisms. Morality is relative to

* The "Practical Reason" of Kant is the productive or pure ego, in which the categories, &c., inhere, but which is never object of consciousness. The will as Noumenal reality dictates the moral law to the empirical consciousness. Properly speaking, however, this dictation is an avenue for a new sort of knowledge of an intuitive character and should so be regarded. It is not will. The whole Kantian reconciliation of *empirical necessity* with *transcendental freedom* was shown by Herbert to be illusory. Empirical necessity is just the necessarian contention. It is freedom of the individual "will" as phenomenon of a personal conscious mind which the Libertarians assert. A mind bound in the chains of causality (albeit those chains are primarily imposed by the pure ego), can only be determined to a spurious show of self-determination. Kant's intervention of will as Noumenon is tantamount merely to an impulse added *ab extra*. It is a fresh bias to action which, if sufficiently potent, the causally-bound Mind is *ex-hypothesi* unable to resist.

† Vide above note.

racial stages but on evolutionist lines largely intuitive to the individual. The point, however, mooted in the tentative Kantian scheme is the introduction into the empirical consciousness of a possible stimulus to knowledge or will drawn from a Transcendental or Higher individual soul-life not yet explored by psychology. In the "Philosophy of Mysticism" of the Kantian Carl du Prel, the wisdom of this 'higher self' as evidenced in the relatively rare cases of hypnotic clairvoyance is carefully entered into. We shall recur at length to this supremely momentous issue at a later stage of these lectures.

CRITICISM OF THE CRITIQUE.

Into Kant's notable contributions to the theory of History, Astronomy and Anthropology, it is not here necessary to digress. Touching other more relevant issues, there are indications that in his later years he inclined to a belief in Palingenesis for the 'soul.' He also expresses himself favourable to the view that a world of supersensuous beings environs this planet, and that the establishment of communication with such beings is only a matter of time. Kant, indeed, was far too acute not to see that a speculative Agnosticism (while shutting out the possibility of absolute knowledge of realities), *cannot possibly assert that there is no plane of relative or phenomenal experience except that called the 'physical world.'* Contrariwise there may be innumerable strata of materiality, all alike relative to the consciousness of their 'percipients.' This view, indeed, would be endorsed to the full by Hindu Advaita philosophy. It is conceivable, also, that there exist intelligences untrammelled by the conditions of our relative human perception and thinking. So much for these often conveniently ignored portions of his system. With regard to the general criticism of his labours, it is agreed on all sides that in the sage of Königsberg we confront one of the profoundest thinkers in history. His influence has given an impetus of candour and thoroughness to all subsequent philosophy worthy of the name, and it is essential for the student to first review his standpoint before running up a possibly ramshackle system of his own. Spots on this sun there are, and these, as was indeed necessary, not a few. Objection may be raised to his arbitrary partitioning of the "faculties," his patent hunt after symmetry, and his pedantic terminology. Thus, understanding and reason strike the psychological ear as artificial divisions resting on a mere quibble; the extraction of the concepts, in particular that of reciprocity from the disjunctive judgment, is often forced, while the derivation of the "Ideas" from the form of the syllogism is almost grotesque. It would, moreover, in the present state of knowledge be out of the question to argue their *a priori* character of these latter as utilized by Kant. Touching the conditions of knowing, the disjointed looking machinery embodied in the schemata of the imagination, the stereotyped concepts of the understanding, the really undeducted sensations, and the synthesis of apprehension, &c., has a strangely artificial ring. The elements in question lack the necessary fusion. Then, again, Kant is undeniably

open to Herbert Spencer's indictment of dealing only with the consciousness of the adult individual man, which is quite other in composition to that of the infant in arms, if careful inference from observation counts for anything.* It is clear, for instance, that our sensations of sound and smell do not primarily involve any space attributes whatever. I would also add in this connection the consideration that, while holding space and time to be the forms of sensations, Kant does not at all make it clear how or on what principle the sensations in question are arranged and distributed in the detail. The mode of disposition in order of co-existence, simultaneity and succession is the crux. Assuming this to be determined by the pure Ego, the idealist drift of the 'Critique' becomes still more accentuated. With the whole question of space and time we must deal hereafter.

With reference to the categories, the following additional remarks may be offered. Their source whence they are dug is far from being superior to criticism. In Mr. Mansel's words, "the Kantian categories are not deduced from the act of thought, but generalized from the forms of the proposition which latter are assumed without examination, as they are given in the ordinary logic. A psychological deduction, or preliminary criticism, of the forms themselves might have considerably reduced the number."† Prof. Kuno Fischer, a warm admirer of Kant, remarks, that the "architectonic fancies" of the Königsberg thinker have yielded this too elaborate appendage of pure concepts. "Community" side by side with "Causality," "Unity," "Plurality," "Totality," and the Modality group are not to overstate the matter at all, wholly indefensible. "Community" in one aspect may be resolved into Causality *plus* co-existence due to the space form. We then have the mutual determination of objects making them what they are. Its so-called 'transcendent use by Berkeley to explain experience as the action of Divine Mind on human minds is an extension of simple causality. These two aspects exhaust its supposed scope. Unity again, as predicated of an object, is a name for the fact that certain sensations are given in a cohering cluster resisting disintegration. The fixation of sensations in the space-form ought, on Kantian lines, to be indicated as the true source of such coherence. In like manner we may dispose of "Plurality" and "Totality."‡ The forms seemingly best accredited are "substance" and "causality." Kant has, indeed, despite his belief in objects, laid exaggerated stress on the 'form' as opposed to the 'content' of experience. His successors have consequently made havoc with the list of categories. Cousin is satisfied with substance and causality, Fischer and Schopenhauer with causality, while Schelling takes over the rela-

* "Principles of Psychology," Vol II., p. 181.

† "Metaphysics," p. 193, note.

‡ "Unity," as predicated of the knowing subject for which and in which the object exists, broaches quite a distinct issue. Here it is to Fichte that we may look for light, and we discover, accordingly, that he very properly discards the Kantian hypostasis of an "abstract" form and identifies the unity in question with the stage of self-affirmation of itself by the Ego.

tion group as the basis of the rest. Fichte's attitude is yet to be described, it is markedly progressive. Hegel, it is true, goes so far as to add an entirely new group, but his standpoint is an outgrowth of his unique 'Logic.' Schopenhauer, moreover, when treating of the Categories, severely criticises Kant's sharp frontier line between intuition and thought. Finally it should be noted that from the supposed radical contrast obtaining between sensation and the numerous categories springs, also, the hazy schematism already noticed. Kant failed to realize that sensations, even if excited by some non-Ego, are just as much subjective existences as any concept of the understanding. The gulf between the two is merely imaginary, granting the initial fact that any pure concepts are discoverable at all.

In conclusion it cannot for a moment be maintained that Kant's retention of a world independent of consciousness is justifiable. Things-in-themselves are superfluous. How indeed is it possible to step outside experience when the categories and forms of sensibility are purely relative to the knowing subject. In the much discussed 2nd Edition of the Critique, Kant touches very suggestively on the difficulty which, however, he appears only in part to have realised. "There is one thing in the above demonstration of which I could not make abstraction, and that is that the manifold to be intuited must be given previous to the synthesis of the understanding and independently of it; *but how remains here undetermined.*" Now it is obvious enough that between this agnostic attitude and his customary positing of a world of unknown objects there is a great gulf fixed. The latter dogma is, indeed, alien to the spirit of the Kantian teaching. True, the sensations are said to be impressed on us by stimuli from a non-Ego, but what does this non-ego really mean? Not externality in space, for that is only an attribute springing from a subjective pre-requisite of knowing. In strict accuracy, it means nothing at all. For it cannot be too clearly noted that the reduction of Causality to a mere Category annihilates all call for any extra-subjective derivation of sensations. To postulate a world of things as their excitant is, in the first place, to put behind perception a sort of nebulous duplicate of the self same external world which Kant had already demolished in theory. In the second place, causality being a pure concept, has no possible import when employed in the pursuit of such would be extra-experiential knowledge. Sensations, therefore, if not drawn from the pure ego itself, are, according to Kant's own showing, inexplicable and do not in any sense involve the postulation of an objective world as thing-in-itself.

KANT'S BEQUEST TO PHILOSOPHY.

The great heirloom, however, which Kant bequeathed to posterity was not so much the detail work as the 'Critical Method' of his system considered as a search after the transcendental basis of knowledge. He had seized the central problem of philosophy and hewed for himself a wide clearing in the midst of a virgin forest. It will now be of interest to note the

great advance on his efforts made by his famous disciple Fichte, in whose hands the critical philosophy expanded into a systematic idealism Fichte's task consisted in carrying forward the principles of the speculative method which Kant had bequeathed as a 'Novum Organon' to German philosophy. The future of this method, as will have been seen, is its uncompromising departure from the tracks of inductive psychology. It is not content to generalize the facts of the so-called 'inner' and 'outer' (subject and object) aspects of our states of consciousness. It seeks to unveil the whole of the pre-mental conditions whereby such contrasted states of consciousness come to exist. And it seeks to effect this aim by careful analysis of what we term "mind" into its primal elements, testing the validity of its results by subsequently recombining in thought these elements into the original whole. Experience is explained by the factors which its evolution is held to pre-suppose. Further, the speculative method as enunciated by Fichte and Hegel will admit of no explanation of experience which steps outside the circle of pure self-consciousness. We shall, however, have cause to see that the gist of this position is something very far removed from the fanciful subjective idealism which makes every individual mind create its own world.

Reviews.

"THE ACCURSED SCIENCES."*

"Au Seuil du Mystère" is the first of Mr. Stanislas de Guaita's "Essais de Sciences Maudites;" the second essay, "Le Serpent de Genèse," being in the press. The handsome octavo volume of 200 pages now before us is an enlarged edition of a successful pamphlet of the same name published four years ago. It has a large Appendix and also two excellent symbolical engravings copied from Henri Kunrath.

French Theosophists cultivate and value erudition in occult studies more than their English-speaking brothers, and from their stand-point this is one of the "monumental" works which have been given to the public of late years by Fellows or friends of our Society; and it is a work which will be a treat to those of whatever nationality who set a high value on erudition combined with sentiment as a means for the attainment of occult knowledge.

Like many other French students of Occultism, M. de Guaita seems to revolve round the Kabbala as a central point, and this gives a biblical flavour to all his work, that is not altogether delightful to those who wander further East in search of the rising sun. Our author does not think very much of St. Germain, Mesmer or Cagliostro, who were, he says, "extraordinary realizers," but not "superior adepts." His three superior adepts are Fabre d'Olivet, the Marquis de Saint Yves d'Alveydre, and Eliphas Levi, the last of whom he considers the "greatest of adepts!" M. de Guaita makes mention in several places of the Theosophical Society in very friendly and respectful terms, and pays a graceful tribute to the genius of Madame Blavatsky, although he does not seem to be a great admirer of that lady's rather intense personality.

* ESSAIS DE SCIENCES MAUDITES; I. Au Seuil du Mystère, par Stanislas de Guaita. George Carré, Paris, 1890. pp. 200, 8vo.

As its name implies—"On the Threshold of Mystery"—this first Essay of the series is devoted to general considerations and philosophico-occult reflections that go over old ground; but the Appendix contains several excellent monographs of more concrete interest, on the Amphitheatrum and other works of Kunrath, on the Rosy Cross, and on the Martinists, together with an appreciative review of Mr. Alber Jhouney's "Le Royame de Dieu."

M. de Guaita is not among those who, could they do so, would popularize occultism. He quotes with express approval the opinion of Syensius, an early Christian bishop, commencing: "The people will always scoff at simple truths; they require to be imposed upon." Like many of his countrymen, he expresses clear ideas in felicitous language, but he shares with them in the defect of this excellent quality—too great a love of order, regularity and completeness, at least to be wholly in touch with the Anglo-Saxon mind, which believes more in spontaneity and the clash of interests and discoveries, than in rigid codes and perfected theories.

In conclusion we will quote the very significant paragraph cited by M. de Guaita from the "Origines de l'Alchimie" of M. Berthelot, the celebrated French chemist, preserving our author's italics and capitals.

"I have found not only the concatenation of ideas which led the Alchemists to pursue the transmutation of metals, but also the theory, the philosophy of nature, which served them for guide; a theory founded upon the hypothesis of the unity of matter, AND AT BOTTOM AS PLAUSIBLE AS THE MOST REPUTED AT PRESENT OF THE MODERN THEORIES.....And strangely enough, the opinions to which the Savants of to-day are turning with regard to the constitution of matter, are not without analogy to the profound views of the ancient Alchemists."

MRS. BESANT'S PAMPHLET.

Notes and Queries (The Bizarre) says of Mrs. Besant's "Why I became a Theosophist:" "Every one should read this pamphlet, and see the arguments of a noble-hearted woman and leader of advanced thought."

Mr. P. J. Mehta, F. T. S., of Bhavnagar, has sent us for notice a book entitled "Yogakalpadruma," printed in large and clear Devanagari type. It is a collection of Sanskrit slokas composed by Paramahansa-swami Brahmananda. A Hindi translation is given for each sloka. There are 270 pages of duodecimo, and 271 subjects are treated in it. It appears to be a very important production; treating of Yoga Sastras, and giving practical instructions about different branches of Yoga practised in ancient India. Price Re. 1.

Correspondence.

THEOSOPHY IN WESTERN LANDS. [From our London Correspondent.]

LONDON, June 1890.

I AM sorry to say that the first news I have to give you this month is not of a re-assuring character; for our dear H. P. Blavatsky's health shows very little sign of improvement as yet; although no worse than when I wrote last, she is, alas, scarcely any better; Dr. Mennell, however, allows her occasionally to do a little—a very little—writing.

The alterations at our new Head-quarters are now almost completed, and although the entire staff will not actually be living there by July 3rd, yet on the evening of that day the first meeting of the Blavatsky

Lodge is to take place in the new lecture-room, which is now finished, and is the most charming little hall you can imagine: about 200 can be comfortably seated therein, and we are hoping to fill it on the 3rd, to inaugurate the opening meeting of the Lodge at the new Headquarters in a suitable and auspicious manner. Nearly all the well-known and prominent Theosophists living in and around London will, of course, be present, notably Mr. Sinnett, who will speak at some length upon the great future before Theosophy in this country.

You may remember reading, in my letter for this month's *Theosophist*, about the generosity of Mr. Chapman in providing a hall and library in the East End. This scheme is now completed, and the hall is to be opened on Tuesday, 24th inst. I think it is almost impossible to overestimate the enormous impetus which will be given the Theosophic work in the East End by the establishment of such an active centre as this, which Mr. Chapman has initiated, promises to be.

The 1st instant witnessed the opening of a new Lodge at Brighton, the well-known fashionable watering-place on the south coast ("London by the Sea," as it is commonly called). Our brother, W. Kingsland, who has been staying there for some time past, has been most actively engaged in making known the objects of the Theosophical movement, and enlisting the sympathies and co-operation of all who could be found to be interested in the matter. As a result, a new Lodge, to be called "The Brighton Lodge of the Theosophical Society," has been formed; open meetings will be held to study the "Key to Theosophy," and the nucleus of a lending library has already been formed. The President is Mr. Edward Ellis, M. A., the Secretary Mr. W. Siebenharr.

I must not omit to chronicle the welcome return from Australia of A. Keightley—"the Doctor." We all think him looking better and stronger than ever. Bertram Keightley, too, is expected now from America this week. C. F. Wright has now returned to the permanent staff of workers at our Headquarters, leaving F. J. Dick to take his place as Secretary of the Dublin Lodge. Things begin to look very promising at Birmingham, our Theosophical Society members there having already procured a room for meeting and working in; which they trust will be the nucleus of a future Lodge to be formed there, and towards the establishment of which they are straining all their energies.

There seems to be a lull this month in the stream of articles, notices, leaders, etc., which has been pouring from the press of late upon questions nearly related to, if not actually bearing upon, occult matters. There must always be the ebb and flow in this, as in everything else; and we can hardly expect to claim much attention during the height and fever-heat of a London season.

The Belgian Government, I see, has determined to put into effect the resolutions adopted by the Brussels Academy of Medicine—that hypnotism should be made illegal except for medical purposes, and in the hands of qualified practitioners. Experimenters seem to prefer the use of mechanical means to that of personal influence, and M. Luys describes how he hypnotises a whole audience by causing them to look at a rapidly revolving wheel of variously coloured pieces of glass.

The Atlantic Monthly contains a capital little article entitled "The Easter Hare," from the pen of "Katherine Hillard," whose name as a writer and prominent Theosophist is so well known, both here and in America. She quotes largely from the "Secret Doctrine," giving many interesting facts connected with the popular superstition of which she treats; which must all tend to stimulate enquiry and interest, and as a "by-product" lead to the larger circulation of Madame Blavatsky's great work.

Giordano Bruno's name has been brought so much before the reading public lately, that I make no apology for giving you the gist of a long and interesting article by W. R. Thayer, which appeared in the *Atlantic Monthly*, called "The Trial, Opinions, and Death of Giordano Bruno;" the less so in that Mr. Thayer quotes certain opinions held by Bruno, and set forth by him in his writings, which will be seen to be in remarkably close accord with the teachings contained in the "Secret Doctrine," as tending towards the elucidation of problems, the solving of which still present apparently insuperable difficulties to modern scientists. The long "confession and apology of Giordano Bruno," which Thayer gives, he takes from the minutes of the Inquisition of Venice, so far as he has been able to interpret, as he says, "the ungrammatical, ill-punctuated report of the Secretary." Bruno, in his deposition before the Inquisition, proclaims that

"God is one and indivisible, the soul of the universe; that his attributes are power, wisdom, and love; that he is in all things, yet above all things, not to be understood, ineffable, and whether personal or impersonal man cannot say; that nature is his footprint, God being the soul of nature; that since every material atom is part of him, by virtue of his immanence in nature, it is eternal, and so are human souls immortal, being emanations from his immortal spirit; but whether souls preserve their identity, or whether, like the atoms, they are for ever re-composed into new forms, Bruno does not decide."

This, speaking broadly, is pure pantheism; and as a pantheist, says Thayer, we must necessarily classify Bruno—in that wide class which includes Spinoza, Göthe, Shelley, and Emerson. ("Within man is the soul of the whole," says the latter). "Bruno was inspired by the revelation that God's power is commensurate with infinitude, and that he cherishes all creatures and all things in all worlds." He explains that evil is relative, "nothing is absolutely bad," he says, "but each thing is bad in respect to some other." The immanence of the universal soul in the animal world he thus illustrates: "With what understanding the ant gnaws her grain of wheat, lest it should sprout in her underground habitation! The fool says this is instinct, but we say it is a species of understanding." The conclusion of Mr. Thayer's admirable paper is worth quoting *in extenso*: it runs thus:—

"In an age when the growing bulk of rationalism casts a pessimistic shadow over so many hopes, it is encouraging to know that the rationalist Bruno saw no reason for despair..... At any period, when many minds, after exploring all the avenues of science, report that they perceive only dead, unintelligent matter everywhere, it must help some of them to learn that Bruno beheld throughout the whole creation and in every creature, the presence of an infinite and endless unity, of a soul of the world, whose attributes are power, wisdom, and love. He was indeed 'a god-intoxicated man.' Aristotle, Ptolemy, and Aquinas spun their cobwebs round the border of the narrow circle in which, they asserted, all truth, mundane and celestial, was comprehended.

"Bruno's restless spirit broke through the cobwebs, and discovered limitless spaces, innumerable worlds, beyond. To his enraptured eyes all things were parts of the one, the Ineffable. 'The Inquisition and the stake,' says Mr. Symonds, 'put an end abruptly to his dream. But the dream was so golden, so divine, that it was worth the pangs of martyrdom. By his death Bruno cannot be said to have proved that his convictions are true, but he proved beyond peradventure that he was a true man; and by such from the beginning has human nature been raised toward that ideal nature which we call divine.'"

The present Pope, in an allocution which has been read recently from every Roman pulpit in Christendom, says that Bruno's "writings prove him an adept in pantheism and in shameful materialism imbued with coarse errors, and often inconsistent with himself," etc. etc. And if he, as Mr. Thayer says, that Leo the XIIIth hears still sounding in his ears, and hearing—trembles—those memorable words of Bruno's to the

Romish hierarchy of his day—when sentence of death was pronounced against him by Cardinal Mandrucci, the Supreme Inquisitor—"Peradventure you pronounce this sentence against me with greater fear than I receive it?" Judging from the recent alarm in the Vatican, I should be inclined to answer—yes!—"A Study of Consciousness," is the title of a very good article, by H. C. Wood, which appears in the *Century*; it affords another illustration of the widespread "self-questioning" now going on everywhere, in all ranks of social life, and evidenced by the extraordinary success of such books as the "Strange Case of Dr. Jekyll and Mr. Hyde," and "Archibald Malmaison." As Mr. Wood says:—

"Not only do we ask, What shall I be? but also, What am I? In consonance with this questioning the Ego is perpetually the theme of eloquent discourse. To define, in terms clear and sharp, the exact meaning of the Ego of the popular philosopher would be a task of difficulty: but certainly underneath all human individuality is the faculty or attribute of consciousness. If, in a general company, the question should be asked, Is there such a thing as unconsciousness? almost everyone would at once reply, 'Of course there is, the stone is unconscious, the corpse is unconscious, we are unconscious in sleep.' Such answers would, however, be too flippant."

Mr. Wood then proceeds to elaborate his subject with great skill. He says that although he is not going to assert positively that all matter has consciousness, yet that he feels it to be very difficult to prove that either the stick or the stone is unconscious, and that he, at least, knows of no way of positively demonstrating it. Here Mr. Wood approaches very nearly to the Eastern teachings, which tell us that there is no such thing as the so-called inorganic matter of the Western scientists, but that life certainly, and consciousness also—of a certain order—pervades and is inherent in, everything. He then gives instances of the ordinary tests of consciousness, and states that they are, by themselves, fallacious, as the most vivid consciousness may exist, and one or more of the tests fail entirely: "Do three naughts," he says, "joined together, make a whole number? Does the heaping up of fallacies give us an impregnable fortress of truth? If I am able to show the correctness of my assertion that each of these tests (three in number) of consciousness is fallacious, I insist that there is no absolute proof of unconsciousness." Then, drawing from his evidently wide experience as a hospital surgeon in Philadelphia, Mr. Wood gives some cases of epilepsy, where the memory is apparently entirely lost; other cases of somnambulism and artificial hypnotism; and quotes instances of people buried alive—and so on, through several most interesting pages. The inference being, that if all our tests of the presence of consciousness fail, surely we cannot be said to *know* that anything is unconscious? As a matter of fact, we do not, we simply *believe* that things are unconscious. Unconsciousness, Mr. Wood says, is a negative condition—as we only arrive at our belief by a process of negative reasoning based upon the absence of certain attributes. "A negative is never an absolute proof." He then gives some curious examples of those strangest of all cases, double consciousness; phenomena before which science is dumb—for, as he says, "Merely in the presence of ordinary every day consciousness, without voice is that science which can drag from the bowels of the earth the records of creation, and can reach to the sun to weigh and analyze the power of the present. Consciousness is truly the one supreme fact of the universe, mysterious, inexplicable for all time, beyond human understanding."

A. L. C.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MRS. WATTS HUGHES' SOUND-PICTURES.

AN acoustical phenomenon has been stumbled upon by a Welsh lady of position—Mrs. Watts Hughes—which is provoking the interest of men of science and the wonder of many of the profane. It is, in truth, very striking: most interesting to the student of occultism. To him, it is another proof that we are living in a time of, what might be called, akasic *osmosis*—the infiltration of the astral into the physical plane of consciousness. The partition between the two worlds is proving itself as porous and penetrable as the membrane between two fluids of different densities in the familiar chemical experiment. The deeper potentialities of thought, life-force, sound, chromatics, heat and electricity, are being successively revealed. To cap all, there is Keeley's inter-etheric force, whose titanic energies are just being demonstrated. On the plane of physics, on that of mental dynamics, that of psychical potentialities, and on the vastest of all—the limitless, in fact—that of spirit, the evidence of this cosmic action forces itself upon one's attention and strikes the thoughtful observer with awe. Each day brings its surprise, each month its contribution to the sum of human knowledge. Yesterday it was the phonograph, the telephone and the electric light, today it is startling discoveries in thought-transference and other phases of psychical science, the transmutation of sound into form and of color into sound. What it shall be tomorrow, who can guess? The one thing to rejoice the occultist is that each forward step which science takes brings man nearer the threshold of that "Borderland" beyond whose shadows the sun of spiritual truth is ever shining. To him, such phenomena as those of mediumship, hypnotism, clairvoyance, thought-transference, and those of the quasi-physical class of

which Mrs. Watts Hughes' are an example, have a moral value beyond compute,—one which eclipses their every other, viz., their evidential bearing upon the problem of the higher self and the higher life. This action and progress, this increased knowledge of Nature's arcana, this wealth of discoveries, are bad for theologies. As the inter-relation of forces and the possible osmosis of planes of being become more and more evident, the unity of nature, of the human race, and the superiority of truth over dogma, tend to sweep away all that divisions of creeds, castes, races and human interests have done to obstruct the inflow of divine truth and the recognition of human brotherhood. For those who wait for such a consummation, the Buchanans, Dentons, Foxes, Didiers, Edisons, Charcots, Bernheims, Hares, Zöllners, Crookeses, Tyndalls, Keeleys and Hugheses are true benefactors of mankind. The pictures drawn out of the world of invisible forms by the vibrations of Mrs. Watts Hughes' glorious voice, are the subject of our present comment and will now be described.



Our narrative is compiled from the account which appeared in the *Pall Mall Gazette* of February 6, and the illustrations are from electrotypes of the original cuts in that journal, kindly furnished us by the Manager, at the instance of my friend Mr. Stead, to whom I applied.

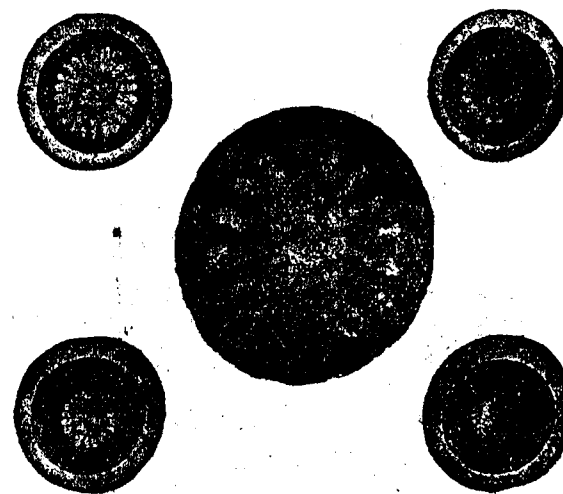
The history of the discovery, as given by Mrs. Watts Hughes herself, proves that it was, like that of the principle of the spectroscope by Fraunhofer, and that of the phonograph by Edison, "accidental," in a way. She had been endowed by nature with a superb voice and had always pondered deeply upon the laws of acoustics, yet the present discovery had not been previously thought out, but was stumbled upon. She had read about "Chladni's figures," and was experimenting with her voice upon sand sprinkled over a plate of glass, to see what effect the vibratory tones would have upon it, when—as she tells it—

"I saw one day with intense surprise that the grains of sand with which I experimented formed themselves into a geometrical figure not unlike those which Chladni discovered. In fact, the figures which I then produced were Chladni's figures discovered over again. I continued my investigations, and slowly and gradually discovered that by singing certain notes into the eido-

phone over the mouth of which the disc is placed, I can sing various substances, such as sand, lycopodium, or coloured liquids into certain figures. Every single note produces a figure, in which the vibrations of the voice are recorded by clear and regular lines. According to the pitch, intensity, and the duration of a note, however, the form of the voice-figure differs."

The *Pall Mall* interviewer then asked her whether a certain figure is always produced by singing a corresponding note. The following conversation then ensued:—

"Then, is a certain figure always produced by singing a corresponding note?" "The daisy and pansy, and all the geometrical figures can be produced by any note of the scale; but there are many other points to be considered in the mode of production, which it would take too long to explain. Now I will show you how I work." Mrs. Hughes sat down in front of the eidophone,



on which a small quantity of fine powder had been scattered. A deep, full note was sung into the tube, and immediately a miniature storm raged on the disc. Tiny clouds of dust arose, rolling and whirling about as when a hurricane sweeps over a dusty high-road. Slowly the chaos was reduced to order, and when the last vibration ceased, an accurate, clear geometrical figure lay before us, formed of the yellow powder on the dark disc.

"Now I'll change it into another figure," said Mrs. Hughes, and once again the storm began as a rich, melodious note went up through the tube. The forms produced in sand or powder are, of course, unstable, and change or vanish when the instrument is moved, but in moist colour they can be perpetuated, and the experiments with paste are, therefore, infinitely more interesting. Thus, for instance, when a daisy is to be created, the substance placed on the disc creeps together in the centre of the membrane at the command of the first note, which is obeyed as unhesitatingly as the bugle horn in the soldier's camp. Another note follows of a different calibre, and out from the centre all round shoot small

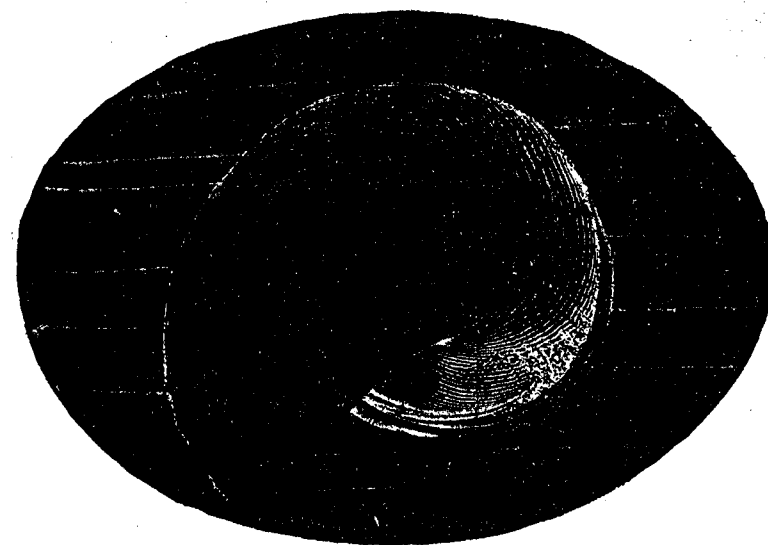
petals shaped exactly like those of the daisy. But perhaps the note has not been quite so full as it should have been, and the delicate petals are not quite as symmetrical as they ought to be. Then comes one of the most marvellous parts of the process, for once more the voice commands, and immediately they all rush back and amalgamate once again with the centre, to reappear at the next note, smooth and shapely. The process of singing waves in and waves out goes on for some time, till the last wave brings out the perfect daisy form. The size of the figures is determined by the pitch of the note and the quantity of substance to be set in motion; and as with the daisy and the pansy, so it is with all the other figures, some of which are marked with the most perfectly shaded fluted lines, representing each vibration of the voice. "To



me, the whole matter becomes more wonderful the longer I study it," said Mrs. Hughes, looking with thoughtful eyes on the strange beautiful forms. "There lies a whole hidden world behind these forms, which the future may perhaps reveal. When I walked in the garden on one occasion after I had been singing a number of daisy forms into shape, and the petals had become so familiar, I had the feeling as if I had only to sing under the stalk of one which was yet in the bud, and it would open like the flowers produced by the voice."

"In the charming drawing-room below we loitered once again over the screens and shades and tiles on to which the strange figures had been sung, and about all of which there is a strange look of life and movement. Two charming little lanterns were set apart to be taken to Sir Frederick Leighton, who takes the deepest interest in the discovery; and as we went away it seemed as if

there were music even in the roar of the railway-train and in the creaking of the carriage-wheels in the street."



The lady is right in saying that a whole hidden world lies behind these forms. If she were clairvoyant she might have seen it. Many seers and seeresses have described it; none more intelligibly than Mrs. Denton, the queen of psychometers. By her exceptional introspective power she has been able to trace out in the galleries of the spatial ether the reflected images of past ages of our earth. She and her husband, Professor William Denton, call this side of nature the Great Psychometric Realm, and the latter with the enthusiasm of a prophetic scientist, details the inevitable lines of our future research:

"What a realm!" he writes: "the heavens of all ages for the astronomer; all the past of our planet, and its myriad life-forms for the geologist; all the facts of man's existence for the historian; all plants, from the fucoids, that spread their arms on the tepid seas of the primeval world, to the soaring cedars of California, for the botanist; for the artist, all the giant mountains that the rains of æons have washed away; the smoking mountains, the flaming craters, and the spouting geysers, not of this planet alone" for the ever-growing soul to study and come to know.*

Mrs. Denton identifies this realm as a plane of matter, yet far more sublimed than that of our plane of waking consciousness. She says:

"What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder we can endure it all, much more that we can desire to continue our present relations to it: in the other, all the elements are so refined, that they are so free from those great, rough angularities which characterize the elements here, that I can but regard that as by so much *more* than this the real existence. Something appears to me to be continually passing from our earth, and from all existences on its surface, only to take on there the selfsame form as that from which it emanated here; as if every moment as it passed had borne with it in eternal fixedness, not the record merely of our

* "The Soul of Things," Vol. iii, pp. 345 et seq.

thoughts and deeds, but the actual, imperishable being, quick with pulsing life, thinking the thought, and performing the deed; instead of passing away into utter nothingness, that which is *here and now* for ever continuing and eternized *there and then*." (*Ibid.*, p. 346.)

Psychometry gives us thus an apprehension of the registrative action of nature, by which she records in the ultra-material plane the minutest incidents of her evolutionary phenomena. We see here objective forms vanishing into latent permanency: reverse the process, and we can apprehend the objectivation of latent realities of form, color and sound. It is hard—for me, at least—to account for Mrs. Watts Hughes' voice-pictures on the purely materialistic theory of acoustic vibrations. Chladni's figures (fully illustrated in Prof. Tyndall's work on "Sound," p. 143) were obtained by setting up vibration in glass and metal plates, sprinkled over with dry, fine sand and lycopodium seeds; and with the same mixed with thin gum-water. The plates were fixed at one side in a clamp, and free at the other parts of their edges. In the case of the dry sand and powder, the patterns into which the particles arranged themselves under the vibrations of the plates were geometrical shapes, or combinations of wave-lines: when damped, they sometimes took on the character of mossy growths. But to read the graphic description of the *Pall Mall* reporter and glance at the illustrative cuts, there seems to be some obscure formative agency at work, not quite identical with physical vibration. It is almost as if the harmonies of the singer's noble voice had, like a spell, evoked from a fairy-world the beautiful models from which natural evolution draws its supply of visualized shapes. What elfin bugle is this that has been brought out for our inspection; on what flowery bank of that inner world grew the daisies and pansies that have been photographed for our delectation? And this picture of what might almost seem a bit of arctic ice-scenery, with the towering, half-melted iceberg and the floating hummocks about it, how real it seems! Readers of "Isis Unveiled" will recollect Prof. Tyndall's alleged description of the marvels he saw, of swimming fish and nests of cones, when he passed a beam of polarized light through the vapours of nitrites in a glass tube. He, too, if the account be true, must have had a peep into this hidden realm of ultra-substance. If I had never seen the creative powers of Madame Blavatsky shown in a number of cases where she brought out of latency and fixed in visible form images that existed in the astral light, I might not be so inclined to connect Mrs. Watts Hughes' voice-pictures with some psychical process going on within her brain. That she herself probably does not suspect this relation to exist, weighs as nothing against the theory: recent hypnotic experiments prove that the "two selves" in a person may be engaged in opposite and mutually independent acts of consciousness. Has she ever previously thought of a new voice-form which she subsequently evolved by her singing? And do contralto, tenor and bass voices create a different class of forms through the eidophone? It will be interesting to watch this estimable lady's future discoveries in this same direction of acoustical research. She deserves success.

H. S. OLCOTT.

INDIAN AND BUDDHIST ROSARIES.

AMONG the instructive curios brought back from Japan by Colonel Olcott, is a complete collection of rosaries used by the principal Buddhist sects of that country. These are six in number, and may be described as follows:—

1. *Zenshu* sect. A string of 115 beads, 108 of which are of light blue color and made of glass with every 19th one of crystal; those of the latter serving as counters.
 2. *Shingon* sect. A string of 115 beads, of which 108 are of dark brown color and made of plum wood with every 19th one of crystal. It has two appendages on each side, each of two rows of five beads.
 3. *Nichiren* sect. There are 115 beads; the 9th, 23rd, 56th, 89th, 103rd, and 112th ones being fashioned out of crystal and the rest out of plum wood. The 57th one from either side is also of crystal, attached to which there are two appendages interlacing each other, and containing 11 beads on each side, with one near the centre; on the opposite side there are three rows of beads, containing 10, 6, and 6 beads, respectively.
 4. *Shinshu* sect. In this there are 115 beads, 108 of which are of light brown color and made of cherry wood, and the 7th, 21st, 54th, 87th, 101st, 108th, and 115th being those of crystal. From the 57th bead from either end hang two small appendages of ten each of the kind of beads abovementioned, and terminating with a crystal.
 5. *Shozoko* sect. This contains 113 beads of crystal, 56 on each side, and a large one near the centre. This rosary has one appendage attached to the centre bead, and contains 10 small, and 1 large crystal.
 6. *Jodo* sect. Two strings of beads entwine each other: one of which contains 40 beads made out of plum wood with a large one of crystal hanging near the centre. In the other one, there are 27 large and 28 small beads, all of one and the same material as those of the former. This latter has two appendages, one of which contains 6 small beads, with a crystal at the end, while the other contains 10 flat ones, having also a crystal at the end.
- The above collection was kindly presented to Colonel Olcott for the Adyar Library, by Captain J. M. James of Tokyo, an attaché of the Ministry of Naval Affairs and an ardent Sinologue. He was good enough to add a copy of a reprint of a paper on the "Rosaries (*Jiu-dzu*) as used by the different sects of Buddhists in Japan," read before the Asiatic Society of Japan in the year 1881. From this document the following compilation is made.
- The rosary consists of a number of beads, or counters, for marking the number of prayers recited, and seems to have been in use amongst the Buddhists for many centuries. Possibly its use, and the number of beads, were first determined at the Council of Asoka, 3. C. 250, or the original number seems to have been one hundred and eight, supposed to correspond to a like number of sins' "*Hiakuhachi bonno*," one hundred and eight sins or "Lusts of the

(1) In India such a number is usually supposed to correspond to a like number of names of the Deity whose names are recited.

flesh," which all human beings are supposed to be heir to. There is a rosary called "*Shozoku jiu-dzu*" used by all the Japanese sects in common. This rosary consists of one hundred and twelve beads of a uniform size exclusive of two large ones, so placed that they divide the one hundred and twelve into two equal parts, viz., fifty-six between each large bead. From one of the large beads extend two pendant strings on which are strung twenty-one beads rather smaller than those on the main string: these are here terminated by two beads of an elongated shape, commonly called *Tsuyu dama*, or 'Dew drop head.'

The collective name of these beads are *Kamideshi*, 'Superior disciples.'

Extending from the other large bead called *Chindoya dama*, 'Lower Parent bead,' are three strings, on two of which are five small beads, each being terminated by a "Dew drop head." These are termed 'Inferior disciples.' The third has ten beads similar to those of the 'disciple' beads, but without the 'Dew drop bead.' These are used simply as counters. The rosary represents metaphorically the Buddhistic Pantheon. Consequently the position of the 'Dew drop beads' is supposed to be symbolic of their actual positions of power and authority, according to the Buddhist philosophy, presiding, as they do, for good or evil over the welfare of this and all other worlds.¹ Thus the working of this boundless, mysterious and incomprehensible "Wheel of Nature" is kept in perfect harmony.

On the main string of beads, at an interval of seven beads, either way, from the "Upper Parent bead," are two beads smaller than the others, and generally of some different material, in order that they may be more readily distinguished. Again, from these smaller beads, at a further interval of fourteen beads on either side, are other two of the same sort. They are sometimes called "Four Signets" or 'Four Saints.'

Captain James tells us that the material of the beads is generally crystal, glass, ivory, jadestone, ebony, rosewood, with the interval beads on the main string with the 'Superior' and 'Inferior disciples,' or crystal, coral, silver or gold according to taste or fashion. Formerly rosaries were made of the Bo-tree (Sansk. *Bodhi druma* = the tree of knowledge) or the Indian pipal tree, which is sacred to the Buddhists: but probably owing to this wood not being easily obtainable, common rosaries are now made from the wood of cherry and plum trees.

The Captain next describes the rosary as used by the Tendai sect,² which differs very little from that of the Shingon sect. Of Shingon Joda, and Sen sect, already described by me; of the Monto sect very similar to that of the Tendai; and lastly of Nichiren Kokke shin, the rosary used by which is a facsimile of Shokoko Jindzu.

(1) This theory is not current in India, so far as I know.

(2) The doctrines of these sects were first preached as follows:—Ten Dai sect (804 A. C.); Shingon (805 A. C.); Jodo (end of the 12th century A. C.); Zen and Monto sects (13th century); Nichiren Hokke, and Shin sect (middle of the 13th century).

The acts of manipulation of these rosaries, I shall give in the Captain's own words:—

"The rosary is held having one cross turn taken in it—with the loops placed over the middle finger of both hands and large beads resting against the back of the fingers close to the knuckle joint. The upper 'Parent bead' on the right, the lower 'Parent bead' on the left, while the 'Disciple' beads hang down the backs of the hands. The hands are then brought together, finger tips touching with the loop of the main string of beads lying between them, and raised slowly, reverently to the forehead (very frequently as high only as the chin) of the supplicant as the prayers of request are repeated. During prayer the beads together with the loops of the rosary are rubbed up and down."

Hindus will recognize in this their favourite way of manipulation. The method of manipulation in use by the Jodo sect is different from the above. To quote our author again:—

"Using it with either hand, the string which has the forty beads on it is placed with its "Parent bead" lying over the first joint of the forefinger with the other fingers lying through the rosary. It is then turned by the thumb, one bead at a time from the Parent bead,—one bead for each prayer, until the Parent bead comes round to its starting point. The other string which has fifty-five beads on it is placed between the second and the third fingers of the same hand and used as the first set of counters.¹ Thus, after one round of the upper rosary has been completed, one bead of the lower rosary is slipped through between the fingers—also from its Parent bead—and so on one bead for every turn of the upper rosary until the whole of the whole rosary has been exhausted, when recourse is had to one of the small pendant beads to indicate the fact."

I shall now take up the more interesting task of explaining what the customs of the Indians are with regard to rosaries, called in Sanskrit Akshamála, or Japamála. In India, the origin of the use of the rosary seems to be lost in dim antiquity, like everything else Indian.

If Kullúka Bhatta, the commentator of Manu, is to be considered an authority, Sruti is of two kinds, Vaidika and Tántrika. By the former term the Vedas are meant, and by the latter, the whole Agamic literature will have to be understood. No perceptible connection between these two kinds of Sruti is explained in the Vedas, but the Agamas or Tantras assert that they are only a means of interpreting Vedic injunctions. Some of the Upanishads, supposed by several competent scholars as forming no part of the genuine Upanishads, try to mix up the Vedic teachings, strictly so-called, with those of the Tantras, but at the same time explain Tántrik ideas by the light of the Vedic teachings. But such Upanishads need to be understood as of no authority whatever. On the contrary they are held as high authorities on several matters, but inferior in that respect only to the genuine Upanishads—usually quoted by every Indian philosophic writer. Two of such Upanishads—Akshamálopánishad and Rudrákshajábálopánishad—speak of the glories of the rosaries. But several ancient Indian law-givers speak of them in high terms; and even granting that the abovementioned Upanishads are only modern compilations or writings appended to the genuine ones, these must have been so freely used in ancient times, and their utility so much

(1) This description is almost exactly the same as the Hindu way of manipulating the rosary tied round the wrist, only the number of the beads is different.

appreciated, that the authors of not a few smritis have dwelt upon the subject at some length.

The sage Nārada says that Brahmins should perform Japa by counting the knots made of a grass called Kusa (*Poa cynosuroides*), previously made in a rosary of the same; Kshatriyas should use those of gold instead of Kusa grass, the Vysias those of the unripe fruit of the Putranjiva tree (*Putranjivi Roxburghii*); but lotus beads can be similarly used by all the above castes. One desirous of obtaining mōksha, should have a rosary of 25 beads: he who is desirous of wealth, should possess one of 30: of prosperity 27: and a sorcerer should have one of 15. If any one should use a rosary of lotus seeds, he will be pure and devoted to God: and a rosary of Tulsi (*Ocimum sanctum*) is sure to obtain mōksha for its user. Daksha says, that in order to avoid confusion in counting the beads, there should be a knot between each bead; that while counting care should be taken to see that the rosary is kept on the middle finger and the beads counted by the thumb: and in no case should it be touched by the nails or the forefinger.

These rules need not necessarily be understood too literally. All that they want to impress in our minds is the magnetic superiority of one material over the other, and the occult significance of the numbers of the beads, and their sympathy with men of certain desires: also that parts of the human body when touched develop opposite magnetisms. Before a rosary is used, it should be purified, that is, some good magnetism should be infused into it, as a magnetist would say. Every Japa-māla or beadroll is dedicated to a particular Deity, such as Vishnu, Siva, or Kālī, and as such should not be used for the Japa (repetition) of the names of any other Deity. If, however, for instance, the Japa of the names of either Rama or Krishna, or any Vaishnava devotees or gods, should be performed, the beadroll dedicated to Vishnu should be used, but not that of Siva or Kālī, both of which can go together; and similarly in the case of those dedicated to Siva or Kālī. Consequently, beadrolls dedicated to a particular Deity are considered as containing in them the Prāna of that Deity. The following method is common to several sects.

A person should sit down on a seat usually made of wood, facing towards the east; but turns towards the sun when he consecrates it for diabolical ends. He then draws a lotus flower with its petals open, and on it is kept a plate, silver being preferable. On this nine Aswatha leaves (leaves of *Ficus religiosa*) are so spread as to resemble the petals of a flower. The string of beads to be consecrated, and the Panchagavya,¹ are kept on the Aswatha leaves already spread out. The Panchagavya are those mixed together, and an incantation is repeated while mixing them; and this incantation varies according to the Deity dedicated to. Honey, sugar, buttermilk, milk and ghee are then kept in succession, and mixed together, while another incantation, which also varies as the Deities invoked is pronounced. Afterwards he, for some time, performs Dhyāna (meditation) on the Deity in view, then repeats

(1) Literally, five things belonging to a cow, viz., its urine, dung, milk, butter-milk, and butter. These are the essentials for every purificatory ceremony.

the names of the Deity, and counts the beads for the first time, as the names are being repeated.¹

The sage Bharadvāja says² “a Japamāla should not be worn either on the thumb, or on the neck, or on the wrist,” but notwithstanding this rule, most people do not observe it. The uses of the fingers are, to quote Gautama, author of a Smṛiti, as follow:—

“The thumb, if used to count the beads, gives Moksha; the forefinger causes the death of an enemy; the middle finger, wealth; the ring-finger (anāmikā), prosperity; and the little finger, protection.” The sage Bharadvāja, also, says in a similar manner:—

“The thumb is considered to be so holy as to bestow Moksha (on the individual who uses it): and the middle finger of giving any desired thing. The forefinger should be used only when killing (by mantra) is intended, or any action connected with the Black-art (mantra) is resolved upon.” The reason why Daksha, quoted above, disallows the use of the forefinger for this purpose, becomes thus apparent.

“The materials out of which the beads should be fashioned out,” says Hārīta, another Smṛiti-writer, and I may also add Sanat-kumāriya, a work attributed to Sanatkumāra and Akshamalopanishad,³ “are sankha (conch shell), silver, gold, Utpala (seeds of blue lotus or water-lily), lotus seeds, Rudrāksha (fruit of *Eliocarpus ganitrus*), coral, crystal, precious stones, pearls, Putranjiva (unripe fruit of *Putranjivi Roxburghii*).”

As regards the effects of these materials, he observes, that those of Putrajivi fruit have the greatest effect. But Gautama going further than this, says:—

“Supposing the effect of counting by fingers is one, counting by the division of fingers is eightfold. If the effect of counting of the beads of a rosary made of Putranjivi is 10, then of Sankha (conch-shell) it is 100; of coral 1,000; of crystals 10,000; of pearls 100,000; of lotus seeds 1,000,000; of gold 10,000,000; and the effect of counting Rudrāksha bead is incalculable.”

As regards the number, we have already seen what number Nārada considers as of importance; and another writer, Prajāpati, says that “a rosary should contain 108, or 54, or 27 beads, but neither more nor less. A rosary of 108 beads is superior; one of 54 is ordinary; and that of 27 is inferior.” From my previous des-

(1) The method above given is the one generally followed. But I have seen Smārta Brahmins performing the ‘purifying ceremony’ as laid down in the Akshamalopanishad, which consists in the worship of the Deity presiding over the rosary Mantra Mātrika, by using akshata (rice and saffron powder mixed together), and repeating the several letters of the Sanskrit alphabet, with a ‘in’ after it (being pronounced like, Am, Ām, Im, I’m, &c.) and invoking the corresponding forces, or powers of that Deity. Then again the ‘purifier’ invokes the same Deity to consecrate itself in the Akshamāla. There is a further prayer addressed to it, and after this is over, he makes a few rounds repeating certain other prayers, and finally prostrates before it. Henceforward he could use it.

(2) Vaidika Śārvabhonma’s Smṛiti Ratnakara, pp. 166-7, Mysore Edition.
(3) The Akshamalopanishad says (p. 623 of 108 Upanishads, Madras Edition):—Rosaries should be made of coral, pearls, crystal, sankha (conch-shell), silver, gold, sandal (*Santalum album*), Putrajiva (unripe fruit of *Putranjivi Roxburghii*), lotus seeds, Rudrāksha (fruit of *Eliocarpus ganitrus*). The thread that connects two beads together, may be of gold, silver, or copper: and the hole (in the bead) should be plaid on the right side with silver, and the left side with copper. The thread is (or symbolises) Brahma, the right side of the hole is Siva, and the left side Vishnu. One end of the hole is Sarasvati and the other Gāyatri: the rosary itself is Vidyā, and the knot Prakriti.”

cription of the Buddhist rosaries, it is evident that this was the rule originally observed. In the case of those that contain 112 or 56, the former number being 2×56 , it should be said that they represent the fifty-six letters of the Sanskrit alphabet, fifty of which are of classical Sanskrit, and six more belonging exclusively to Vedic Sanskrit. Even to-day those of 56 or 112 are commonly met with, as also those of 1,008, made of either of *Tulsi* (*Ocimum sanctum*) or lotus seed—a number held in high esteem by the Vaishnava or Pancharātra Āgamas.

These materials and numbers are to be observed only in the case of ordinary mantras. But in the case of the repetition of the sacred Gáyatri, styled “the mother of the Vedas” and “the mother of Mantras,” these are not needed. Sankha and Pitāmaha says:—

“When one makes Gayatri Japa only, the divisions of the finger should be counted, and thus make up number ten when once counted.”

Now-a-days the beads are most exclusively made either of *Tulsi* (*Ocimum sanctum*), lotus-seed, or *Rudrāksha*. The former being liked very much by Vishnu, are highly spoken of in the Pancharātra Āgamas; and the latter similarly praised in the Saiva Āgamas. The Pādmāsāhita insists in one place¹ that a Vaishnava should wear rosaries of 108 beads of either *Tulsi* (*Ocimum sanctum*) or *Padmaksha* (lotus seed). But elsewhere² it prefers one made of *Tulsi*, and adds that he who wears it is considered as the best of the Vaishnavas, and that all Japas, such as those of Ashtākshari, (the Sacred Mantra of eight syllables) or any of the sacred names of Vishnu, should be performed counting the beads.

An equally high, if not a higher, claim is made by the Saivāgamas on behalf of the *Rudrāksha* (*Eliocarpus ganitrus*). There is a legend connected with it, and given out in the Skāndapurāna,³ which speaks of it as taking its source from the tears from the eyes of Rudra or Siva. Its efficacy is so great according to the *Rudrāksha Jābālōpanishad*, that I quote the following for the information of my Saiva brethren, who may not be able to read for themselves the original text which is in Sanskrit. Here Rudra in reply to the queries of Bhusunta about *Rudrāksha* says:—

“While I was opening all my eyes, and was engaged in killing the Tripurāsuras, tears dropped down from my eyes and turned into *Rudrāksha*, hence the origin of the *Rudrāksha* trees. This is the cause of its sanctity. The *Rudrāksha*, which is of the size of Amalaka (*Emblicum officinale*) is superior, that of the size of Badara (the Jujube nut) is ordinary, and that of the size of Chana (Bengal gram) is inferior. The *Rudrāksha*, which is of white color, is (or symbolises) a Brahmin, of red, a Kshatriya, of yellow, a Vysia, and of black color, a Sudra; these being the colors of the *Rudrāksha*, which should be worn by the respective castes. Those *Rudrākshas* which are well shaped, smooth, large, and with hair-like erections (*papillæ*) are superior; worm-eaten, knotted, and broken ones are useless. If natural, they are excellent; and if artificial, inferior. Silk thread should be used (to connect the beads together). If a *Rudrāksha* when rubbed on a touchstone is found to be of a golden color, it is a superior one. *Rudrāksha* should be worn as follows: In the tuft of hair one; on the head three hundred; neck (to be tied round) thirty six; hands sixteen each; arms, sixteen each; wrist twelve each;

(1) Charyāpadā, Chapter 60.

(2) Charyāpadā, Chapter 64.

(3) Also in the *Rudrāksha Jābālōpanishad*, as may be seen further on,

as a necklace five hundred; one rosary to be worn like the sacred thread, and to contain one hundred and eight beads. The necklace should be of 2, 3, 5, or 7 rows of beads.

“Each *Rudrāksha* is of the same nature (or symbolises) the Highest: if it is single-faced the weaver will become one with Iswara (Logos);¹ if double-faced, he will attain (to union with) Arthanārisvara;² if (the faces of a *Rudrāksha* be) three, it is sacred to Agni,³ and is of the same nature as (or symbolises) him; if four, to Brahma,⁴ and symbolises him; if five, to Pancha Brahma,⁵ and symbolises them; and will destroy the sin of even a Brahman-hatya (killing a Brahmin); if six, to Subrahmanya,⁶ and symbolises him; if seven, to Sapta Mātrikas,⁷ and symbolises them; if eight, to the Ashtavasas,⁸ and symbolises them; if nine, to Nava Saktis,⁹ and symbolises them; if ten, to Yama, and symbolises him, and all the sins (of its wearer) will be destroyed; if eleven, to Ekādasa, Rudras,¹⁰ and symbolises them; if twelve, to Dwādasādityas,¹¹ and symbolises them; if thirteen, to Kāmadēva,¹² and symbolises him, and will give anything asked for; and lastly, if the faces are fourteen,¹³ it is sacred to Rudra, and symbolises him, and will cure all diseases, (while) the one with seven faces will bestow *gyāna* (knowledge). By wearing the *Rudrāksha* all good is obtained.”

S. E. GOPALACHARLU, F. T. S.

11th August 1890.

- (1) Because Iswara is only one.
- (2) Arthanārisvara is a mystic representation of Siva and Parvati, as twins, just like the Siamese twins.
- (3) Agni is three-headed or threefold: Hōma (terrestrial fire), Antariksha (the fire of the central regions—the Astral Fire), and the Vidyut (of the lightning).
- (4) Brahma is four-headed, reciting the four Vedas.
- (5) Pancha Brahma, literally “five Brahma,” is a name given to the five aspects of Brahma, viz., Isāna, Aghōra, Tatpurusha, Vāmadeva, and Sadyōjāta.
- (6) Subrahmanya or Kārtikēya, the son of Siva, who has six heads, because he was fostered by the Pleiades (Krittika), who are six in number.
- (7) Sapta Mātrika or seven Mātrikas. These were originally the females of the greater devatas, as Brāhmani, of Brahma, Vaishnavi, of Vishnu, Māheswari, of Siva, Indrāni, of Indra, &c. They are represented in the Tantras as worshipping Siva, and attending on his son Kārtikēya.
- (8) Ashtavasas, or eight Vasus, sons of Aditi and attendants on Indra. They are Apa (water), Dhruva (pole-star), Sōma (moon), Dhara (earth), Anila (wind), Prabhāsa (dawn), and Pratyusha (light); that is, the presiding deities over these.
- (9) The Nava Saktis, or nine Kālis, are the nine names or aspects of Kālī, viz., Durga, Dasabhūja, Simha Vāhini, Mahisha Mardani, Jagadhātri, Muktabēsi, Tārā, Chinnamastaka, and Jagadgouri.
- (10) The eleven Rudras are the manifestations of one and the same Oriental Rudra, who at the command of Brahma separated into male and female, and then multiplied each of these into eleven persons, whose names are variously given.
- (11) The twelve Adityas, who were originally six—all of which are the manifestations of one original Aditya, the sun. Their names are variously given.
- (12) The connexion between Yama and the number ten, and between Kāmadēva and the number thirteen, is inexplicable. That the number thirteen is sacred to Kāmadēva is apparent from the fact that the thirteenth day after new moon, in the month of Mēsha (the 15th April), is a special day for his worship—and is called Madana thrayodasi.
- (13) The fourteen Rudras. There were originally seven Rudras, considered either as the manifestation or sons of Rudra (Siva), but each one of them subsequently divided himself into two—hence fourteen.

KAIVALLYA-UPANISHAD OF KRISHNA-YAJUR-VEDA.¹

(Translated by the Kumbakonam T. S.)

HARIH-OM. Then Asvaláyana went to the Lord Brahma and addressed him thus:—Please initiate me into Brahma-vidyá (Divine Wisdom), which is the most important of all, which is sought for by the wise, which is mystic, and by which the wise, after having soon freed themselves from all sins, reach Purusha, the highest of the high.

To him Brahma (thus) replied:—Know (it) through Sraddhá (faith), Bhakti (devotion), Dhyána (meditation) and Yoga. One does not obtain salvation through Karma, progeny or wealth. (But) persons have obtained salvation through Sanyása (renunciation) alone. Such Sanyásis (persons practising renunciation) attain that which is above all Swarga (heaven) and which shines in the cave of the heart. Those who have cognized the true significance of vedantic wisdom, and who have got pure antahkarana (internal organ or mind) through Sanyása Yoga—all these are emancipated quite by attaining at the end of their last birth Paramátma in Brahma loka. Being seated in a pleasant posture in an unfrequented place with a pure mind, and with his neck, head and body erect, having given up the duties of the (four) orders of life, having subjugated all the organs of senses and action, having prostrated before his guru with faith, having looked upon the heart (lotus) as being free from Rajoguna, and as pure and having contemplated in its (heart's) middle Paramátma, who is always with his² consort Uma, who is pure and free from sorrow, who is unthinkable or invisible, who is of endless forms, who is of the nature of happiness, who is very quiescent, who is of the form of emancipation, who is the primeval source of Máya (Múla-prakriti), who has no beginning, middle or end, who is one, who is all-pervading, who is Chidánanda (consciousness and bliss), who is formless, who is wonderful, who is the Lord (of all), who has three eyes, who has a blue neck (Nilakanta), and who is resignation itself—the Muni attains Paramátma, which is the first source of all, which is the all-witness, and which is outside (the pale of) Avidyá (nescience). He only is Brahma. He only is Siva. He only is Indra. He only is indestructible. He only is the Supreme. He only is self shining. He only is Vishnu. He only is Práná. He only is Time. He only is Agni (fire). He only is moon. He only is all things that exist or will hereafter exist. He only is eternal. Having known Him, one crosses death. There is no other path to salvation. He only attains Parabrahma who sees in himself all elements and himself in all elements. No other means (for it). Having constituted his body on Árani³ (a sacrificial piece of wood) and Pránava (Om), a churning handle, a wise man burns Agnyána (non-wisdom) by churning of (or, viz.,) the practice of meditation.

It is only he (Paramátma) who deluded by Maya assumed a body with the internal organ and does everything. It is only he who in the waking state is gratified with women, food, drink and other

(1) Lit., emancipation or isolation—Upanishad.

(2) Hirnyagarbha or the higher self in the subtle body.

(3) In sacrifices it is usual to produce fire from árani (a piece of wood) by friction.

enjoyments. In the dreaming state the Jiva enjoys pleasures and pains in the several worlds which are created by his Máya. In the dreamless sleeping state when all are absorbed (in their reality), he attains the state of pleasure (and does not cognise its reality), being full of ignorance, having awakened (from sleep or ignorance) through the force of affinities of the Karmas of previous births the Jiva again goes to sleep (or goes to self). All the diversified objects of the universe emanate from Jiva, who flirts in the three bodies (gross, subtle and causal). These three bodies are finally absorbed in Him who is the source of all, who is Bliss, and who is Absolute Wisdom. From Him, arise Prána, Manas, all the organs of sense and action, Ákas, Váyu, Agni, Water and the Earth which supports all. Parabrahm, which is of all forms, which is the centre of this universe, which is the most subtle of subtle and which is unconditioned is only yourself. You are only that. One who knows himself to be that Parabrahm which shines as the universe in the waking, dreaming and dreamless states, will be relieved from all bondage. I am that Sadásiva (or eternal happiness) who is the enjoyer, the enjoyed, and the enjoyment in the three seats (or bodies), and who is the witness and Chinmatra (absolute consciousness). All emanate from me alone. All exist in me alone. I am that non-dual Brahm. I am smaller than the smallest; so am I the biggest (of all). I am this diversified universe. I am the oldest of all. I am Purusha. I am Isa (Lord). I am of the form of Jyótis (light) and of the form of happiness. I have neither hands nor feet. I have that power which eludes all thought. I see without eyes. I hear without ears. I am omniscient. I have one kind of form only. No one is able to know me. I am always of the form of Chith (consciousness). I am the one who should be known through all the Vedas. I am the guru who revealed the Vedas. I am only he who knows the true meaning of Vedanta. I have no sins or virtues. I have no destruction. I have no birth, body, organs of sense or action, or buddhi. To me there is no earth, water or fire. There is no Váyu. there is no Akás. He who thinks Paramátma as being in the cave of the heart, as having no form, as being second-less, as being the witness of all and as being Sat (Be-ness) and Asat attains the form of Paramátma.

Whoever recites this Upanishad belonging to Yajur-Veda—he becomes as pure as Agni (fire.) He becomes purified from the sins of theft of gold. He becomes purified from the sins of drinking alcohol. He becomes purified from the sins of murder of Brahmin. He becomes purified from the sins of the commission of those that ought not to be done and from the sins of omission of those that ought to be done. Therefore he becomes a follower of Brahma. One who has stepped beyond the duties of the (4) orders of life—were he to recite (this Upanishad), always or even once, acquires wisdom, which destroys the ocean of Samsára (the cycle of re-births). Therefore having known Him, he attains Kaivallya state (or the state of isolation or emancipation),—yea, he attains the Kaivallya state.

OM TATSAT.

AMIRTHABINDU-UPANISHAD OF KRISHNA-YAJUR-VEDA.

OM.—Manas (mind) is said to be of two kinds, the pure and the impure. That which is associated with the thought of desire is the impure one, while that which is without desire is the pure one. To men their mind alone is the cause of bondage or emancipation. That mind which is attracted by objects of sense tends to bondage, while that which is not so attracted tends to emancipation. Now, inasmuch a mind without a desire for sensual objects leads (one) to salvation, therefore an aspirant after emancipation should render his mind free from all longing after material objects. When a mind freed from the desires for objects and controlled in the heart, attains the reality of Atma (or its own self), then is it its supreme seat. Till the Sankalpa (thought) in the heart perishes, till then it (Manas) should be controlled. This only is (true) wisdom. This only is (true) Dhyána (meditation). All others are mere length (of expressions, or, merely vain). It (Brahm) is not at all one that can be contemplated upon. It is not one that cannot be contemplated upon. It is not capable of contemplation, (and yet) it should be contemplated upon. Then (after acquiring such wisdom) one becomes that impartial Brahm. One should join Yoga with Swara (spiritual sound). (Parabrahm) should be meditated upon without Swara. By meditating without Swara upon Brahm there is no (attribution of) "Not Is" to that which "Is" (Brahm). Such Brahm is undivided, non-contemplative and quiescent (or free from the actions of mind). Whoever cognizes that Brahm to be "I" becomes himself Brahm.

A wise man having known that Brahm was non-contemplative, without end, without cause or comparison, beyond inference and without beginning, is emancipated. There is (to him then) no destruction—no creation—no person in bondage—no devotee—no aspirant for salvation—no emancipated person. This only is the reality. Atma that is fit to be contemplated upon is one in (the three states, viz.,) walking, dreaming and dreamless sleeping. There is no re-birth to him who goes beyond these three states. That one who is the Atma of all elements is in all elements. Like the moon (reflected) in water he appears as one and as many. While a pot is being carried (from one place to another), the akas that is within it is not carried along with it. So also akas may be likened to Jiva (within the body). Like the pot the body has various kinds of forms and is often destroyed. The body which perishes again and again is not conscious of its own destruction. But he (Atma) knows (it) always. He who is enveloped by the Máya of universe, composed of sound, &c., is never able to come to (or see) the light (of Parabrahm) from the darkness (of ignorance). Should such obscurity be cleared, then he sees only the non-dual state. Parabrahm is Sabda,¹ Akshara. What remains after the cessation of Sabdha—that Akshara (indestructible) should be meditated upon by a learned man who wishes to secure happiness to his Atma. Two Vidyas (sciences) are fit to be known, viz., Sabdabrahma and Parabrahm. One who has completely mastered Sabdabrahm

(1) It may mean that which is the indestructible beyond sound or the Vedas.

attains Parabrahm. Having studied well the (Veda) Shastras, one should persevere studiously in (the acquisition of) knowledge and the self-cognition according to such knowledge. Then he should discard the whole of the Vedas as a person in quest of grain gives up the straw. Though there are cows of different colors, yet their milk is of the same color. Like milk is seen wisdom (and like cows) are seen the different kinds of forms in this universe. As ghee is latent in milk, so is Vignána (self-cognition) latent in every element. Having churned always in the manas with the churning handle of manas and the rope of Gnána (wisdom), (Parabrahm), which is undivided, pure and quiescent, should be brought out like fire from the wood. That Brahm is "I." That Vāsudéva, who is the support of all objects, who lives in all the objects and who protects all creatures, is myself. That Vāsudéva is myself. Such is the Upanishad.

OM-TATSAT.

THE DIVINING ROD.

CAN it be true?—The London *Daily Telegraph* of Wednesday, June 11, 1890, actually publishes, in its second leading article, a favorable notice of the divining rod!

Commencing with reference to discoveries of minerals and water by a youth named Frederick Rodwell, age 14, who has been engaged regularly by a mining company in Cumberland (and elsewhere since the age of 11 most successfully,) and who has recently obtained an appointment from a large Australian Company, the *Telegraph* continues:—

"It appears that, though he carries a rod—a mere twig cut off a tree—as he walks along, it is he, not the rod, that is sensitive, although he uses it as an indicator."

Then follows a description of experiments with the boy by other persons taking his hand and feeling an electric current passing from his body whenever a vein of metal or flow of underground water were crossed,—a feeling, as from an electric battery, being experienced so long as any one continued holding his hand and standing over the vein or spring, but the moment it was passed the boy's normal condition returned. These experiments have recently been tested over and over again, resulting in complete conviction of the party assembled for the tests, and the mining company.

The *Telegraph* adds:—

"The character of experiments throws something of a new light on the old and constantly recurring belief in the divining rod. It has always seemed an absurdity to scientific men that a mere twig of hazel or other wood should have any efficacy as a means of testing the presence of hidden minerals or springs; but even in the olden time it was always asserted that the rod itself was not the sole source of power; it must be in the hands of the right man or boy. Generally the diviners were youths. Recent studies of the fascinating and mysterious country that lies between the mind and the body, where they seem to interchange sensations and to act upon one another, serve to show that there are some human beings extraordinarily susceptible to impressions that are absolutely unperceived by others. There is a great difference in the

manner in which nature affects different people. Many men otherwise brave are unaccountably overawed by lightning, especially if accompanied by thunder. The presence of certain animals in a room makes itself painfully felt by some people who have an unconquerable antipathy to them. It is even said that the intuitive knowledge of character which many women undoubtedly possess is due to an inner sensitiveness; they cannot give the reason why, but they feel that this or that man is false or true. Now, if this impressionability to outward influences is established in some cases already, we do not see that we step beyond the bounds of what is possible if we suppose that there are men who have bodies that respond in some mysterious way to the presence of metallic veins or springs of water.

"The belief in the power of certain people to indicate minerals is one of the most widespread in the world; it has prevailed in all countries and at all times: it has survived the scepticism of the latter part of the eighteenth century, it has revived in our own day. Science scouts superstitions at first, but sometimes ends by finding that there is a basis of fact even in old wives' tales. We stone the martyrs in one generation and do honor to their memories in the next. It is admitted now that the mind has more influence over the body than the medical bigots of the first quarter of this century would allow, and it is quite possible that new discoveries as to the body itself may be made any day. For at present medicine is, to a great extent, an empirical science. That is largely due, say some observers, to the fact that each of us is endowed with a constitution of his own, and that the drugs or treatment that will cure one person are absolutely injurious to another. If this be so, medical men ought to be modest and admit that there are more things in heaven and earth than are included in their Pharmacopœia or philosophy. It is therefore natural that the public should welcome light from every side."

Bravo! *Daily Telegraph*. And now for a little more of that "light."

For those who have not had experience with the divining rod it may be as well to give a brief description of the medium itself and the powers of persons who can use it.

The form of a small rod, or branch of tree, has generally been of a V shape with an inch or two of projecting point, thus >—, very similar to the "merry-thought" bone of a fowl's breast, but varying in size from six to eighteen inches in the length of its sides or arms. It is usually held under the palms of the hands, knuckles upwards, the fingers and thumb being well closed round each end of the two forks of rod which pass through the closed hands, leaving an inch or two projecting outside and towards the body of the operator, with the point straight in front:—the forked ends are grasped at a slight tension, but not tightly enough to prevent the branch turning in the sockets formed by the palms and closed fingers.

The rods have hitherto been mostly cut from the common nut-tree (hazel), but nearly all fruit, berry, and nut producing plants have been successfully used. Pieces of steel, watch spring and copper wire are sometimes substituted, and a few instances are known where no mediumistic substance is used, the peculiar sensation felt both in mind and body being sufficient, in some persons, to enable them to decide the unseen existence of what is being sought for.

When a sensitive person, who has the power of feeling the existence of water or mineral below the surface of the earth, steps exactly over the course of a spring or running water or metallic vein, &c., the piece of wood, or other medium, used, turns in the hands; in most cases upwards for water and downwards for

minerals. The motion varies according to individual temperaments; in some hands the turning is slow and but slightly felt, or scarcely perceptible to lookers on; with others it rotates rapidly, and when held tightly, the bark of the branch often peels off; while with very susceptible people the rod will sometimes fly out of the hands, or, if very tightly held, it will break. By the strength of the peculiar feelings of a sensitive operator, it is even possible to make a fair estimate of the depth of the water or mineral sought for, and also to distinguish between springs of water, springs of strong brine, and various minerals and metals.

By physiology (especially facial expression) and an examination of the hands of persons possessing the gift or power of using the divining rod, it is possible for a student, who has also some natural intuition, to ascertain very correctly the capabilities of others in this direction; for it is found from experience that persons so endowed have peculiar temperaments and qualifications attributable to certain planetary influences. In confirmation of this, further proof can be given by what is termed, in Astrology, a horoscope of the person; i. e., if the correct time and place of birth be known, the astral effects upon such a person can be mathematically calculated, thereby indicating the individual attributes of certain planets having, from the earliest astrological records, special influences on mankind, both bodily and mentally. The planets chiefly associated with divining power are Saturn, Mercury, and the Moon. Saturn is more connected with minerals; Mercury and the Moon with water. It is curious also that the hazel is the principal vegetable of Mercury, and many fruit trees are under the special influence of the Moon.*

With diviners, therefore, it appears that men, women, and frequently children, have much imagination and mystical power, and are gifted with a special organization by which the hazel-branch, or other agent, acts as a medium (and in a few proved cases without such) between the operator and the water, metal, &c., to be found; the motor power most probably being electricity or some force apparently having affinity or attraction for the object sought. It might also be called *astral fluid*. It is most probable that this force is concentrated at the apex of the rod, or in the piece of wire, which is then attracted or repelled by the hidden substance sought for. That electricity is the chief cause is proved by the fact that the rods, &c., cease to act when the holder is insulated from the ground by standing on glass, glazed earthenware, or other good non-conductor. In the few instances where no indicator is used, the hands and arms seem principally affected, but through the whole body; and it is a question still remaining for decision whether the physical and psychical sensations experienced may also cause certain muscular and nervous movements which aid the turning of the article used as an indicator, or compel the boy Rodwell and others to clasp and unclasp the hands when stepping over, or away from, a hidden ring or vein of metal, &c.

* Deuteronomy xxxiii. 14.—The Kabbala.—Virgil, &c.

The writer has been told by many diviners that considerable exhaustion ensues after lengthy trials have been carried on, and the effects on the heart and pulse are sometimes strongly shown. Experience also proves that diviners should not be too closely surrounded by active and pushing opponents to their alleged powers, as it interferes with the quietude and calmness needed by the sensitive while watching the indications through mind and body.

It is commonly known that electric currents are constantly passing through our bodies, but it is certainly most wonderful to think that while passing through certain organizations they should have the power to deflect or twist small pieces of wood or metal in connection with water, metal, or mineral underground. Probably this hitherto insufficiently explained marvel of science may ere long become perfectly comprehensible; failing which, there is no good reason why this species of 'divining' should not immediately become a most useful servant of humanity.

There are plenty of proved cases where some natural power, gift, or intuition enables a few persons to be certain of discovering water and other hidden treasures of the earth, and even artificially sunk iron and other pipes, &c., with a knowledge also of their approximate depth in the ground. What an opportunity for useful services to mankind is thus shown? And yet what do we hear and read? Nearly the whole of the newspaper press of England, especially London, ridiculing the process and often accusing its users of *imposture*!

Why cannot those persons who disbelieve in, or object to, the divining rod (or some power without any indicating substance) leave the few professional diviners alone? They have not done any harm, nor have they been convicted as "impostors:"—on the contrary, they are honest enough to work on the principle of *payment by satisfactory results*, which cannot be said of most other professions and trades;—they have saved for their employers hundreds of pounds in outlay which would otherwise have been wasted over geologists, engineers, and well-sinkers.

LOUISE COTTON.

25th June 1890.

[Further details of the Divining Rod, Astral Influences, &c., can be found in "Palmistry and its Practical Uses."—Trench, Trübner & Co., London, 1890.]

HIGHLAND SECOND-SIGHT.

A CASE which has come under my observation seems to illustrate what Major Buckley described as "Conscious clairvoyance." In the west of Scotland, amongst the Ayrshire hills, lives an engineering inspector of pure Highland descent. He and his family are well known to me, as I was one of the engineers connected with the works still under his charge. The youngest of his three daughters is normally healthy, merry, and witty. At times, however, she evinces undoubted psychic faculties of a high order. And it may be noted that she has all her life shown a strong aversion to meat—in fact, she never eats meat at all. Her diet is simple and pure. On one occasion she informed an Edinburgh doctor, when in Ayrshire, that on his return to Edinburgh he would be asked to visit a patient in the Stockbridge district, and that he would have to cross an old wooden bridge to reach her. It happened that Stockbridge was not near his usual circuit of patients in Edinburgh, and before his return to that city, a few days afterwards, he had forgotten all about it. But suddenly summoned to attend a patient, he found himself crossing an old wooden bridge. In a flash he remembered the prophecy, and simultaneously realised that he was in the very centre of the Stockbridge district. This shows the possession of clairvoyant prescience by the young lady in question and not mere thought-transference. It is scarcely necessary to add that she herself knew no one in Stockbridge, and had really no connecting link whatever to lead her to such a statement except the presence of the doctor at her father's house in Ayrshire.

On another occasion she informed the members of the family at breakfast that I was on my way from Edinburgh to the works adjacent to her home, and that I had on a grey checked tweed suit. I had not had time to inform her father of my intended visit to the works, but sure enough, within three hours or so, I arrived in a dog-cart at the works dressed as she had described.

A friend of mine belonging to Edinburgh, who has been in Florida, U. S. A., for some years past, had a run over for a holiday in the summer of 1887, and happening to visit the works he had formerly surveyed, had occasion to spend the evening at the above house. It was a Saturday evening. The conversation had been drifting somewhat towards mesmerism or similar topics, when this young lady, without any warning whatever, went off into, what might be termed, the abnormal condition of waking trance. She proceeded to describe minutely what was going on at the time in the Florida plantations—much to Mr. S.'s amazement. Then she passed from that to his father's house in Edinburgh, the rooms and occupants of which she detailed accurately. Then she commenced the relation of a fire which was taking place. It was in Newcastle. "Oh! there are two men killed!" she cried. Again, she proceeded to recite to Mr. S. the contents of some letters he extracted from his pocket, though he did not remove the envelopes. Mr. S., who was totally unaccustomed to anything appertaining to the occult domains of nature, gravely assured me that at this stage of the proceedings his hair literally "stood on end." Then her

sister quietly suggested that supper was ready, and almost immediately the change occurred, which placed her once more *en rapport* with her physical surroundings.

Now, one interesting point in the foregoing is the fact that the newspapers of the following Monday contained an account of a fire that took place at Newcastle on Saturday night, and detailed the fact that *two men were killed* at it. Again, there was actually no apparent connecting link between the personalities of anyone present and the town of Newcastle; so that it seems as if some force in the astral currents had carried her unresistingly from Edinburgh to Newcastle. Another remarkable circumstance is the ease and naturalness with which she passed into and out of this abnormal state, neither she nor anyone else present knowing anything about the science or metaphysics of occultism. It would seem as if God does not depend on the teachings of dogmatic theologians for the eternal facts of nature. A simple, uncultured Scotch lassie can confound them all!

FRED. J. DICK, C. E., F. T. S.

HIGHER SCIENCE.

BROTHERS,—I shall try to explain what I believe to be the esoteric aspect or rather *an* esoteric aspect of the present theosophical movement. The things we perceive, the facts we notice, and the laws we observe, are often known to have some deeper meaning than what we understand them to mean at first sight and at first thought, and I don't think the theosophical movement is an exception to that general rule. The superficial meaning of this great movement, I hope you all know well; its avowed objects, I think you all understand to a certain extent. When we dare to speak of the deeper meaning or the esoteric aspect of nature on any point whatever, we must proceed with great care and caution. So long as we treat of the most superficial view of things, we can clearly explain what we mean, and can easily convince others of the truth of what we say if we are right; but the deeper we proceed, the more difficult becomes our task. We feel this difficulty long before we approach the depth that really belongs to the realm of esoteric knowledge, so much so that the *deeper exoteric* seems to be the esoteric aspect of nature, and the *true esoteric* remains unknown, veiled as it were by the *deeper exoteric*, which is, for us and to us, esoteric so long as we are unable to see deeper than that. During man's progress towards perfection, he has to remove veil after veil, and each veil appears to him to be 'The Truth,' while he has not learnt to recognise it as a veil. We must, therefore, take care not to dogmatise that our esoteric aspect is *the* esoteric aspect. We do not positively know what the esoteric aspect of the theosophical movement is, and cannot therefore affirm anything regarding it. We can only state what we think it to be and what seems to us to be the esoteric aspect of it, which is *an* esoteric aspect in so far as it appears to be so to a particular class of thinkers, but not

the esoteric aspect, since it may be a veil after all. Moreover, when we try to explain our esoteric view of a thing, we find it extremely difficult to express our ideas at all, yet more difficult to make ourselves clear to our friends, and more difficult still to prevent them from misunderstanding us. And as for carrying conviction home to the sceptic mind, it is quite impracticable. Esoteric ideas cannot be forced down the throat; nay, they cannot be cooked, digested and assimilated by one mind on behalf of another. Each must do his own thinking. To quote the revered President-Founder of our Society, 'They must take root and grow in the mind.' From this it is clear that the Theosophical Society as a body cannot give out any esoteric interpretation for the benefit of its members. It can teach them to think aright and to look deep, and when they learn to do that, they are sure to take such an esoteric view of things as their mental calibre may fit them to do. My esoteric view of the present Theosophical movement is this;—It is a public school for the study of higher science.

By higher science I mean the science that treats of higher truths, just as physical science treats of ordinary truths. By higher truths I mean truths that pertain to the higher plane of consciousness, just as ordinary truths pertain to the physical plane of consciousness. Proof positive of the existence of the higher plane of the consciousness can be had by rising to that plane and cognising there. The fact of being upon that plane, the fact that a man lives, and thinks, and learns upon that plane, is to him *proof positive* of its existence. Sceptics cannot convince him as to its existence being doubtful, since he *knows* that it *does* exist; nor can he convince them that it is sure and certain, while *they cannot* know that it exists. There is a state of consciousness less durable and less reliable than the usual consciousness of our waking state, viz., the consciousness during dreams; and some idea of the relation of higher consciousness to ordinary consciousness, can be gained by analogy. For the sake of convenience, we shall recognise these three states of consciousness by suitable Aryan names; the consciousness of the dreamer as 'swapna;' ordinary consciousness as 'jāgrat;' and higher consciousness as 'sushupti.' While engaged in 'swapna' the man has no motion whatever about its impermanence or its transitory character and unreliable nature, nor about the existence of another state of consciousness more durable and reliable. He is absorbed in his 'swapna' experience, and while so absorbed 'swapna' is to him the *only* mode of consciousness. He thinks and acts, feels and responds, hopes and fears, enjoys and suffers as if his experiences in 'swapna' were perfectly reliable. But as soon as he wakes up, he comes in contact with a new world of ideas, works upon a new plane of consciousness; and by comparing the nature of his experience there with that of his 'swapna' experience, learns that the latter is unreliable or at least less reliable. Likewise, most people have no idea of sushupti, absorbed in 'jāgrat' as they are. To them, jāgrat is the only state of consciousness besides 'swapna,' which they consider unreliable by comparing it with jāgrat, which is far

more reliable. They think and act, enjoy and suffer in 'jāgrat,' as if their experiences on that plane were perfectly reliable, ignorant as they are about the nature and duration, nay the very possibility of any higher and more reliable mode of consciousness. But as soon as they begin to learn upon the sushupti plane, they begin to understand that the experiences upon that plane are more durable and reliable than those upon the jāgrat plane, just as the latter are more durable and reliable than those upon the swapna plane. The faculty by which man can conceive ideas or understand truths pertaining to higher consciousness may be aptly termed 'higher intelligence,' since it bears just the same relation to those higher truths that his ordinary intelligence bears to ordinary truths; but in using that term in the absence of a better one, we must guard against an error that is likely to creep in from association of ideas. By 'higher intelligence' is not meant a high degree of ordinary intelligence,—the difference between the two is not of degree but of kind. We call it intelligence, because it is a faculty that leads to knowledge, and we call it *higher* intelligence, because it leads to higher knowledge or knowledge of higher truths than ordinary intelligence does. The great likeness between the two is that both are intelligences; but there is also a contrast between the two that has to be kept in mind, viz., that they work on two different planes of consciousness, thus dealing with two different aspects of nature. They have two different works to do, though there is a strong tie of relationship between the two; they are not two expressions for one and the same thing, but two things distinct from one another. Hence, the physiological seat of the two need not be the same, as may seem at first to be the case; nay, the verdict of higher scientists is that they are not the same. The physiological seat of ordinary intelligence is known to ordinary scientists as the brain, while that of higher intelligence is proved by higher scientists the 'heart,' probably with the view to make it clear that it is not the brain. But by the heart they do not mean the physiological head-quarters of the circulatory system situated in the left side of the chest, which ordinary scientists call heart. They mean an organ unknown to English physiologists, which bears greater resemblance with and closer relationship to the heart than to any other organ known to ordinary science. It is a noteworthy fact that people continue to attribute their deep sentiments and especially their higher sentiments to the heart,—not uneducated people only, but educated people as well, including those who know the heart to belong to the circulatory system, and believe it to have nothing to do directly with the intellect and emotion. Somehow or other they attribute to the heart some of the most important phenomena of mind. For instance, they speak of hearty love, heart-felt pleasure, hearty sympathy, hearty co-operation, hearty friend, hearty devotion, broken heart, and so on. The heart to which higher scientists attribute higher intelligence, we shall term 'the unseen heart,' to distinguish it from the heart that is concerned with the circulation of blood. Now, the first thing and the main thing for students of higher science to do is

to develop the unseen heart or to train the faculty of higher intelligence, just as students of ordinary science develop the brain or train the faculty of ordinary intelligence. Now, the way to educate is to give suitable exercise, and to give suitable exercise we have to furnish the materials needed for such exercise, and see that the required work is being done systematically. It is as absurd to expect one to understand higher science without higher intelligence, as it is to expect him to understand ordinary science without ordinary intelligence. The material essentially needed is some clear instruction regarding the law of evolution of higher intelligence. One cannot promote it intelligently without proper intellectual conception of the way to do it, though he may promote it unconsciously by living such life as may furnish suitable exercise for it. The evolution of ordinary intelligence is worked out by certain impulses from within the organism, the strongest of them being self-preservation, and the moving spirit of them all being self-love. Self-love is 'the spring of action' in animal life. But under the guidance of reason, civilised men unconsciously live a double life, they live a higher life along with animal life. In those who have reached the climax of true civilisation, 'higher life' predominates, nay, it receives their whole attention, so much so that all the force they can command by their knowledge of animal nature and their control over it through their animal mechanism, is utilised for the purposes of that life; so that if they seem to us to live a lower life at all, it is because we do not clearly understand the nature of the higher life during incarnation, the motive that impels them to work, the means whereby their good work can be done, the conditions that are necessary for them to do it.

On the other hand, in savage people low life predominates, nay, it receives their whole attention. Most people lie between these two extremes—ranging nearer the one or the other in accordance with the apparent or real nature of their civilisation. In them there is a conflict between their two lives, at times the one predominates and at other times it is overpowered by the other. The more they live higher life, the more they promote higher evolution; the more they ignore the former, the more they retard the latter. As Pope says:—

"Two principles in human nature reign,
Self-love to urge and reason to restrain."

It is by this restraining power of reason over the influence of selfish instincts that higher evolution is first set to work, or at least the ground is prepared for it by breaking the influence of self-love, and by opening the mind to some conception of some power at work other than self-love to which it must attend carefully. This healthy influence of reason is at its climax in the leading philosophers of the day, who reason out so admirably well that the only proper way to promote happiness is to work faithfully to promote the greatest good of the greatest number, at apparent self-sacrifice; because each man is a unit in the human race, a part and parcel of that great whole, so closely related to it that it cannot but be unhappy while the whole is unhappy; the unhappiness

of the whole being the inevitable outcome of the conflict between its numerous parts, each seeking his own interest to the disregard of and not unfrequently at the expense of others. Thus in the course of evolution self-love itself becomes subservient to the cause of higher love or brotherhood, since reason, the climax of evolution on the jagrut plane, dictates that the right way to work for self is to work for humanity. But there is a ditch in the way. The selfish instincts have grown too strong for infant reason to control, and with the aid of pseudo-scientific dogmatism they often overpower reason itself and give it a wrong turn. It has only to be taken for granted that there is nothing in man besides physical body, so that the man perishes when the physical body dies, and there is no happiness, no good in nature besides sensual enjoyment and material comfort. Starting with this groundless assumption, it is easy to cheat reason. Life is too short to make a profitable bargain that way. The deluded reasoner thinks he has to die before he can enjoy the fruits of his work in the direction of promoting the greatest good, whereupon all his accounts are to be closed unconditionally. It is of no use to say that it is his duty to work unselfishly while he fails to understand the ground of obligation, since self-love is his ruling passion, his 'spring of action.'

Ordinary reason is often insufficient or inefficient to elevate self-love to brotherhood, although it always tends to do so. It can be easily deceived where it cannot be seduced. In its weakness lies the germs of all its errors; it has to be strengthened. No doubt it gains strength as it develops, but its higher development is not unfrequently retarded and postponed *sine die* by its seductive antagonist, self-love. That antagonist often prevents us from attending to the disinterested dictates of pure reason, which being thus disregarded and disused, fail to develop; training by exercise being the law of development. How may one strengthen pure reason, so as to enable it to hold its own against its great antagonist and to do its work and grow by exercise? How break the force of selfishness and enable reason to overpower it in the course of time? How dethrone the despot of self-love? There is only one way to do it, viz., by opposing love to love, the unselfish love called brotherhood to the selfish love called self-love. Love is the spring of action, reason is her guide; both are needed, both have their part to play in the evolution of man.

We may say, in the words of an English poet—

"Nor this a good nor that a bad we call,
Each works its end to move and govern all."

Reason has a very useful part to play, but it cannot do the work of love. 'Love is life.' Love brings light. If self-love leads man astray, perverts his reason, keeps him ignorant, and makes him unhappy, it is because the gift of divine love is prevented by man's selfishness from doing its natural work. Most people recognise the early promptings of this gift divine. They call it 'the voice of conscience' or 'the Grace of God.' They know how it guides them to do what is good and just and fair, and to resist the allurements of the selfish instinct. They also

know how it reprimands them for doing wrong to others and for being selfish. They often acknowledge that they felt inclined to commit certain faults, but their conscience did not permit them to do so; that they thought they would gain much by acting one way, but they could not consciously do so; or that they had to suffer severe pangs of conscience for certain faults in their life. This shows how brotherhood tends to evolve itself and to become a living power in man's life, in accordance with the potency in the Law Eternal. But man is a free agent, and as such the law has left him the choice to promote or retard its work towards perfection in or through him, thus becoming the maker of his own destiny for weal or for woe. Blind to the justice and goodness of the Law, ignorant of the blessings it has in store for him, and of the essential part brotherhood has to play in conferring those blessings upon him, unconscious of the nature of his own free-will and of the liberty the Law has given to him, of the choice that is in his own hand, and of the importance of making the proper choice, man often remains passive where he ought to be active, and allows the various forces at work in him to work through him without due self-control on his part, as if he were a mere tool, a mere mechanical machine, a mere automaton. The result of such indolence is that acquired habit alone becomes his nature, or at any rate decides his nature; the early promptings of higher love are, in that case, no match for the well trained and fully developed promptings of self-love; and for want of exercise the former fails to evolve itself, if it does not actually starve and die through *disuse*. The germ divine (higher love, or brotherhood) is not allowed to take root and grow in the individual, whereupon his higher evolution becomes impracticable; the flower of it (higher intelligence) does not appear, without which higher knowledge is unattainable; and the study of higher science is but a delusion and a snare. Hence, the first thing for the student of higher science to do is to allow this germ of faculty divine to take root and grow in him; and the next most important work for him to do is to take care of this tender plant in its infancy, to protect it from the powerful influence of self-love, and the host of animal feelings that cluster around it, and to feed it regularly with good thoughts, words and deeds. All this can be done if the universal brotherhood of humanity, which is no mere sentiment, but a stubborn fact, nay a truth *per se*, is constantly kept in mind and carried to its logical conclusions in our thoughts, words and deeds. This is no easy task. In many persons, the force of habit is dead against it, and as Cowper says,

"Habits are soon acquired, but when we strive
To slip them off, 'tis being flayed alive."

The first Object of the Theosophical Society makes this task quite practicable. Amongst its innumerable beauties are its general applicability and its admirable elasticity. It leads slowly but surely to the acquisition of a new force of unselfish habits, which opposes the force of selfish habits, and overpowers it in the course of time. No doubt, one may acquire this force without joining our Society, if he can

make brotherhood a living power in his life, just as one can learn without going to school if he can understand his lessons and prepare them regularly. But the task is by no means easy though it may appear to be so; and besides the usual advantages of a regular school, we have to remember that members form a friendly union, and union is strength in more ways than one. To my mind, the greatest advantage we gain in the Society is the close friendship and frequent intercourse with brothers who have already made brotherhood a living power in their lives, whose higher life we have good opportunity to observe and appreciate, and whose good example we naturally learn to follow.

The other two objects of the Society have a useful part to play in this school of higher science. Aryan and other branches of Eastern literature largely deal with the spiritual aspect of nature, and demonstrate the universal brotherhood of humanity—which Western literature so sadly ignores; and by such instruction it enables us to rise above the pseudo-scientific dogmatism of the materialist and epicurean of the day, and to make brotherhood a living power in our life. While the 2nd object of the Society serves this useful end, the 3rd one reminds us that higher science is not to be mastered by means of the powers we possess at present, and that there are psychic powers latent in man, which must be taken into consideration and cultivated by proper means, or trained up by suitable exercise; which, to my mind, as a Parsi, essentially consists of brotherhood in thoughts, words and deeds.

Brothers, in conclusion I wish to remind you once more and to say to you distinctly that these are my own views, and that the Society leaves every one free to think for himself, to say what he thinks, to act as he thinks fit, and to practice brotherhood in accordance with his judgment. May you have the desire, the courage, and the firmness of resolution to practise it faithfully. Do but practise it, it matters not how, as far as you can.

Progress is the work of time, power is eternal and omnipresent; opportunity is ever at hand in some form or other; action is inseparably associated with life; goodness, genuine goodness, uninterrupted goodness, goodness in thoughts, goodness in words, goodness in deeds, goodness all round, is the great desideratum, and brotherhood is the key to it. May you but practice it!

D.

OBJECTS OF THE THEOSOPHICAL SOCIETY.

[An Address to the Aryan T. S., New York, by MR. B. KEIGHTLEY.]

THE watchword of every true and earnest member of the Theosophical Society should be *Brotherhood*. This is the true meaning of our motto, "There is no Religion Higher than Truth;" for Truth is One, and to grasp Truth is to lay hold on the essential unity of all Life and Being; in other words, to consciously realize this unity, this universal, all-pervading principle of Brotherhood.

That such is, indeed, the true ideal and purpose of the T. S. is shown by the fact that Universal Brotherhood not only stands first and foremost among its three objects, but is also the only one whose acceptance is obligatory on all who join the ranks of the Society. In spite, however, of repeated declarations to this effect, many people, even within the Society, still regard its first object as an empty name, a mere catchword adopted in order to work on the sentimentality of emotional people, and emphasized in order to give a coloring of universality and non-sectarianism to what many regard as an attempt to found a new religion, or at least to preach a new philosophy. This radical misconception of the purpose and scope of the Theosophical Society has been greatly fostered and augmented by the fact that the attention of the public has been mainly drawn to and centered upon its second and third objects.

The teachings and doctrines of *Theosophy*, though in no sense those of the Society, have yet held such a prominent place in its history and absorbed so much of the activity of its members, that they have to a great extent obscured its first and primary purpose. These doctrines, moreover, were so new and strange to the West, they opened up such illimitable fields of thought, they held forth such glorious promise for the future growth and achievement of mankind, that they very naturally came to occupy almost the entire field of view. To this was added all the force of that tendency, innate in many a human heart, which demands the rest and satisfaction of a formulated creed, an orthodoxy. Few are those strong enough to live in a state of continual growth, of ceaseless mental expansion and change. To the majority, a Society occupying itself with Religion, as does the T. S., must have some dogma, secret or avowed, some creed, some final, all-sufficient doctrine. Failing to find this in the simple, noble ideal of human Brotherhood, they sought it in the teachings of Theosophy; and when told that Theosophy is not the creed of the Theosophical Society, they exclaimed against an association which therefore seemed to them to be destitute of backbone, so flabby and lacking in consistence. They did not perceive that the only Universal Religion is Universal Brotherhood, and that this ideal excludes by its very nature every form of dogma or orthodoxy from the hearts of those who truly follow its noble teaching.

A second reason which has very largely contributed to distract attention from the ideal of Brotherhood and to obscure the true nature of the Society in the public mind is to be found in the occult or psychic phenomena which have occurred in connection with our work. To discuss these in detail would be beyond the scope of

this address; but a few words on their relation to the Society and its work, though of course a digression, may perhaps not be out of place in this connection.

In the opinion of some, the occurrence of such phenomena, and especially the publicity given to them, have been a deplorable mistake. But I am inclined to think otherwise. For first, these phenomena proved experimentally the existence of a world of forces in Nature and man which lie beyond the cognizance of our physical senses, and thus laid a basis upon which to teach the Eastern teachings as to Nature and man; and secondly, they proved that the person who was engaged in bringing these doctrines before the world was possessed of knowledge and power undreamt of by our modern scientists. Now, before devoting time and energy to any study which requires years of hard and persistent labor, every man naturally asks himself whether the teacher whose works he is about to study is a competent instructor in such matters. And apart from the phenomena, I fail to see what other direct evidence preliminary to actual study of the subject could have been given on this point. True, the phenomena themselves prove nothing as to the teachings of Theosophy; indeed, there is no logical connection between them and such ideas as Karma, Reincarnation, the law of Cycles, etc. But the phenomena do prove that the person who produced them has a deeper acquaintance with Nature and man than is possessed by any of our present scientific teachers. Hence any thoughtful man is fully warranted in devoting much time and study to her views, with the conviction that his researches are being guided by a competent instructor.

On the other hand, there is no doubt that the undue prominence given to these phenomena has in some respects been disadvantageous to the growth of the T. S. They have rivetted public attention upon matters of secondary importance, and thrown into the shadow the more important teachings, ethical and spiritual, of Theosophy, as well as at times hidden from view our one great goal—the Brotherhood of Man.

These phenomena properly pertain, of course, to the third object of the Society, and the undue prominence given to them by some persons has fostered an idea which has been fertile in unfortunate consequences; I mean the notion that the T. S. is a school of magic, a hall of occultism, a Society in which men may gain power and knowledge for the gratification of their ambition, their vanity or their curiosity. I propose, therefore, in the following pages to endeavor to show the relations of the second and third objects of the T. S. to the first, and to prove that, instead of our three objects being, as often erroneously supposed, separate, distinct, disconnected, they are in truth intimately and vitally related to each other; the second and third objects of the Society indicating the only lines upon which we may reasonably hope to achieve the ultimate realization of our grand ideal, the Universal Brotherhood of Humanity. We shall better understand the platform of the Theosophical Society if we consider the ground upon which its Founders based their proclamation of Universal Brotherhood, and then observe how the Society they formed endeavors to realize that ideal.

One of the Founders of the Society had been trained in the noblest and loftiest school of Eastern Wisdom, in whose teachings the doctrine of the essential unity of all Being holds the first, most prominent place. Regarding all "separateness," all consciousness of being apart from the great whole, as illusion, this philosophy, especially when actually realized as a series of facts in consciousness, naturally leads the student to seek this fundamental Unity of All as his first object.

The other Founders were of Western training, the most active and prominent being men who viewed with the utmost apprehension the disintegrating influence of materialistic science, and who earnestly sought for means to combat its advance. They read the lesson of history and saw that Religion was perishing through the religions, whose number, differences, and exclusive claims to the possession of Truth disgusted the most enlightened men, and caused them to feel that this very conflict between creeds, sects, churches, and dogmas was in itself evidence enough that the Truth dwelt not among them. History shows that no wars have been so bitter as those waged in the name of Religion, that no cause has tended more to separate man from man and people from people than difference of creed; that, finally, no greater obstacle has impeded the search after truth than dogmatic theology, whether in Pagan antiquity or Christian times.

From the association of these two lines of thought arose the conception of a Society whose foundation-stone should be Unity, a Society which should transcend every limitation that human selfishness and folly have imposed upon human thought, a Society which should seek to unite all men in the common search for Truth, by repudiating all dogma, all sectarianism, endeavoring to lay bare the unity of life and so make Religion the saviour, instead of the executioner, of humanity.

From this stand-point, the Brotherhood of Humanity was seen by the Founders to be a *spiritual* fact, the actual reality of Nature; and on this conception they based their declaration of the Society's purpose, and made it the rock upon which their association was founded.

Though such a train of thought as this guided the Founders of the T. S., yet neither their conclusion nor their process of reasoning is the least binding on any man who may join the Society they founded. Still, this view of the Brotherhood of Man as primarily a *spiritual* fact determined the choice of its second and third objects. For the realization of a spiritual fact in Nature could best be achieved through intellectual and ethical study and growth, and hence the leaders of the T. S. have always been engaged in mental rather than physical philanthropy. Thus it is at once evident that the task to be undertaken by the Society was to remove religious and sectarian differences, to exhibit and demonstrate the fundamental unity and identity of all creeds. Now the Founder through whom the real impulse and inspiration of the work came, had in the course of her studies become aware of the existence of a body of knowledge, a scientific, coherent, and demonstrated system of facts in Nature, which formed the basis upon which the

various world-religions had originally been built. For it must not be forgotten that every religion worthy the name claims to be, and to greater or less extent *is*, a statement of *facts* in nature, just as real and far more important, because more far-reaching, than those which come under the purview of physical science. Moreover, she was in a position to assist very largely in proving the existence of this common basis and in exhibiting its coherence, its logical character, and its consistency with all our experimental knowledge of the world around us. Thus the task was not an Utopian endeavour, but a practicable undertaking, the goal of which was clear to her eyes and the materials for which lay ready to her hand. And besides this, the Founders were able to count upon the active assistance of many able and learned men of various nationalities. Hence the choice of the second object of the T. S., the study of ancient religions, literatures and philosophies, especially those of the Aryan races, with a view to demonstrating the fundamental identity of all religions.

The importance of this work as a means for promoting brotherly feeling among men is readily apparent. Great confusion has prevailed the world over, but especially in the West, between the ethics of *conduct* and the ethics of *belief*. Men had become accustomed to regard those who differed from themselves in religious belief as morally criminal. Indeed, to many minds it appeared; and even still appears, a far more heinous crime to deny the exclusive divinity of Jesus than to murder, steal, oppress, or commit the most terrible offence against the moral law. Moreover, the narrow view almost universally taken of religion in the West, combined with this confusion of thought, not only resulted in wars and persecutions, but afforded a rich and fertile field for the growth of human selfishness, and the development of its worst passions under the cloak of religious zeal. Men were encouraged to deceive themselves, to ignore the fact that there is no intrinsic difference between hatred, revenge, and cruelty when practised in the name of religion, and the same passions when indulged in for personal gratification.

If, then, men could be brought to higher, purer, and, above all, truer conceptions of Religion as the Universal Truth, perceived by each individual under a different aspect, it is plain that one of the most prolific causes of hatred, strife, and division would be removed from among men, and the way would be smoothed for the growth of brotherly feeling throughout all sections of the human race.

In dealing with the relation of the second object of the Society to the first, while I have only briefly indicated the line of reasoning which can readily be worked out and expanded by each one for himself, I trust that enough has been said to prove their vital and intimate relation, and to show that the second object is one of the most important and appropriate means by which the realization of the first may be attempted.

In making the same attempt as regards our third object, "the study of unexplained laws of nature and the psychical powers of man," a somewhat fuller treatment of the subject will be neces-

sary, especially as a connection is in this case neither so apparent, nor has it been much dwelt upon or explained in current literature. I shall first take the relation of our third object to the first through the second, and then consider its direct bearing upon the first.

Religion, in all its aspects, has been hitherto, notably in the West, almost entirely a matter of faith, either traditional or based upon individual emotional experience. The intellect, and especially the observing faculties, have not had free play, and in consequence there is very little solid, scientifically-demonstrated groundwork to support the vast superstructure that forms the various creeds now held by men. But we have entered upon a time when Reason has become powerful and demands that the emotional and intuitional perceptions which have hitherto been more or less blindly accepted shall be based upon and conform to observed facts. It is the province of Physical Science to record and classify the facts of the physical world, and to build upon them generalizations of which, when fully established, we call "laws of Nature." It should be the province of Religion to perform the same work for those other planes of being which transcend the range of our physical senses. But in both Religion and Science there must equally be a basis of observed facts, and in both the generalizations reached must conform to the same laws of Reason.

Hence, if we admit the existence of planes of being and consciousness other than the physical, it is clear that their investigation and observation are essential to the discovery of religious truth. But to make these investigations requires an appropriate instrument of observation, which can only be found in man himself, and in the development of powers and faculties which are as yet latent in the majority of mankind. That such powers and faculties really do exist is rendered in the highest degree probable by the consistent and concordant record that abnormally developed individuals have existed at all periods in the world's history, a record confirmed and substantiated by repeated and careful observation in our own day.

Hence the third object of the T. S. is a necessary corollary to the second, an indispensable means for its achievement, and therefore an indirect, but none the less vitally important, aid to the realization of the first.

But more than this. I hope to show that our first and third objects are each the necessary complement of the other; that Universal Brotherhood can only be realized by and through the psychic and spiritual development of the individual, while the effort to realize that same ideal of Brotherhood itself forms the most powerful and effective means of bringing about this inner growth—namely, that all truly spiritual growth involves and tends towards the realization of that sublime goal of human endeavor.

But it is obvious that all human beings are not brothers, physically speaking, except in a very loose sense of the word. Hence, to prove the reality of Universal Brotherhood as a spiritual fact in nature, we must first demonstrate that man possesses the means to explore other planes of nature than that of gross matter. In other words, it must be shown that human consciousness can operate in-

dependently of the physical organism. This last fact has, however, been amply proven by experimental research, both in antiquity and in our own day, notably in the domain of mesmerism, now re-christened hypnotism. These observations show further than the range of perception and the activity of human consciousness increase in proportion as the physical organism approaches a state of complete inactivity closely resembling actual death.

Now from the consideration of the changes which our consciousness normally undergoes during dream and deep sleep, as well as from the light thrown thereon by various carefully observed instances of abnormal changes and variations of consciousness, the following general conclusions have been deduced, by strict scientific reasoning, as to the characteristics of human consciousness:

1. The consciousness of each human being at any moment is limited by his "threshold of sensation."*

2. But his potential consciousness enormously transcends the limited sphere so defined, which alone he is normally cognizant during his waking hours.

This "threshold" is, however, susceptible of very wide oscillations, and can be so pushed back that man can embrace in his consciousness a very large part of what transcends his physical perceptions.†

In this shifting of the threshold of consciousness lies the possibility of all psychic development. For, in Theosophical phrase, the limited sphere of consciousness bounded by the threshold of sensation constitutes what is called the "personality," while the vaster area of consciousness which (to us) lies on the further side of this threshold is the "individuality." Now, if we seek the determining cause of this limitation, we shall find that it lies in the fact that our interest, our attention, is usually centered largely or

* As the term "threshold of sensation" will probably be new to most members of the Society, a brief explanation may be desirable. It is a well-ascertained fact that any stimulus must possess a certain degree of intensity in order to affect our consciousness so that we perceive it. Now the intensity of the stimulus thus required varies in different states of the organism and with different degrees of mental pre-occupation or absorption. For instance, if one is deeply absorbed in a book, it will require a much louder call to make him hear than when the mind is not so engaged. The degree of intensity which any given stimulus must attain in order to affect our consciousness, determines what stimuli we shall consciously perceive and what we shall remain unaware of. Generalizing this fact, we see that among all the stimuli striking upon our consciousness only such will excite conscious perception or attain a certain degree of intensity, which thus forms as it were the bounding line of our field of perception. This boundary is the "threshold of consciousness" or "threshold of sensation." It separates, so to speak, the lighted area or field of our perceptions from what is "without," or, as we usually phrase it, "outside ourselves." The magnitude of the lighted area, of course, varies enormously in different persons. A man may be perfectly indifferent to all the higher and subtler stimuli which we call the feelings of moral, intellectual, and artistic beauty and purity; or he may perceive them only dimly, so that they fail to excite in him any keen or vivid perception. This conception is a very fertile one, and can be worked out in many directions, with the result of throwing much light on the facts of our daily life and experience.

† For a detailed proof of the above positions, see Dr. Carl du Prel's *Philosophy of Mysticism*.

wholly upon the physical plane, the field of our consciousness being entirely occupied by the powerful and vivid stimuli which reach us through the avenues of physical sensation, or which arise in connection therewith on the emotional and mental planes. But in certain abnormal states, whether induced by the mesmeric action of another or by the will-power of the individual himself, we find that the transcendental consciousness or individuality makes itself manifest upon the physical plane. In such cases it is found that the limited consciousness or personality is treated by the higher Ego as something foreign to itself, as a mere incidental phase of its own development. But it is just this limited consciousness, or the personality (which at such times disappears from view), that produces in us the feeling that we are each separate from all our fellow men. For the feeling, the consciousness, of "self" is limited (as we know it) to the lighted area within the threshold of consciousness, since that alone is constantly and vividly present to us. Analogy may help us to grasp this idea more clearly. It is a common experience that a man identifies "himself" with his keenest and most vivid feeling or interest, and this is what occurs with regard to the general area of personal consciousness. Man identifies "himself" with that which is constantly and vividly present before him, i. e., with the lighted area within his threshold of sensation. Further, our instinctive belief in the existence and reality of an "outside world" is due to the fact that all stimuli which reach our consciousness from beyond this threshold naturally seem to us to come from "outside" of ourselves, since what we feel as "self" is, as we have seen, only the lighted area within this bounding line.

Moreover, we find that in proportion as the threshold of consciousness is pushed back, so does the feeling of separateness diminish; and the same law can be traced right up through every stage of growth and development, mental, emotional, and psychic. Hence we may assert generally that expansion of the field of our consciousness goes hand-in-hand with the detachment of our interest and attention from the physical plane, and from the feelings and sensations which form the content of the personality.

Now it is at once obvious that the real obstacle preventing our realization of Universal Brotherhood is just this feeling of "separateness," and we have just seen that in proportion as we grow and develop psychically this feeling tends to disappear. It is thus plain that the study and investigation of the latent psychic faculties in man tend directly towards the realization of the first object of the T. S.

As we push back the boundary and enlarge the area of our consciousness, our "self" grows and expands in the same proportion, till at last, when we have so widened our circle of interest and removed back our threshold of consciousness that it embraces the Universe, then, in the language of *The Light of Asia*, "The Universe grows I, the dewdrop slips into the shining sea;" Nirvana is attained; not by the annihilation of individuality, but by its expansion till it embraces ALL.

This subject can also be regarded from another point of view. All stimuli which reach our consciousness are in reality forms of vibration, subtler or coarser, more or less rapid, and taking place in media, grosser or more ethereal, as the case may be. In general, the more rapid the vibration and the more subtle the medium it occurs in, the higher, that is, the more spiritual, is the accompanying consciousness. Now we shall cognize either coarser or subtler vibrations according as our attention and interest are centered upon material or spiritual things, on one pole or the other of the One Reality. It is clear, therefore, that, while our attention is taken up and our consciousness filled with things physical, we cannot clearly and vividly cognize the opposite pole—things spiritual. But the distinguishing characteristic of spirit is Universality; it is all-pervading. Hence the more our perceptions approach the spiritual plane, the more we must become at one with that which is all-pervading, because to become cognizant of spiritual things we must respond to the higher vibrations of that plane. Thus, in order to attain the inner development pointed at in our third object, we must in literal truth seek so to attune ourselves as to "thrill in response to every sigh and thought of all that lives and breathes."

Thus, then, Universal Brotherhood is not only the foundation-stone of the Theosophical Society, but literally the essence of its second and third objects—the life-giving spirit in them all. Without this grand and sublime ideal, the study of ancient religions, sciences, and philosophies would lose its noblest and purest charm. Without it, the pursuit of the third object would be either altogether meaningless or, if in any degree successful, it would lead to the most disastrous consequences, as witness the criminal uses to which the newly re-discovered powers of hypnotism have already been put. Without such a goal to strive for, such a lofty purpose to animate us, our liberality of thought would soon become aimless licence, our efforts to study the Wisdom Religion would soon end in the formation of a new sect, the life would die out from among us, and The Theosophical Society would either crumble into dust or remain as a frozen and lifeless corpse, encased in the ice of Dogmatism.

Adyar Lectures.

CLAIRVOYANCE. BY DR. J. BOWLES DALY, LL.D., F.T.S.

THE subject of Clairvoyance, however novel it may appear to modern readers in this age of materialism, is not new to the world. The thing itself is older than any civilization now on the globe. Clairvoyance, or clear-seeing, means the mysterious power of perception by which certain persons can discern distant objects and occurrences without the use of the ordinary organs of sight.

This power is displayed by many under a variety of conditions. In some cases it appears as a normal faculty, in others, its exercise occurs spontaneously at irregular intervals, while, in many others, it is induced by magnetic sleep. The faculty is essentially the same, whatever may be the immediate incentives to its action. Illustrations of clairvoyance may be found among all the races of men, and every period of human history has furnished examples. The essential conditions of the soul are not influenced by forms of government or systems of religion. The true seer stands alone within the veil of the Temple.

The faculty of Incidity was known and recognized in India long before any record of its wonders travelled into the West. In Europe every novelty is thrust upon the public, either in books or newspapers, with the view of reaping a harvest either in praise or pudding; the opposite course generally prevails in the East. A wise policy dictates the precaution of preparing the ground before putting in the seed: pearls are not flung unto the swine-trough to be trampled by the herd. This is the first dictum of occult knowledge.

The disposition to penetrate the inmost secrets of Nature is deeply implanted in the human heart, but the inclination to prosecute such study is possessed by few only of the great community, but one firmly practised by all the ancient seers of the earth, mainly owing to themselves. Many instances of the development of the pristine faculties are to be found among the primitive nations of mankind, principally among the Eastern sages, and also among the Greeks and Romans.

Pythagoras, Plato, and their successors, who discoursed on human wisdom, had recourse to clairvoyance—the clear sight of the magnetic sleep. They regarded the seer as the living entrance-door to the sacred temple of inner realities. They knew that to such an one the internal becomes, without the use of the outer senses, more perceptible than the external. Mesmerism developed clairvoyance and was in use ages ago,

N. B.—Our readers should bear in mind that the lecturers in the Adyar course are alone responsible for the views expressed.—Ed. *Theos.*

as is proved by the sculptures and tablets of ancient Egypt, Syria, Nineveh, and Babylon. In those ancient days mesmerism and clairvoyance, judging from the art-relics yet remaining, were, as now, practically in use. Pythagoras received his instruction in the temples of Egypt as well as in ancient India, where there are numerous representations of individuals being put into the magnetic sleep by the same simple process which we moderns have discovered to be effective. Hippocrates, 'the Father of Physic,' sprang from a family who ministered in the temple of Æsculapius. His knowledge of clairvoyance is illustrated by the following passage, in which he so accurately describes the peculiar condition of the clairvoyant:—'The sight being closed to the external, the soul perceives truly the affections of the body.'

We learn many things in relation to this subject in the Hebrew writings, where its existence is fully admitted, not as a new wonder, but as a recognised fact. Moses, it may be inferred, from other lore of the Egyptians, was instructed by their wise men in this magnetic science. The Essenes, the most philosophic sect of the Jews living by the Dead Sea, taught the system and practised healing by the laying on of hands. This science underlies all magic and has produced much of the miracles of the East.

The Romans received the bulk of their philosophy from Greece; so we read without surprise that sick used to be brought to their temples, where the nature of the disease and the means of cure were revealed by clairvoyance. There is abundant evidence that Celsus, the great Roman physician, was familiar with this method of healing.

The ancients honored those who possessed psychic gifts, and knowing their sensitive nature, provided for their wants and sheltered them from the anxieties of life. All human institutions are but outward expressions of whatever belongs to the nature of man. Egyptians had their sacred mysteries: the Roman Senate consulted the Sibylline Oracles: the Greek found inspiration in the waters of the Castalian spring: the Priestess of Delphi gave clairvoyance responses: and the Jewish high priest derived his mystical revelations from the Urim and Thummim, which bore a striking likeness to the Pagan Oracles. The Sibyls, virgin prophetesses of the Temple of Isis, possessed the gifts of clairvoyance. They were kept under the constant care of the priest, and not allowed to mingle with the world. According to St. Justin, many of those seeresses declared great truths, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. To the same class also belonged the Druidesses of Britain and Gaul. The moderns have adopted a very different treatment towards those who exhibit psychic powers. First, they burned them as witches, and more recently, mediums have been prosecuted in the law courts or denounced as charlatans. Yet there has been no nation, from

the earliest times, without this knowledge. The Greeks had their Pythonesses, the Romans their Sibyls: so had the Germans their vaticinating females, whose counsels were followed upon all important occasions, and whose responses were considered infallible. All the ancient literature of the world is full of allusions to such knowledge—often purposely conveyed in obscure language, hinting at strange mysteries and rites, the truths of which are hidden like fire in a flint. The whole mass of symbolical literature relating to Alchemy, Astrology, Mysticism, Delphic Oracles, rites and ceremonies of Indians, Egyptians, Greeks, Romans and Druids, shows that behind all the superficial nonsense which has come down to us, there must be a substratum of truth concealed. To regard this huge block of knowledge as fun, fable and childish superstition, while we honour those ancient nations for their literature, culture and art, would be both inconsistent and unreasonable.

A peculiar glory characterizes the ancient period; but, when the young barbarous nations overran Europe, philosophy was thrust out and many of its records were destroyed. As soon as the philosophers of antiquity retired from human observation, the light was obscured and cold shadows fell upon the world. From the darkness, subsequent upon their unconscious obliterations, slowly emerged other philosophies, all exhibiting more or less incompleteness, until at length Europe is practically under the sway of a philosophy which is distinctively called Natural, the very opposite of the Spiritual, of which clairvoyance is an exponent.

During the decadence of the ancient philosophy there arose the new Christian religion, and something of that which the former had lost was saved by the latter. Then came the long night of darkness and superstition which marked the period of the Middle Ages. The mind slept and darkness brooded over the face of the deep. All through that gloomy period, the Middle Ages, the traditions and processes of magnetism and healing are to be looked for in the archives of churches and religious institutions. In the hands of Churchmen it suffered further degradation, and came at length to be regarded as an exploded superstition—the general mind ignoring the fine truths involved in the subject. Magic and magnetism, when it sought a refuge in the monasteries, found a grave. Of these facts we have abundant evidence in the writings of the monkish annalists. Thus the long night wore away and at last the era of Liberty and Progress dawned on the world. Europe flung off the veil of apathy and woke from her long sleep. Letters were revived, art and science were studied, but much of the old divine light was quenched—dimmed by the age of materialism and perverted by gloomy earth-made theologies. A remnant of the old creed still lingered in the East amid the recesses of the mighty Himalayas. The burning lands of the Orient are one vast Bible overwritten with signs that man was not unknowable and that religious faith was not a fable. Positive science

with its hard materialism came in. The quest of knowledge was made on entirely new lines, the thinking mind of man was turned exclusively to the study of external nature. The doctors and scientists of our day are largely materialists, and no wonder, for they confine themselves chiefly to material methods and insist on using only such tests as are applicable to that department of physics. Everything must be weighed, measured, dissected, or put in a crucible. Spirit cannot be determined by such means, it cannot be sliced by a scalpel, confined in a retort, or fused in the fire. Hence the modern popes of science and high priests of materialism reject the spirit theory, and in their blatant ignorance cannot distinguish between a vision of heaven and an attack of nightmare. The powers which indicate the supremacy of spirit over matter are regarded as evidence of mental derangement, or hopeless idiocy. This despite the powerful array of names of cultured persons who have tested and found the evidence satisfactory.

Modern civilisation and the revival of art and science have quickened the powers in our own day. To this development we are indebted for the gradual dissipation of much of the superstition and absurd error which marked the whole period of the Middle Ages. But material philosophy, victorious in mechanical appliances, has reached such a climax that it seeks to overthrow the hope of immortality and level humanity into the dust of infidelity and materialism. Immortality, however, is a truth as sublime as creation and more solid than the granite mountains. Owing to the undue laudation of mechanical science, scepticism, like a malignant fog, has fallen on the age; the minds of some of our foremost thinkers and writers are enveloped in it. Owing to an ignorant interpretation of the Bible, an additional handle has been furnished, which has induced many to repel the book, because it does not square with the modern scientific notions. That grand old work never stood higher than it does at present to those who can read its messages aright. Every line of it vibrates with hidden strength, known only to students familiar with the symbolic light which was the early method of instruction. From modern theology, however, we can accept nothing, hope for nothing. It has driven thousands into the ranks of spiritualism and agnosticism, glad to escape from dogmas and ecclesiastical despotism. Modern theology owes no allegiance to science, and is not amenable to the requirements of reason or justice.

In reviewing the attitude of modern science towards the development of psychic gifts, no reasonable person will deny the immense advantages which society has derived from the application of the principles and discoveries of physical science to the arts of life. The contention is that physics do not constitute the whole of science, that a vast field of untrodden revelation is left unexplored. Mental physiology must not be abandoned. Mind must not be sacrificed to Matter at a period when we stand before the dawning of a new day for humanity.

A new discovery, surpassing any that has been hitherto made, awaits the student. It promises a key to the most recondite secrets of Nature, and opens to our view a new world. The study of the moral and spiritual nature of man is not subordinate to the pursuits of the chemist, the astronomer, or the geologist. The study of animal magnetism is not calculated to assist us in discovering the longitude at sea, or enable us to regulate the action of sluices, or be of service in building bridges, or the construction of railways. But if it be true that the doctrine involves the discovery of agencies and susceptibilities in the human constitution, hitherto unknown or disregarded, and if it promises further to enlarge our knowledge and render us wiser and happier, this is no reason that this valuable branch of knowledge should be excluded from the circle of the sciences. There is no doubt that priestcraft, kingcraft and artificial civilisation, with their idols of ecclesiasticism and physical science, have alienated the mind of man from pure spiritual communication; the soul has been driven off into idolatrous faiths repugnant to human manliness and justice, has fallen into the blank condition of absolute negation and materialism. Since the time of Bacon and Newton, science has been almost exclusively occupied with the investigation of external nature, and comparatively little attention has been bestowed on the constitution of man.

The Greeks recognized the superiority of natural over acquired gifts, when they selected women to serve as the oracles between God and man. Women made famous the oracles of the Pythian Apollon and the responses of Dodona. Their special gifts of inspiration have transmitted the fame of the Sibyls to all ages and made the name synonymous with spiritual gifts. The study of external nature alone does not cover the whole ground of observation. Psychic science purports to unravel the unwritten part, as the scale of a fish can interpret the class to which the relic belongs. The emancipated soul perceives the causes which underlie all physical effects, and beholds an outstretched panorama of being which transcends the sphere of knowledge bounded by the physical horizon. It also reveals the controlling forces of mortal existence.

The anatomist who numbers the bones and describes the nerves, tissues, and apparatus which constitute the physical structure, explains nothing of the true man except the house he lives in. The contemplation of a starry night, a lovely face, or a plaintive melody, will stir emotions in the breast which defy analysis by any of those clumsy methods, attesting a spirit existence ever present and all potent, for which physical science has no key. Thus it may be seen that the superficial aspects of the world are constantly changing, but the inherent principles of matter and mind are constantly the same. Nature, like a vast kaleidoscope, shows new forms and combinations as the world goes on, but the superstructure remains. Matter is indestructible, and life immortal.

Let us now consider a few of the great seers of the past.

Pythagoras, the seer of Samos, on one occasion gave an accurate description of a shipwreck, concerning which he had no information through any ordinary channel. Again, when certain persons in his presence expressed a wish to possess the treasures which they supposed a certain expected ship to contain, he assured them that they would only have a dead body; in this he was correct, a corpse being the entire freight of the vessel.

Apollonius of Tyana discovered his clairvoyant powers while in India through the agency of a distinguished Brahmin. During one of his public discourses he paused, and remarked incidentally that the sea was bringing forth land. It was subsequently ascertained that precisely at that hour an island appeared in the *Ægean* Sea, not far off, it having been thrown up by an earthquake. On another occasion, while addressing a large crowd in a grove near *Ephesus*, the attention of his auditors was attracted by a great flock of birds. One solitary bird alighted near them for a moment, giving a peculiar note, whereupon the whole flock arose and left. This Apollonius explained by saying that a boy near one of the gates of the city had spilled a quantity of grain, and that the solitary bird, observing this, came to inform his companions of the feast. Apollonius proceeded with his discourse, while one of his hearers hastened to ascertain if he had spoken the truth. The seer had not finished his discourse, when the young man returned, having verified the correctness of the statement.

An incident in the life of the Emperor *Trajan* proves the veracity of the Oracle. Being about to invade *Parthia*, and wishing to know the probable result of the expedition, he consulted the Oracle in *Syria*. For this purpose he sent sealed letters, to which he solicited replies in writing. The Oracle directed that blank paper should be sealed and sent. This occasioned no little surprise among the priests who were unacquainted with the character of the Emperor's letters. *Trajan* at once comprehended the answers, because he had sent blank tablets to the God. This inspired his confidence, whereupon he forwarded letters inquiring whether he should return to *Rome* at the close of the conquest. The answer of the Oracle was that a vine should be cut in pieces, wrapped in linen and sent to him. This symbolic answer was signally verified when the bones of the Emperor were at length carried back to *Rome*.

The Apostles and many of the Christian fathers, for more than 300 years, were gifted with mysterious visions. The wisdom of Jesus of *Nazareth* was largely owing to the clairvoyant faculty. When he made his triumphant entry into *Jerusalem*, he sent some of his followers to a neighbouring hamlet for an animal to convey him. He even anticipated the objection raised by the owner of the animal. He instructed them what to say, and affirmed that to the request consent would be

given. The disciples verified the master's words in every particular. At another time he directed when fishermen would be successful in catching fish. He saw *Nathaniel* under a fig tree when the latter was beyond the limit of natural vision. In a conversation with a woman at a well, he confounded her by the accuracy with which he read her thoughts. He perceived the death of his friend *Lazarus* even at a distance of some miles.

The same faculty was exercised by *St. Peter* in discovering the deception of *Annanias* and his wife in respect to the price of some property which they sold.

Among the old prophets we have also some grand exhibitions of the same kind of vision. When the King of *Syria* made war against *Israel*, he soon learned that his secret plan had been forestalled and checked by the enemy. He naturally concluded that there was a traitor in his camp, and indignantly demanded who was for the King of *Israel*. One of his retinue answered, "None, my Lord, O King, but *Elisha*, the prophet that is in *Israel*, telleth the King of *Israel* the words that thou speakest in thy bed-chamber." Here was clairvoyance that was neither obstructed by obstacles nor limited by distance; a clairaudience, too, that detected the whispered words and silent thoughts of the King of *Syria*. Nor were visions of that kind confined to *Judaism* and *Christianity*. The Pagan world was favoured with similar illuminations. Great seers also appeared in modern times.

In 1743 a Swedish Baron astonished the world with his mysterious illumination. Nor was this seer a crack-brained poet, but a profound thinker and able scholar, and one of the first mathematicians in the world. The high character and profound attainments of *Emmanuel Swedenborg* were felt and acknowledged in every part of Europe. When *Swedenborg* was in *Güttenberg*, 300 miles from *Stockholm*, he announced the occurrence of a fire in his native city, giving facts respecting the time, place, the circumstances of its origin, and accurately describing its progress and termination. Some days after the particulars of this clairvoyant revelation were fully substantiated. Its authenticity is, moreover, sanctioned by the great metaphysician *Kant*, in whose judgment it set the assertion of the extraordinary gift of *Swedenborg* above all possibility of doubt.

The Queen Dowager of Sweden, requesting a proof of his marvellous gifts, the seer asked for a private audience, at which he communicated to the royal ear the very words which were exchanged in secret between Her Majesty and the Prince before his leaving this earth, giving the exact day and hour, and certain other particulars known only to themselves.

A still more singular instance is related on indisputable authority. The Count de *Motville*, Ambassador from Holland, having died suddenly, a shop-keeper demanded of his widow the payment of a bill

which she remembered to have been paid in her husband's life-time. Not being able to find the receipt, she was induced to consult the seer, though she did so, less from credulity than curiosity. Swedenborg informed her that her deceased husband had taken the receipt on a certain day while he was reading an article in "Bayle's Dictionary" in his cabinet; and that his attention being called to some other concern, he had put the receipt into the book to mark the place at which he had been interrupted, when, in fact, it was found at the actual page described.

In the little village of Prevorst, up among the rugged heights of Würtemberg, was born, in 1801, a seeress who astonished the world—Frederica Hauffé, who had prophetic dreams and visions, with occult powers; she discovered hidden springs and mineral deposits, and could perceive absent persons and distant occurrences with distinctness. And again, we have Heinrich Zschokke, the Swiss novelist, who read the minds of those he met, even to minute incidents, which they themselves had almost forgotten; and during the American War of Independence, George de Bonneville exhibited remarkable prescience of certain events occurring at a distance beyond the utmost stretch of the ordinary powers of perception, even to informing his friends and neighbours of the precise time when the British forces would evacuate Philadelphia.

But among the American seers, none was ever more remarkable than the seeress, Samantha Mettler, of Hartford. During a period of fifteen years she was constantly before the public in a professional capacity, her diagnoses amounting to more than 40,000. Dr. Smith, a medical gentleman, states that 'during the last three months yellow fever has been making sad havoc in Bermuda, and we know not when it will stop; but I am happy to say that, out of two hundred cases treated by Mrs. Mettler's prescription, only four have died.' While in the magnetic trance in Hartford, she clairvoyantly visited the island, went to the cemetery and read an inscription on a tombstone. One remarkable instance of her clairvoyant gift was exhibited on the occasion of an accident occurring to a young gentleman in a hunting expedition. Shot in the leg by his companion, the charge passed through the pocket of his trousers, and some of the contents were deeply buried in the fleshy part of his thigh. For several months he was confined to his room, suffering great pains and debility. Mrs. Mettler made a diagnosis of the case at Hartford while the patient was at Michigan. She discovered a piece of copper in the limb, and observed that the wound would not heal until it was removed. As the medical attendant had made no such discovery, it was presumed that the seeress was mistaken. A few days later, however, the foreign substance became visible, and the young man's mother, with a pair of scissors, removed a penny from the wound. The doctors in Michigan could not see that penny, even when it was within their reach and with their eyes open, but the seeress discovered

it at a distance of 1,000 miles with her eyes closed. Thus, the seeress had, at a distance of 1,000 miles, and with closed eyes, discovered the cause of irritation, while the doctors in Michigan, while it was actually within reach of their hands and under their very eyes, were unable to perceive it. Samantha Mettler exercised her clairvoyance, not only in discovering the causes of disease, but also in selecting from the great pharmacopœia of Nature the appropriate remedies for her patients.

Perhaps the youngest seer in the world is Sanoma, the daughter of a Hindoo noble, whose marvellous faculty exhibited itself before she was ten years of age. It suffices to lay a number of blank sheets of paper on a tripod, screened from the distant rays of the light, but still dimly visible to the eyes of attentive observers. The child merely sits on the ground and lays her head against the tripod, with her little arms embracing its support. In this attitude she commonly sleeps for one hour, during which time the sheets lying on the tripod are filled with exquisitely formed characters in the ancient Sanscrit. This is done without the ordinary appliances of pens, pencil, or ink. Over four volumes of these writings have been preserved, dealing with the most profound subjects in theology and philosophy.

When the seer can describe unknown persons, foreign countries, invisible objects, and remote events; perceiving the property of different substances, discovering the thoughts of men, unveiling the forgotten past and penetrating the unknown future of the world, what is the rational presumption to be derived from such facts and claims? There is no use in disputing the testimony of so many conscientious witnesses. The examples are sufficiently diversified to illustrate the several degrees and phases of clairvoyance, and they certainly warrant the conclusion that this power is essentially the same in all ages and in all countries.

If we are to credit the Hebrew seeresses when they profess to look into the invisible world, why not admit the claims of seers of other nations and of modern times? Natural sight is the same in an Apostle and in a ticket-of-leave man. In like manner clairvoyance is the same, whether it be exercised by an ancient Jew or a modern Gentile. If the power of lucidity is a divine faculty when exercised by an Apostle, can it become a profane accomplishment when in the possession of an Englishman? Such distinctions are not founded on a difference in the nature of the facts, and can only be supported by the arrogant assumption of pretended philosophers and theological dogmatists. The ancient man did not exhaust his intellect to discover God. Untrammelled by creed, unfettered by priestcraft, and unembarrassed by prejudices, he did not seek God; he simply found Him. He knew Him in the Love which engenders and upholds life and the Wisdom which sustains it. The most ancient races discovered the reflection of God's dwelling-place in the majesty of the blazing sun, and, in the path of the starry heavens, perceived their own destiny.

A FEW RULES FOR EXERCISE.

This brief treatise is not intended for sceptics, nor meant to make converts: the author is profoundly indifferent to missionary enterprise, and is only desirous of giving a few hints which may enable those who possess the gift to develop it. 'There are some persons,' says Plato 'who draw down to the earth all heavenly invisible things, grasping with their hands rocks and trunks of trees, maintaining that nothing exists but what offers resistance and can be felt, holding body and existence to be synonymous.' And when others say that something may exist that is incorporeal, they pay no regard to this and will no longer listen to the subject. If we were to admit only what our natural organs can see, touch, and handle, we might deny thought, speech, electricity, sympathy, attraction, repulsion, and even the wind which whistles down the chimney. I am for giving blank stupidity and torpid complacency a wide berth. According to Baron du Potêt, three out of every ten of this community possess latent clairvoyant power. It is a mental faculty depending upon the peculiar condition of nerves and brain. In the animal kingdom man ranks first; mind, which gives him pre-eminence, is his greatest attribute; and clairvoyance is the greatest part of mind. The most usual method of cultivating it now-a-days is in the spirit circle, when a number of sitters find out what gifts they possess. Here they will be taught to sit alone, to induce either writing, or seeing. I have known each of these gifts to be developed in the course of a few weeks or months, according to the capacity of those present. Much time, however, is sadly wasted in listening to the advice of spirits, which is often contradictory; a spirit may be disengaged from matter, but not, in consequence, free from error. It is well, however, to get the assurance of more than one medium that the student possesses the necessary qualification before setting himself down to private development. There is no royal road to knowledge, physical or otherwise, and the sooner the old maxim is laid to heart the better. The psychist will not dare to enter this ring till he has trained his muscles, and the psychic student must undergo a certain class of study and preparation. To attain lucidity, requires patience, strength of will, and determination. It does not postulate genius or high mental endowments, but sincerity, honesty, and perseverance. The person who attempts to reach clairvoyance and gets discouraged after a few failures, does not deserve to succeed. First, he will be told to look into a crystal, a glass of water, or a plate of printing-ink. To some this may be enough, but I have not found it effective. The course of preparation is far more extensive. As an artist prepares his colours, the student must prepare his body; for without due preparation neither pictures nor lucidity will follow. It is not necessary to be an ascetic, a vegetarian, nor even a total abstainer; but it is absolutely necessary that the strictest temperance be enjoined. Light, nutritious food, with as little flesh diet as possible, should be the rule, while the mind

should be kept equally pure and wholesome. Ambition, avarice, lust, or hatred, are as fatal to the mind as pork, pastry and gin to the body. The blood must be in a perfectly healthy condition, the aim being to get the sound mind in the sound body,—cleanliness of mind and body are cardinal qualities in the study. All students should next cultivate the habit of deep breathing; for brain-power depends largely on lung power. The Indian Yogi made a feature of this which is worth observing. He practised inhaling fresh air, holding it for a time with mouth and nostril closed, then slowly expelling the inspired air—at first through one nostril, and next through the other. The object in this is the steadying of the mind. It is supposed that, by the motion of the breath, the thinking principle moves. When that action is stopped it becomes stationary, and the Yogi becomes as firm as the trunk of a tree. A. J. Davis, one of the greatest seers, recommended the practice. Another exercise, not taught in any of our schools or colleges, but one likely to get a prominent place in the education of the future, is the exercise of the will-powers,—the powers to concentrate attention. This may appear easy at first sight, but is far more difficult to put in practice. Suppose the student is seated in his arm chair and asked to fix his gaze on a nail on the wall of the room and keep his mind intent on it, for half an hour, he will certainly find that the act of concentration is not so easy. The mind has a tendency to lose itself in the labyrinth of the senses: guided by unlimited desires it hovers over a thousand and one objects of sense, and the attention being thus divided, the mental energy is not productive of any definite result. Schopenhauer wrote a book on the Operation of the Will; the strength and force of this influence are almost unknown. To ensure clairvoyance, this will-power must be under perfect command, and it is only acquired by long and patient study. After due concentration of the mind on a person, place, or object, the first symptoms of lucidity are sparks of light, white clouds, streaks of coloured light, and from them can shortly be discerned places, persons and scenes. The variety is infinite. Having reached this stage, the student will need no further instruction. A new instinct will be added to his life, but as 'he that increaseth knowledge, increaseth sorrow,' he will find also sights which will sadden as well as cheer him on the life journey.

D.

MR. FAWCETT ON "MODERN PHILOSOPHY,
FROM KANT TO HERBERT SPENCER."

DURING the past month Mr. Fawcett delivered two more lectures of the course embracing his new system of Philosophy. Having in his first lecture instituted a review of modern thought up to the end of Kant, he had to continue the introductory and critical portion of his labours by running through the system of the great post-Kantian idealists, and the remaining giants of modern philosophic history; complet-

ing his survey with a dip into the gospels of Herbert Spencer and Von Hartmann. He then brought the first portion of his future work to a close with a general summary of the results of European speculation and an outline of the method to be pursued in the constructive portion of his independent researches. The matter of these addresses was not only in many aspects exceedingly abstruse, but of far too voluminous a character to be accommodated in our limited space. It will, therefore, only be possible for us to give a brief resumé of the gist of the discourses, leaving the book when issued to answer for itself.

The first "landmark" to be tackled was the system of Fichte. The idealism of this thinker, remarked the lecturer, was a legitimate development of the speculation of Kant, whose "thing-in-itself"—or supposed unknown object, independent of consciousness—was on his own showing superfluous. It was curious to note the almost complete reversal of Kant on the question of the relativity of knowledge. Kant, allowing for occasional oscillations of opinion, had contended for the reality of a noumenal cosmos existing *per se*. Hence in contrast with this reality, the illusory perceptions and knowledge of the ego were rightly denominated relative. But with Fichte the last trace of objectivity was swept out of the arena of philosophy. Self (not the individual mind), but the "I as universal" became sole source of the sensations, sense-forms, categories, &c., of the Kantian scheme. From this attitude the transition to the Absolute Idealism of the Hegelian Philosophy of spirit was, of course, natural enough.

Of course, the great "battle field of metaphysics," as Mill called it, is the question as to whether an independent external world exists. Now, as this question admits of very varied shades of opinion, from realism and materialism to the many types of idealism and even nihilism, it is incumbent on every system to declare itself on this head at the start. Now what, for instance, is the relation of the idealism of Fichte and Hegel to that of Berkeley, Hume or Mill—of what is called *transcendental* idealism to mere *empirical* idealism? Take, the case of two men walking on the seashore with a glorious natural vista spread out before them. Mr. Fawcett then showed that with empirical or psychological idealism the contention was that *two worlds* were given for the *two* percipients, each world constituting the object consciousness of a separate intelligent being. It thus left utterly unexplained the cause of the original sundering of subject and object, it practically converted evolution into a dream, and failed to account for the community of experience accorded to the two percipients. Now, in contradistinction to the 'common or garden' types of idealism, the basic principle of Fichte was that the world of experience was not merely our individual création, or private property. It was given for all consciousness alike by that "I," or Spirit, which is the source of all individuals alike. The individual mind, says Fichte, is wholly derived from experience. Now

the exceedingly difficult problem of philosophy is to explain how this experience (*i. e.*, the world of seen, touched, smelt, heard and tasted objects *plus* our organic sensations, &c.) comes to exist. Practically, this problem involves an ontology or science of the absolute, for it has to be shown how the thought of spirit, the "I as universal" originates.

Mr. Fawcett then continued by giving a minute analysis of the very complex ontology referred to, the exposition covering the whole ground of the "original Axioms" deduction of the categories, phenomenology of individual consciousness, constituting the "theoretical" side of Fichtism. He next proceeded to analyses of its "practical" side. It is impossible here to give any adequate rendering of the complexity of Fichte's thought. Let us, therefore, content ourselves with the result. This may be briefly given. The phantasmal world of sense is the means by which the "I as universal" comes to completed consciousness of itself in individuals. "God" so-called is the product of a cosmic psychological evolution, which again is nothing more than the progressive interpretation of the experienced world by sentient individual beings. The aim of man's whole development should be his mergence in the universal ego as idea, in Deity realised as pure thought.

Having given a critical review of Fichte in relation to the less developed *Mâyâ* doctrine of Advaita philosophy, the lecturer then furnished a further minute analysis of the distinction between the different forms of idealism. This portion of his task completed, he passed on to the survey of Hegel.

The extreme difficulty of Hegel has caused many writers to shirk him pleading in extenuation of this literary misdemeanour "his terrible abstruseness." When, however, said the speaker, it is seen that the battle royal of future metaphysic may be between Hegelian idealism and the belief in an external universe—a struggle already initiated in the growth of neo-Hegelianism—students must honestly face the *cruz*. There is no royal road to the higher levels of thought, and no reliance on that bastard hundred-voiced guide, "intuition," will make amends for intellectual laziness or neo-Platonic sentimentalism. On this head, at any rate, the lesson derived from the history of philosophy is decisive. All writers who shirk fatiguing and continuous thought and rely on the accommodating labour—saving "dictates of the soul," contradict each other. Some, however, borrow and then dub the results as intuitively obtained. Witness, for instance, Schopenhauer, whose poetical *Will-to-live* is a distorted doctrine of Fichte, whose pessimism is obtained from the Upanishads, and whose "archetypal ideas" are a revived Platonism, now recognised as based on a word-quibble, an outcrop of the 'portent of Realism,' as Milton calls it. It is unfortunate that the sample of this "intuitionist," this leading "metaphysician of materialism" as the history of philosophy has dubbed him—should have been

selected as so meritorious in a recent T. S. Lodge "Transactions." It is self-destructive. Moreover if the *atheistic idealism* of Schopenhauer is intuitively guaranteed, the outlook for modern mysticism is indeed sombre.

The lecturer now went on to furnish (1) the relation of Hegelian Idealism to pre-Kantian and to modern scientific thought; (2) a detailed survey of the celebrated Hegelian Dialectic; and (3) a summary of the 'Logic' wherein is traced the hierarchy of thought-forms which constitute the stages by which experience and its interpretation comes to be a fact. To condense Hegel beyond the condensation already given would be beyond our powers. It is essentially one of those systems which are meaningless unless considered as a whole. The subjoined passage as indicative of the complexity and compactness of Hegel's thought may interest the reader. It is an excerpt taken quite at random from the pages of one of his clearest renderers:—

"Experience is simply this, that the content, that is, consciousness *in itself*, is substance and therefore object of consciousness. But this substance, which is consciousness, is the process of its becoming what it is in itself; and it is only as this *becoming*, reflected into itself, that it is in truth consciousness. In itself, it is the movement which constitutes knowledge—the transformation of this *in-itself-ness* into *for-itselfness*, the substance into the subject, the object of consciousness into the object of self-consciousness—that is into the object as in its turn abolished, or, in other words, into the concept."

Now, bearing in mind the fact that the whole of the 'Logic' and 'Phenomenology' consists of a similar pemmican of thought, it is perfectly useless to attempt a further summary. Again, therefore, we must give results, not detail. The results of Hegel thus put are as follows:—

(1). The notion of objects independent of thought is an absurdity. Thought is the only reality.

(2). The universe of sense is due to the self-alienation of the one spirit in order that it may, by opposing itself to itself, acquire completed self-realisation.

(3). The universe of sense and the stream of individual thinkings about that universe constitute a series of *stages*, on gradations, each of which, taken by itself, is unreal, abstract and meaningless. No system of science or philosophy can, by any possibility, be final. It only has significance as a link in an endless chain. The chain, conceived as a whole, is alone truth—the members are phantasms apart. The application of this result of the Dialectic to certain trans-Himalayan teachings may not be inopportune.

(4). The three main stages or pulses of Being are (a) The Idea or Spirit in itself; (b) The Concrete Idea or Spirit sundered into *selves* with a *seeming* objective world over against them; (c) The Absolute Idea or Spirit conscious of all reality as its own thought. The Absolute, as

really produced by the dialectic of universal thinking, may be thus styled "essentially result." God is a manufactured article to put things pretty plainly.

It is worth note in connection with the higher—and really the *only* tenable form of—idealism, that it by no means necessarily involves the idea of individual immortality. Thus, many neo-Hegelians believe *individual* thought to be a product of nerve processes, as asserted by empirical materialism. Obviously, it may be true that while, metaphysically speaking, all physical processes are ideal, such processes may also be the necessary and indispensable antecedents of that subordinate form of ideality—the *personal* thought of the petty individual mind. Hence many Hegelians regard individuals as merely vanishing points in the realisation of Spirit (or, according to the revised doctrine, of that which becomes Spirit). None, of course, would accept the belief in external things as such. It may hence be inferred that Idealism is not always a friend to the believer in soul-survival. Indeed, while *Materialism* is perfectly compatible with the conception of a future life, Idealism is, as often, not. Modern Spiritualism, which in many ways recalls the "double materialism" of the savage, is a curious illustration of the prevalence of the former combination. Of course, the leaders of spiritualism, such as M. A. (Oxon), C. C. Massey, and others would stoutly refuse to identify consciousness as such with any *objective organism*, physical or ethereal (astral); but the common, or garden, spiritualist thinks he has quite solved the philosophic problem when confronted with some congenial ghost. But, unfortunately, the ghost exhibits an organism like our own, occupying space, being visible, often tangible, and hence manifesting the two fundamental attributes of "Matter." The problem is not even touched. Were the whole ether-world unveiled, it would be merely one more plane of organisms, and objective surroundings for philosophy to account for. And you may account for this new plane on materialist or idealist lines—just as you please. D'Assier, a thorough going materialist, fully admitted the reality of this ethereal world and its inhabitants. Just because he regards matter as the sole metaphysical root of both worlds—the physical and the ethereal alike—he remains a materialist. Now, although the D'Assier class of *ontological materialists* is not formidable among spiritualists, that of the *psychological materialists* who regard soul and the "spiritual" (?) body as convertible terms, is undoubtedly so. The popular conception of the materialist we do not, of course, traverse. Philosophy has no concern with the *vox populi*, which to it sounds less like a Divine utterance than a bray.

Schopenhauer, whose "intuitions" [vide cited "Transactions"] led him to oppose, might and main, the philosophy of spirit, was next treated of; his two works, "The Fourfold Root" and the "World as Will and Idea," being critically examined. After having exhibited Schopenhauer's borrowings and failures as a metaphysical teacher, the lecturer

passed a warm eulogy on his incisive criticism of the worthlessness and contemptibility of human life, considered as an end in itself. It is on this side of his propaganda that the fame of Schopenhauer rests, and the beauty, force and variety of his utterances in this department will always command admiration.

Herbart, the great German opponent of Idealism, and the founder of the well-known Continental school of psychology named after him, was next criticised. Herbart is best known to most of our readers as the originator of the "Threshold of consciousness" doctrine—so cleverly exploited in DuPrel's "Philosophy of Mysticism," as also in current German psychology. Really, this concept harks back to Leibnitz, whose "unconscious" or "obscure" ideas play an important part in the workings of the monads. Herbart, indeed, owes most of his inspiration to Leibnitz and Kant, but he is, nevertheless, a writer of singular acumen and suggestiveness.

Having passed Comte's "Positive Philosophy" in review, Mr. Fawcett stated that the originality ascribed to the French philosophy was largely spurious. Sociology as a study was anticipated by the Germans, who did not, however, erect it on a pedestal as the "Science of Sciences." Comte's crude materialism in psychology sounded very poor stuff after Kant, whose work, as Lange says, really destroyed the old XVIIIth Century materialism for good. The attempt of Comte to limit inquiry to positive science, even tabooing psychology, was as ridiculous as his proposed neo-Catholicism of culture.

Glancing over the line of British thought, from Hume to J. S. Mill, the speaker adverted to the tinkering element so characteristic of the British schools of that era. It was, he said, a relief to pass from such an atmosphere of mere logic and psychology to German thought. It was equally a pleasure to pass from their customary theological bias and stupid assertion to the beautifully candid systems of Mill, Bain and Spencer.

Mill's system is so well known that it is unnecessary to repeat the analysis. Abjuring, as it does, the deeper inquiries of the German philosophy, it is relatively easy for any decently read person to assimilate it. Really, it is but a perfected version of the Lockean doctrine—"All knowledge originates in experience." Exactly, but how does experience originate; for that is the crux. Having given a survey of all Mill's positions, Mr. Fawcett proceeded to show in what respects the empirical idealism of the "Examination of Hamilton" was deficient. He sought to show that Mill's thought suggested a development in the line of Fichte or Schelling.

Bain was next analysed—his experientialism, idealism and single-substance doctrine being carefully dealt with. The curious blend of his pure idealist agnosticism with the so-called "physiological identity" theory of mental and physical states was exhibited. Bain is strongly

opposed to the old materialism, but so is every modern thinker of repute. Only secularists and small fry of that ilk seem, indeed, to accept it. And poor Corduroy cannot well be expected to think very deeply. Mere common-sense is impotent in philosophy.

Dealing with Spencer, the lecturer entered on a close review of "First Principles," together with the theory underlying the "Data of Ethics" and "the Principles of Psychology." The whole sweep of organic and inorganic evolution springing from the principle of the persistence of force had to be accounted for on evolutionist principles. Having explained Mr. Spencer's theory of external perception, he ran over Spencer's masterly exhibition of the evolution of such a complex as modern human society through animal antecedents, stretches of pre-organic geological time, out of the fire-mist. The famous formula in which his evolution doctrine is embodied was carefully illustrated in its several connections. Finally, the opinion was expressed that Spencer's evolutionism—of which Darwinism modified is only a facet—will, in its main outlines, constitute a veritable heirloom of the nations. The encyclopædic knowledge of the man places him as an authority on the sweeps of physical phenomena beyond all rivalry. Still it must be remembered that he dealt with the physical nebula and its children, the gaseous, liquid and solid states of matter alone, ignoring other possible planes of phenomena.

The fundamental conception of the "unknowable" was then criticised, and its relation to modern thought explained. The particular detail work of this analysis need not be here given. The result was to dispose of its originality, to deny the validity of its postulation on lines of Spencian thought, and to affirm its merely provisional character as a rest-house for Agnosticism. The Absolute, in Hegel's words, is "not substance but subject;" as 'anything' else it is a surd, a vacuum for thought. An unknowable Parabrahm, a Spinozistic absolute substance, or even that bodiless abstraction "absolute motion," favoured in the "Secret Doctrine," are of no value to religious philosophy. They are abstractions void of realisable content. Absolute motion, in particular, seems to many of us a self-contradictory expression. It suggests, if it suggests anything, a mechanically based universe. Possibly, however, the whole search after any One First Cause on ultimate explanation of things is a pursuit of shadows. "Unity" itself may be merely a fictitious concept if applied to Noumena outside human experience. Such was indeed the opinion of Kant himself.

The "Philosophy of the Unconscious" had now to be surveyed in some detail. It was stated that the underlying principle of Von Hartmann's work was the attempted reconciliation of the *spiritual optimism* of Hegel, with the *atheistic pessimism* of Schopenhauer. We say 'atheistic,' as no other word conveys equally well the drift of the latter philosopher's ontology. It is not materialistic, because, for Schopenhauer, matter in space and time was mere *Mâyâ*, illusion of the senses; it is

atheistic, because its basic postulate was neither the pantheist's Deity, nor the agnostic's unknown *æ*, but a blind senseless abstract will, rushing blindly into manifestation. Schopenhauer is the "metaphysician of Materialism," as has rightly been remarked, his results incorporating most of materialistic results while denying the real objective factness of matter. He is, in short, simply an atheistic idealist.

But how, then, explain the apparent rationality of the portion of things overdrawn by Hegel but ignored by Schopenhauer? Well, conceive an Absolute with two attributes—the *all-wise Idea* and the *blind will*—and you have the reconciliation. The idea is then seen to be the fairy godmother and the will the malignant elf of the world legend. The world-process is but the struggle of universal ideation and the unconscious blind will. The lecturer here pointed out that Von Hartmann had discarded the Hegelian Idealism; his stand-point being a pantheistic realism. Into further detail, it is here impossible to dip.

Summing up the results of modern thought, the lecturer condemned the terribly scholastic character of modern philosophic thought—outside Germany, at least—special reference being made to the excessive concentration of British thought on the really subordinate question of logic and psychology. He, then, gave it as his opinion that the future metaphysic must incorporate in one of its departments the theory of re-births with its affiliated Karma doctrine, though the rendering of that question, as hitherto given in Europe, he believed to be seriously out of touch with the data of the modern sciences of biology, ethics and psychology. The two gems always discoverable in the rubbish heaps which Max Müller, perhaps justly, holds a large portion of Eastern sacred books to be, were pantheism and the Re-birth doctrine.* With the aid of the former Germany had long since solved many a philosophic *crux*. The importation of this tenet to Europe is therefore carrying coals to Newcastle. Indeed, it could not be seriously held that the two dogmatic schools of the East had ever produced such luminaries of analytic pantheism as Fichte or Hegel. The *Mâyâ* doctrine is not pure idealism of the Hegelian order. It concedes—so he gathered from the best authorities—an objective principle of evolution independent of thought, so far at least as concerns its bare being. The stand-point of Sankara, for instance, appears to be one of pantheistic realism of the Von Hartmann type. It would be most interesting, however, if some Hindu scholar would give us in clear and definite language the relation of this *Mâyâ* tenet to the several schools of his country's philosophy. The Re-birth doctrine, on the contrary, had until lately no hold in Europe, though isolated thinkers had always stood bravely up for it. It was indeed to one of these stalwart souls—Louis Figuiér, the author of the "Day after Death"—replete with suggestion.

* The element of rubbish in Christian documents is at any rate largely in excess of that of their Eastern competitors. But are not most sacred books rubbish? Of immense value in their day as aids to the lisps of primitive semi-savage man, they are obsolete by the side of modern thought.

if philosophically crude—that the speaker acknowledged his indebtedness for the source of his original conviction, subsequently fostered under the genial sky of the T. S. He was now anxious to weld the doctrine with the best stuff of modern thought and improve its existing presentation up to the required level. The stand-point he would occupy with regard to the physical side of things was Evolutionist, though not quite on the purely mechanical lines of natural selection in that domain where organic development had to be traced. He could not now, after careful reflection, regard the "occultist" theory on biological advance as other than an unreal dream.

The plan of campaign for the constructive portion of the new system having been then traced, and the various discoveries giving it its *raison d'être* indicated, the lecture came to a close. It is to be feared that the digestion of the difficult metaphysic of Fichte and Hegel proved too severe a task for the average Hindu listener, but it was pleasant to witness the interest taken in the analysis by the advanced University students and the cultured Brahmins present. As neatly remarked in a leader of "The Hindu," it was perfectly impossible for any system with pretensions to completeness to ignore the really stiff problems and fall back on simpler diet—*e. g.*, H. Spencer or Bain. It has been said, we may add, by Professor Caird that *no writer who has not learned the lesson of Kant is worth attending to*. Much more is it necessary to probe some of the "secret of Hegel" in view of the importance his system is likely to assume in the near future. The growth of neo-Hegelianism we are all aware of. And we have Professor Masson's testimony to the effect that this neo-Hegelianism is likely to be the great opponent of Spencerian realism in the days to come, despite its temporary lapse towards the middle part of this century. In proffering this assurance, it is just as well to add that it is on the larger problem as to the conditions of experience or perception that the *crux* of this Universe really hinges. In the light of this all-absorbing question even the doctrine of Karma and Re-birth pales into insignificance, important as it may be in connection with our empirical lot in the future. At present our doctrines are in a very uncritical stage, the reign of "abstract dogmatic"—he used the term in the sense it is applied to the views of Leibnitz or Descartes—assertion being celebrated. It is our duty to do something towards modifying this highly unsatisfactory state of affairs.

MR. HARTE ON HYPNOTISM.

THE following is a brief report of the lecture on Hypnotism, delivered by Mr. Richard Harte, at Adyar, on Saturday, July 26.

The lecturer began by saying that to some Hypnotism is merely a subject of curiosity, to others a matter of incredulous ridicule, to a few a serious study. He, himself, believed in its extreme importance.

He proposed that his audience should accompany him in imagination to Paris, and visit Dr. Charcot at the Salpêtrière,—the great hospital of which he is chief physician. After describing the “three states”—Catalepsy, Lethargy and Somnambulism—into which Dr. Charcot divides the phenomena of Hypnotism, and detailing the manner of their production as witnessed by Colonel Olcott and himself in 1888, by means of sudden noise and light, opening and shutting of the eyes, rubbing the crown of the head, and so forth, the lecturer explained that Dr. Charcot was led to the study of Hypnotism, fifteen years ago, by observing the symptoms of hysteria, concerning which disease he is the greatest living authority; that his peculiar merit is to have fought the battle for the recognition of Hypnotism against the prejudices of the medical profession, and against the indifference of the public; that he (Dr. C.) would be the last man to rob Dr. Braid of Manchester of the honor of having invented the name “Hypnotism” (from the Greek *Hypnos*, sleep)—a name given by Braid as a protest against the magnetic fluid theory of the old mesmerizers—he believing it to be a kind of sleep. Nor would Dr. C. deprive him of the honor of having forestalled many of the phenomena now produced by hypnotism.

The lethargic state, the lecturer said, may be so deep as to exactly resemble death, and some authorities believe that many persons are buried or burned in that condition, as it is now found that one symptom of that state is a corpse-like odor, which hitherto has been considered a sign of decomposition, and *à fortiori* of death.

The lecturer excused himself for the frequent use of such terms as “some experts say,” “sometimes,” “some somnambules,” etc., by saying, “Now hypnotism is no exception to the rule, which holds good, especially in medicine, philosophy and religion, that when you have read one book or learned one system, you think you know all about the subject, and when you have read several books or studied several systems, you find out that very little is known about it by any one.” There is scarcely a point in hypnotism that is not questioned or contradicted by some experimenter or writer.

After defining the terms “greater” and “lesser” hypnotism, the lecturer described the theory of the other great school, that of Nancy; in which city a knot of brilliant experimenters and distinguished physicians have studied hypnotism for nearly as long a time as Dr. Charcot. The school of Nancy denies the existence of Dr. Charcot’s three stages,

which it declares are the effect of “Hypnotic education;” does not employ hysterical patients, from which class Salpêtrière draws all its subjects; it avoids mechanical means for producing results, on which Salpêtrière almost exclusively relies; and denies that the hypnotic state is a disease, as its rival affirms; and attributes everything in the way of hypnotic effects to suggestion.

The six stages defined by this school are somnolence, light sleep, deep sleep, very deep sleep, light somnambulant sleep, deep somnambulant sleep.

The lecturer explained that there were almost as many sub-schools as there are experimenters, for each observer usually denies the possibility of results, while he is unable to verify upon his own subjects. The name Hypnotism, the lecturer declared, has at present no very definite meaning, but is usually employed to designate the phenomena of suggestion.

He then described exstasis and fascination, two peculiar hypnotic states; the first being a condition of supreme felicity accompanied by religious visions, the second, “the automatism of imitation,” is a condition similar to that into which a cat or a serpent is supposed to reduce a bird by “fixing” its gaze. The human subject in this condition rushes frantically after the operator and imitates his gestures. Whole audiences are now “fascinated” collectively by means of a small revolving mirror on the stage, at which every one stares.

The zones, or “plaques,” were then described. These are “circumscribed places on the body, from a quarter of an inch to two inches in diameter, with no fixed location, varying from 2 or 3 to 50 or more in number, and presenting no external mark. There are five kinds of these zones, hysterical, hypnotic, dynamic, reflex, and erotic. Pressure on the first two and last causes or abates, respectively, the symptoms of hysteria, hypnotism, and sexual desire; on the dynamic zones pressure causes an increase or abatement of strength, on the reflex zones, reflex movement of some distant part of the body.”

When, by staring at an object, or by a monotonous noise, or by command, or by any one of the many different means now employed to induce sleep, the patient is reduced to the “suggestible” state, the operator can make him see, feel, hear, believe, think and act as he likes; the subject being affected by the hallucinations and illusions you give him exactly as if these were realities: an imaginary hot iron, for instance, will cause the marks of a burn. Suggestion may resemble lunacy, but it is generally more allied to dream. The suggested idea sets up a train of associated ideas, and these become images indistinguishable from realities for the subject, who proceeds to form them into a drama in which he takes a leading part himself. The lecturer then drew attention to the proof afforded by hypnotism of the existence of a recording as well as a recalling memory; long past events, utterly forgotten by the subject in waking state, are remembered by him in every detail when asleep.

The various more complex varieties of suggestion were then described. Deferred, or post-hypnotic suggestion, is the state in which the subject is told during sleep to do things on awakening, which are carried out with coolness and cunning, days or months afterwards, the subject being apparently in a perfectly normal state, and utterly unaware of not acting by his or her own free will. The most terrible crimes might be instigated in this way.

Retro-active suggestions are those in which the subject is hallucinated as regards past events, and on waking, believes that such and such things happened weeks or years ago, which never occurred at all. A retro-active hallucination of a fall, for instance, will make the subject lame on awakening.

Auto-suggestion is where the subject takes on the necessary "fixed idea" of his own accord, and then presents all the symptoms of a person hallucinated by another.

Suggestion at a distance is one of the vexed questions of Hypnotism; some experts maintain its existence, others deny its possibility. It seems to be as well authenticated as anything else in Hypnotism; and if a person can shoot ideas out of his head into another person's head at a yard's distance, there seems to be no reason why he could not do it a hundred yards, or a hundred miles off.

Suggestion in the waking state is when the subject has not been put actually to sleep, but simply dozed, as if a spell had been put upon him. The old "electro-biologists" made all their experiments upon persons in that condition, and some modern experimenters use it almost exclusively.

The delusions produced by suggestion have been divided into; hallucinations, where there is no substratum, as when a subject is told some one is present who is not; and illusions, where a substratum exists for the delusion, as when he is told that one person is another.

Hallucinations may be either positive or negative; positive, when the subject is made to see, or hear, or feel what does not exist; negative, when he is made not to see, hear, or feel what does exist.

The lecturer then discussed at length the question of making things or persons invisible, and said that things made invisible to one sense are uncognizable by the others; but that, in the opinion of some experimenters, things made invisible have to be somehow cognized by the subject in order not to be recognized. He then spoke about the curious deferred suggestion of imaginary portraits on blank cards, which last for months; the subject, of course, being fully restored to the normal state in every other respect.

He then spoke of "Aboulie," or paralysis of the will, which, when feeble, is indecision; when strong, is an inhibition of the will to do things one wishes to do, and knows one ought to do. Persons hypnotically

made aboulie, find excuses for their omissions, just as if they were wholly uninfluenced.

Have these hypnotic hallucinations any kind of quasi-reality? This question is not settled. An imaginary object can be reflected by a mirror, deflected by a prism, and magnified by a lens. When a subject is told to look at an imaginary colour and shut his eyes, he sees the complementary colour, even if colour-blind. An imaginary blister will act as a real one, and, stranger still, the effect of a real blister will be inhibited if the subject is given the idea that it is no blister.

He then spoke of the stigmata—extravasations of blood through the skin, forming letters or figures, produced by mere suggestion and occurring some time after the patient is awakened.

Changed or Double Personality was then discussed, and several interesting cases detailed, in which the subject lived two different lives with different mental and physical characteristics, and distinct memories: passing from one state of consciousness to the other alternately. This led to a consideration of the dual nature of the brain—the theory that it is two distinct organs, not two sides of one organ. The lecturer pointed out that this theory, even if admitted, would be insufficient to account for cases of these personalities, or the cases when the change was from one period, of the subject's life to another; in which connection he described the case of Louis V, who had six principal alternating states.

He described the case of Blanche W., in whom M. Jules Janet proved the existence of a second personality hidden under the first, which was the spectator, and, in part, the controller of all Blanche's actions; and he said that the theory is now advanced that we have each a similar hidden personality within us. He then went into the subject of the cure of disease by transferring it by the aid of a magnet to a sensitive subject, who is afterwards disembarassed of it by suggestion. This is a new and surprising development of hypnotism practiced by Dr. Lays of La Charité hospital in Paris; who also cures diseases by means of a rotating mirror.

The lecturer then went into the history of Hypnotism, which, he said, was confessed by all to be an old science. He said that it originated with the Abbé Faria, who astonished Paris at the end of the last century by putting people to sleep at the word of command, and was regarded as a charlatan, both by the regular mesmerizers and the regular physicians. It was renewed by Dr. Braid, who made his patients stare at a cork tied to their foreheads. This was not real mesmerism or animal magnetism, although known to the old magnetisers as a stage through which the subject passed on the way to the true mesmeric sleep and clairvoyance.

The lecturer then spoke of Mesmer and the other great masters of Mesmerism, and of the shameful treatment they and their discoveries have always met at the hands of Official Science; as well as

of the ignorance of the present generation of hypnotizers, as to what these old mesmerizers really knew and did.

He then went into the question of the proportion of persons hypnotizable, showing that the probability is that very few are quite unaffected, but that not more than 2 or 3 per cent. become good subjects.

The various theories about the cause of hypnotism put forward by friends and enemies were then examined and stated to be very vague and unsatisfactory; the only point on which all are agreed being that hypnotism consists primarily of a throwing of the mind or brain off its accustomed balance.

The dangers of hypnotism were taken up and shown to consist: Firstly, in the absolute control of body and mind acquired by another, which might be used for evil purposes. Secondly, in the bad effects of continued hypnotisation on the mind, as destroying will-power. Thirdly, using the subject as a tool, in the execution of criminal designs. Fourthly, in the production of false testimony by hallucinated witnesses. Fifthly, in the bringing of accusations against innocent people of having hypnotized them, by persons caught in crime.

The lecturer, however, maintained that whatever might be the dangers of hypnotism, its benefits were far greater. These, he said, were chiefly of four kinds: scientific, medical, reformatory and religious. Hypnotism furnishes psychology with a method of experimental research hitherto wanting, and great results may be looked for; already two new ideas have, it is claimed, been added by hypnotism to psychology—those of psychic paralysis and negative hallucinations.

In medicine, leaving aside the latest and grotesquely extraordinary methods of healing the sick by making them look at revolving mirrors, and by passing the disease into another person, we may say that hypnotism proves that no such things exist as imaginary diseases and imaginary invalids. The diseases are real and the sufferers are true invalids; what exist are diseases of the imagination, and invalids through the imagination; which same imagination is now proved to be at least as real and potent a factor in our physical liver as our livers. Hypnotism also secures absolute painlessness in surgical operations and in childbirth.

Homoeopathy, mineral waters, and pilgrimages, are all now claimed to be instances of curing by suggestion. Regular physicians use suggestion every time they assert their own competency and the efficacy of their drugs; and we have all along been swallowing suggestion in mixtures and pills and rubbing it into ourselves in lotions and ointments. Dipomania and kindred diseases, as well as hysteria and its cognates, yield easily to hypnotism.

The crux of the dispute between hypnotic experts as to the power of drugs to affect the system when enclosed in bottles and merely applied to the skin, lies in the possibility of all these extraordinary recorded

effects of "drugs at a distance," being conscious or unconscious mental suggestion. The matter is still under discussion, and both sides adduce strong evidence in support of their views.

The reformatory result of hypnotism is also called educational, in the sense of moral education. It is found easy to eradicate evil habits and propensities by suggestion, and children may be put into the "suggestible" condition at night without awakening them. Even those children who have a hereditary taint of crime are susceptible of complete "change of heart," or character, by this means. The lecturer said, "If it be possible, as some declare it to be, in a few days, to change a bad man into a good one by suggestion, it is obvious that our present system of imprisonment is an exceedingly wasteful, cruel, and altogether idiotic one."

The result of hypnotism as applied to religion is to clear it of the incrustations of superstition.

1. It shows the non-miraculous character of many of the phenomena upon which all religions take their stand.

2. It proves that religious beliefs are not matters of evidence, but of assertion, or, as it is now called, of suggestion.

With regard to the latter, hypnotism shows why it is that a child born in any part of the globe does not develop a belief held in another part thereof; which makes toleration indispensable.

With regard to the former, it shows that many phenomena attributed to God or to the Devil were nothing but hypnotic effects, precisely similar to those produced at will today before audiences. Among these attributed to the Good Power are ecstatic visions of heaven and angels, or spirits; the cure of disease through faith; stigmata; sudden conversions. Among those attributed to the evil power are possessions and obsessions, which are now proved, beyond doubt, to have been cases of hysteria and hysterico-epilepsy.

The witches were certainly hysterical hypnotics. Experts in hypnotism are, however, as far as ever from understanding the real cause of these things, and at present to call witches hysterico-hypnotics is only to give them another name.

Experiments with amulets shew that they have a real effect, due to suggestion.

With regard to confining the practice of hypnotism to the medical profession, the lecturer pointed out that to be an expert in hypnotism required a special study, not now included in the medical curriculum, which, as it now stands, leaves its holder as ignorant of hypnotism as a ploughboy. It would be a senseless insult to all other professions to suppose that doctors claim a monopoly of hypnotism on account of superior moral qualities. The medical profession, as a body, has always been, and still is, violently inimical to the practise of hypnotism. "If

prejudice, ignorance, conceit, self-sufficiency, narrow-mindedness, and mental dishonesty are valid reasons for giving the doctors a monopoly of hypnotism, by all means let them have it: if not, then there should be a distinct diploma for mesmeric or hypnotic practise, obtainable by any educated man of good character, whatever his profession may be."

With regard to hypnotism in real life, many curious considerations suggest themselves to writers on the subject. The consensus of opinion among them, as the result of years of study and experiment, is that suggestion is not a phenomenon apart. Hypnotism, says one writer, presents no phenomena, the germ of which does not exist in the normal state, and insanity frequently seems to be nothing but the same phenomena strongly accentuated.

Every negation or affirmation, says another writer, which brings belief, is of the nature of a feeble hypnotization. The condition of many daring life, says a third writer, is a continued suggestion, by their surroundings, by their acquaintances, and by themselves. The tendency to believe and obey, says a fourth, is constitutional with a large number of persons, and there is no apparent difference between the mental condition of these persons and that of subjects who have been reduced to a similar state by hypnotic processes. People, says a fifth, are actually divided into two categories, the leaders and the led, and the relation between them cannot be scientifically distinguished except in degree, from that existing between hypnotizer and subject.

Everything, says a sixth, is suggestion in the relations of men to each other, even more so in civilization than among savages. Suggestion gives us our religion, our politics, our ideas of what is just and unjust, good and evil, beautiful or ugly. It is because we are continually giving each other suggestions that we have any opinions at all. Every now and then a powerful individuality is born into the world and sets afloat a new suggestion, which spreads and replaces the old ones, and then we have a new theory, or a new system of government, or philosophy, or religion.

Hypnotism, said the lecturer, throws great doubt upon the reality of free will by proving that we may act under compulsion, while fully persuaded that we are exercising free will; and that we may act in blind obedience, firmly believing that we are acting from a motive, which, as a matter of fact, we look for or invent *after* the action is accomplished. Spinoza says that "It is ignorance of our motives that gives us the illusion of free will;" but hypnotism goes further and says that "It is ignorance of suggestion that gives us the illusion of acting from ourselves."

In conclusion, the lecturer spoke strongly against the prevailing fashion of ignorantly decrying the merits of the old mesmerizers, and gave it as his opinion that if any medical man of assured position had the boldness and honesty to study the works of the mesmerizers, to

verify their recorded experiments, and candidly and critically to examine their theories, he might become the leader of a school of "hypnotism" that would soon swallow up all the others; but without a concurrent study of mesmerism and spiritualism, hypnotism is sure to suffer an arrest of development.

H.

[The lecture, which lasted two hours, was listened to with great attention throughout, and warmly applauded at the finish.]

THE NEW VOLUME.

VOLUME XI of the *Theosophist* ends with the present Number and all subscriptions for the Volume expire with its delivery. It is rather an interesting fact that the subscription-list of the Magazine seems very little affected by changes of Editors or events favorable or unfavorable to the Theosophical Society. Commercially speaking, it is a "going concern," which seems almost imbued with a life of its own,—a sort of independent entity. The experiment has never yet been tried to catch the public eye and arouse public curiosity by much advertising. No doubt the general rule of trade would assert itself, and a certain mass of hypnotisable sensitives who become unhappy until they get a cake of Pears' soap, would send for a much advertised *Theosophist*, and pretend to understand it, at any rate. The aim and endeavour of the present Editor is to make his Magazine what was promised in the original Prospectus of 1879—in verity a free unsectarian platform, the nurse of Oriental literature, the helper of science, the honest organ of truth only, the permanent repository of valuable knowledge, and an efficient aid to the movement directed by the Theosophical Society. He is crippled by two causes—the indolence of a host of enlightened friends, and the lack of capital to pay for literary contributions. A special feature of the magazine is translation of ancient Sanskrit and other works; of which, those already embodied in the published Volumes give it a permanent literary value. If it should stop to-day, its back Volumes would be in an increasing demand among booksellers.

The typographical resources of Madras, and regard to the dictates of prudent economy, prevent our trying to vie with *Lucifer* and the *Path* in sumptuousness of type and paper, so we content ourselves with giving our subscribers full value in the quality of the literary matter.

Beginning with the next number, the *Theosophist* will be printed from a new font of Long Primer type and leaded. This will make it easier to read—an improvement which elderly persons will appreciate. The briefed reports of Mr. Fawcett's admirable discourses and other Adyar Lectures will be continued to the end of the course, and fresh contributions from Pandit Rama Das, Babu K. Chakravarti, the Kumbakonam T. S., and other favorite writers and savants will sustain the established high reputation of the mother of Theosophical magazines.

Reviews.

QUELQUES ESSAIS DE MÉDIUMNITE HYPNOTIQUE.*

This curious book is a record of spiritual communications received at séances, at which the medium was brought into the receptive condition by means of mesmeric manipulations. To call this *hypnotic* mediumship is a misuse of terms, for the very soul of hypnotism, its distinguishing characteristic, is "suggestion," and every trace of suggestion is precisely what the experimenters endeavoured in this instance to avoid, by resolutely keeping all ideas concerning the probable character of the communication out of their heads during the séances, for fear that what the medium would give them should be a reflexion of their own thoughts, instead of *bonâ fide* revelations from the spirit spheres.

In general character these communications resemble hundreds of those reported in American and English spiritualistic publications, in which the real or supposed "spirits" of the departed come and give a hazy account of their life and occupations, and indulge in the gushing common-places of family and individual affection; all of which are, no doubt, new to Indians.

At the end of the volume we find an interesting letter from Victorien Sardou, the celebrated French author, who writes:—

"Not many days ago a young savant revealed to me some new discoveries which I had known about before he was born. I see nothing changed but the name: it is no longer *magnetism*,—you can well understand that the name rang unpleasantly in the ears of those who had ridiculed it so much,—it is *hypnotism*, *suggestion*: names which have a better sound. In adopting them, we are given to understand that *magnetism* was really a deception, which has had its due, and that official science doubly merits our gratitude; it has given us in exchange scientific truth—*hypnotism*—which, however, is exactly the same thing."

* Par MM. F. ROSSI-PAGNONI et le Dr. MORONI: traduit par Mme. FRANCESCA VIGNE. Paris, 1889. 8vo. pp. 124.

H. P. B.'S WORKS.

In the course of an article entitled "Le Bouddhisme à Paris," in the July number of her magazine, *L'Aurore*, Lady Caithness (Duchesse de Pomar) says:

"But beyond all, we have, in nearly all the great cities of Europe and the United States of America, important branches of the celebrated Theosophical Society, whose members gladly receive the teachings of the Esoteric VEILS which are freely imparted to them. These truths are the mysteries of all the ages which, thanks to the labors and indefatigable zeal of that great adept Helena Petrovna Blavatsky, known to all her enthusiastic disciples under the simple initials of H. P. B., are now brought within the reach of all inquiring minds in her two fine volumes of "Isis Unveiled," but especially in her magnificent work "The Secret Doctrine," as well as in the immensely valuable volume "The Key to Theosophy."

Lady Caithness is of opinion that the basic unity of all religious systems is becoming more apparent daily; and that the inevitable result must be to draw all mankind together in closer relations of amity, tolerance and brotherhood.

SUPPLEMENT TO
THE THEOSOPHIST.

JANUARY 1890.

DEATH OF PANDIT N. BASHYA CHARYA.

It is with great sorrow that we have to announce the death of Pandit N. Bashya Charya, Pandit of the Adyar Oriental Library, at 11-30 p. m. on the 22nd ultimo, at his brother's house in Rayapuram, Madras. For many years our lamented Pandit had suffered from diabetes, a disease which seems to be as common among the Brahmins as consumption is in the West. Two years ago he suffered from an acute attack thereof, while living at Adyar, but recovered on removal to a distance from the Adyar river, on the banks of which the Head-Quarters is situated. This time, unfortunately, neither the entreaties of his friends nor the advice of his doctors could induce him, until it was too late, to go away from the Library in which he loved so much to spend his days when in good health. The immediate cause of death was blood poisoning from carbuncle in the hand, and although the Pandit had suffered greatly for nearly two months from neuralgia in the head, which nothing seemed able to relieve, neither he himself nor his friends, nor even his medical advisers, thought the case so dangerous until the appearance of blood poisoning, which quickly brought on a fatal termination.

The death of Pandit N. Bashya Charya is an irreparable loss to the Theosophical Society in general and to the Oriental Library in particular. Where can there be found another man combining his rare qualities and qualification? Acknowledged to be one of the most learned Sanscritists in India; wonderfully well read in all the Sanscrit literature, sacred and other; an excellent English scholar; an orator equally at home in four languages; a man of singularly courageous disposition; an enlightened reformer; and, above all, an ardent Theosophist and devoted Fellow of the Theosophical Society, who gave up a lucrative profession—he was lawyer in good practice,—to gratuitously devote himself to the work of the Society.

That there is here in India but one universal expression of sorrow at the death of our respected Pandit need hardly be told, and it may safely be said that the same feeling will be general in the Society everywhere when the fact that he is now no more with us is known and realized.

THE PRESIDENT'S RETURN.

Colonel Olcott left Marseilles on the 29th ultimo by the Messageries Maritimes Steamer and is expected in Ceylon about the middle of January, where he will spend a couple of weeks. The President is bringing out an ex-patri who was captured at his first lecture in London, and who is to be broken into harness theosophical at Head-quarters under the Colonel's own eagle eye. It is not much of a recommendation for a man to say that he has been a clergyman, except perhaps for the same reason that it is considered highly creditable for a Salvationist to have been a thief; but in Mr. Daly's case it is reported that even before he heard our President speak, his own naturally large heart and clear head had made him throw off the shackles of the church, and devote himself to the cause of humanity, in the shape of religio-philanthropic work among the poor of London. As a convert to Theosophy such a man is worth ten thousand ordinary parsons, even if they came to the Head-quarters to beg for admission into the T. S., arrayed in full canonicals, and with ropes round their necks, and with the Rev. George Patterson at the head of the procession, Mr. Daly will be most welcome at Head-quarters, where we will show our appreciation of him by at once giving him at least four men's work to do. The Head-quarters is a great place for making good Karma in a "hotly impetuous" fashion, owing to the fact that it is so very short of hands.

It is sincerely to be hoped that the sea voyage will set our President up again in health, for he has been suffering once more from dysentery, a complaint which was originally brought on by the fatigue of his long ten months' Indian tour a couple of years ago, and which broke out in Japan again and has once more made its appearance in England. It was against the advice of the doctors that the President made his Japanese tour; it was again contrary to their judgment that he undertook a lecturing tour in the United Kingdom, and he has suffered accordingly,—although, happily, the fatal consequences the doctors broadly hinted at have been avoided.

It is very difficult for a man of Colonel Olcott's temperament to remain quiet for any length of time if he sees work to be done which he thinks that his hand can do. Still he must take rest; and, knowing that, he will, on his return to Adyar, devote himself to the sedentary work of the Head-quarters, and take up the editorship of the *Theosophist*.

When he returns he will tell us for himself about his British work, and its actual and probable results. He has at all events set the Britishers' tongues wagging, and by and bye the Britishers' brains will begin to function also, and then they will ask him to come back and tell them more about Theosophy. But China, Japan and America all are calling on the President too, and when he has taken a few months' rest, no one can say how much longer he will be able or willing to stay in his peaceful home on the Adyar, of which he dreams all the time when he is away; for when he hears the voice of Duty giving the word of command our gallant old Colonel, as of yore, springs to his feet to obey.

THE BOMBAY CONFERENCE.

There was some difference of opinion all along as to the advisability of holding a meeting, intended to be representative of the Fellows in the Indian Sections of the T. S., at the same time and in the same place as the Annual Congress gathering. The Conference of Fellows on the evening of the 29th ultimo at the Hall of the Elphinstone High School has practically decided the question, and proved that those who proposed and organized the Conference exercised a wise foresight, for the meeting was in every respect a remarkable success, as the following report will show; so good, indeed, was the spirit that animated the Conference, and so unexpectedly unanimous did the Fellows prove to be, that it was a matter of general regret that the public meeting, which

originally formed part of the Bombay programme had been given up some ten days before.

"It takes two to make a quarrel"; and the real desire that the deadlock in the Society should cease, which was so apparent on the parts of the Fellows present at the Conference—men who were undoubtedly representative of the Indian Theosophists,—goes to prove that the Indian Fellows are ready and willing to do all that in them lies to remove every trace of misunderstanding between the Head-quarters and themselves, and that it will not be their fault if the mutual confidence between all concerned, which obtained in former years, be not now fully restored.

One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces—those tending to the breaking up of the Theosophical Society into a number of separate Theosophical Societies—had been overcome and silenced. It is felt here in India, where it is a common saying that every man is naturally and by right of descent a Theosophist, that any attempt to discredit or weaken the Society in this country is simply suicidal. Whether rightly or wrongly, the idea has latterly sprung up among many of the Fellows here that our European and American brethren were willing to decry Theosophy in India, in order to enhance their own importance in the movement. This suspicion is happily passing away, and when the Indian Fellows become fully persuaded that England and America really appreciate the great value of a strong India as a base of operations in other lands, it will undoubtedly be clearly perceived that it is the duty and should be the delight of the Indian Fellows themselves to make Theosophy in this country a really impregnable fortress, from which shall issue forth expeditions into yet unconquered countries, and from which all the younger Sections may be able to draw moral support in times of need.

As the following report speaks for itself little more need be said in the way of introduction than to remark that no more conclusive contradiction could be given to those who say that Madame Blavatsky has lost her place in the Indian heart than the "Vote of confidence and thanks" passed by the Conference, the manner in which it was passed being fully as significant as the wording of the "Vote" itself; and no more conclusive reply could be given to foolish exaggerations and mis-statements of busy-bodies in regard to the decline of the Society, and the discontent with Head-quarters in India, than the handsome donation to the Head-quarter's fund made on the spur of the moment by those present at the Conference. If all the Brethren in India follow the example of good feeling and of generosity given them by those who attended the Conference, a period of activity will set in which will prove a true Manvantera to the Pralaya of the last few years, during which the indefatigable and enthusiastic President-Founder has supplied almost all the light and heat to a sleepy, if not actually sleeping Society. There is plenty of work for us to do, and there are many

men in our Indian Sections capable of doing most excellent work; what is wanted is to bring together the work and the men, and the first step towards that consummation has been taken by the Bombay Conference; which, it may be safely asserted has done as much as any similar gathering of representative Fellows could towards re-establishing harmony in the Society, thus giving new heart to the Fellows, and showing the enemies of Theosophy the hopelessness of their efforts to destroy or even seriously injure the Theosophical Society.

On the motion of the General Secretary, J. K. Daji, Khan Bahadur Nowroji Dorabji Khandalvala took the Chair.

In welcoming the Fellows to the Conference the Chairman said:—

There may be difference of opinion on secondary questions, but one great idea prevails amongst all members and binds them together, viz., the idea of doing good to humanity by spreading Theosophy and promoting universal brotherhood, and that idea the Society has promulgated against all opposition and aspersions. At present its work progresses satisfactorily. Theosophical ideas have been spread amongst the people at large.

Colonel Olcott in England has been very successful. Some of the papers there are sympathetic and have been taking a fair view of the movement. I have no doubt he will be thanked by you all for the good work he has done in Japan. For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on better basis. This large gathering will bring us into contact with those members who have confounded the movement itself with the "phenomena" and will afford an opportunity of giving them a correct idea of the significance of this movement.

Large ideas of philosophy viewed in their true light give us the only right conception of the great work of the Theosophical Society.

The Chairman then briefly reviewed the situation and read the Call for the meeting, explaining its purpose. After which he read the following letter sent by Colonel Olcott to the Conference.

TO THEOSOPHISTS PRESENT AT THE BOMBAY MEETING.

LONDON, 7th December 1889.

DEAR BROTHERS,

From this far distance I send you the assurance of my constant affection and best wishes for your spiritual welfare. I wish I could be present in the body as I shall in thought to greet you all personally and exchange views as to the best methods to adopt for the promotion of the welfare of the Indian Branch of the Theosophical movement. In the countries of the West a very noticeable and remarkable activity prevails; due to the presence of our beloved H. P. Blavatsky, and the formation of the Esoteric Section of the Theosophical Society already a great success. This I know from personal observation and the unanimous testimony of adherents throughout Europe and America. I shall have more to say when I return; which will now be very shortly, as I sail from Marseilles for Colombo on the 29th of this month.

From the British and American Sections I have received written suggestions for alterations in the Theosophical Society Rules and Bye-Laws, to be submitted to the General Council at the May Convocation. I shall expect that the Councils of the Indian Sections will also prepare any suggestions of like character they may wish considered. So far as my conscience permits I am ready, as heretofore, to do whatever my brothers and colleagues recommend.

I announce to you the rapid increase of our movement in strength throughout the world, as a whole, and shall be glad to see you by revived activity doing your share.

A gentleman of first-rate ability and high character—Dr. J. Bowles Daly, L. L. D., F. T. S.—a historian and journalist, and formerly a Christian clergy-

man, has, after hearing my first London lecture, volunteered to come out and join the Head-quarter's Staff.

I regret to tell you that my health is not as good as formerly, the disease I contracted in my last Indian and recent Japanese tours having returned upon me. I shall deeply regret it if this should continue and prevent my making such long and frequent tours as heretofore. I do not intend to permit it if I can help myself. But in view of my advancing years I hope you may be willing to do henceforth a larger share of the Society's work and take some of the heavy burden off my shoulders.

Upon my return I shall issue the Annual Report of the Society. I am pleased to have to report Madame Blavatsky's untiring capacity for labor, and the constant aid given her by her (and my) teachers. I have never seen it more marked.

Your Conference being of an unofficial character, I need do no more than this I have written and beg each and all of you to realise that my heart and life and love are pledged to our great work.

H. S. OLCOTT.

The Chairman then requested Bro. Richard Harte to read to the meeting portions of two private letters from prominent Theosophists in America and England respectively, explaining that they had been read to him and that they showed so well the activity in the West and the renewed good feeling in the Society that he felt sure the writers of the letters would not object to the Conference hearing what they had said;—these writers being respectively Mr. Alexander Fullerton, Mr. Judge's right hand man, and Mr. G. R. S. Mead, acting Secretary of Madame Blavatsky during the temporary absence abroad of the brothers Keightley.

The first letter from New York, dated November 24, said:—

"There has been an extraordinary activity in T. S. matters, and a liberality which is glorious. Keightley's (Mr. Bertram Keightley of London) address to the Aryans (Aryan Theos. Socy.—the New York Branch) and H. P. B.'s appeal for *Lucifer* have awakened people up. No less than 540 dollars have been contributed in the Aryan T. S. to the relief of *Lucifer*, and many new subscriptions have been sent to the office. Other money, too, has gone to London. A munificent donation to India has been assured us, but I forbear details till the money is on hand. Moreover most generous aid has been given to the office in the salary of a trained book-keeper.

"The growth of the *Path* business is astonishing, and shows the spread of Theosophy. Less than two months of the present quarter have passed, yet the receipts are Rs. 1,000 as compared with less than Rs. 500 for the same period of 1888. You know that besides myself the office has a stenographer and a boy. The book-keeper still further enlarges the staff. The tract-mailing scheme is doing splendidly. We have 45 at work, the sale of tracts has reached 27,600, and we have had 63,000 from the printer already. (These tracts are mailed to new people in all parts of the United States.) A new Branch is about to be formed in Tacoma, Washington Terr. To my mind it is certain that a great occult power is behind the Theosophical Society helping our efforts and spreading interest. All this will help you too. More subscriptions to the *Theosophist* have gone forward of late. Judge's Annual Report, mailed last week, shows that India has not been forgotten by America."

The other letter, from London, dated December 12, says:—

"Now, my dear fellow, do let us drop imagining that others are trying to spite us. The old tug with Adyar has disappeared from our horizon at least, and all three, H. P. B., Olcott, and Judge join hands from New York, London and Adyar. The Colonel sails on the 29th, so wait till he comes and then bang away, if he says yes. But, ye gods! if we cannot forgive one another's mistakes, we are no better than sectaries, and had better shut up shop!"

The reading of these extracts was followed by loud applause.

The Chairman then remarked that he had no doubt that the President will be happy to carry out any good suggestion, and read the following preamble to the meeting which was at once adopted:—

Whereas in the 4th para. of the President's order published at page xx to the Supplement to the November number of the *Theosophist*, "all Fellows generally are earnestly requested to draw up and notify to the President at Adyar not later than the 1st of February whatever changes they recommend to be made in the revised code of rules," the Conference of Theosophists held at Bombay begs to make the following suggestions as to the rules and other matters in connection with the Society.

The following resolutions were then read, discussed, amended and adopted as now given :—

SUGGESTIONS FOR THE CONSIDERATION OF THE PRESIDENT AND GENERAL COUNCIL.

1. That the Theosophical Conventions should take place every year at Adyar as heretofore during Christmas week.
2. That every person joining the Theosophical Society as a Fellow of the Society shall pay such sum for entrance fee, besides a small annual subscription as the Section by which he is admitted may determine. That the Indian Section of the Theosophical Society shall charge Rs. 10 as entrance fee, besides a *minimum* due of one rupee annually. That it be left to the British, the American, the Ceylon and other Sections to determine for themselves what each of them shall charge as entrance fee and annual due. That the President shall exercise his power to remit entrance fees of very poor applicants.
3. That these fees and dues shall be collected under the authority of the Theosophical Society, by each Section, and be payable to the Treasurer of that Section for the use and benefit of that Section.
4. That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India, managed by a General Secretary (with an Executive Council) who will carry on his duties separately from the General work and management of the Theosophical Society.
5. That the resolution passed at the Convention of 1887 as regards the appointment of a regularly paid accountant, who will give proper security, be put into force as early as possible, and if possible the paid accountant be a Fellow of the Society.
6. That the accounts of the several Funds of the Society be kept strictly separate from the accounts of the *THEOSOPHIST* Journal, the accounts of the book trade, and all other accounts.
7. That, as the entrance fees and annual dues from the Fellows will now become the property of the Sections, each Section should contribute voluntarily for the support of the Adyar Head-Quarters and Library a sum to be determined by itself, which voluntary contribution shall be totally independent of any other voluntary contributions by individual Fellows to the Head-Quarters.
8. That this Conference is of opinion that the voluntary contribution of the Indian Section to the Head-Quarters be one half of the entire sum collected by the said Section during the year from the entrance fees and annual dues.
9. That this Conference is unanimously of opinion that the Adyar Head-Quarters and Library be strengthened as much as possible, and be made the centre of attraction for all Theosophists, and that to effect this object all earnest minded Theosophists be asked to pledge themselves to give regularly according to their means annual voluntary subscriptions to the Head-Quarters, besides the annual contribution to the particular Section to which they may belong.
10. That the President is requested kindly to carry out without delay the changes in the staff at Head-Quarters about which he has been informed, as being in the opinion of the Fellows indispensable for harmonious feeling in the Society.

With regard to the division of opinion existing in the Conference on the above points, it may be said of the resolution taken *seriatim* :—

1. Carried after much discussion, some desiring to change the usual date (Christmas,) which, however, was found to be the only suitable time of the year after all.

2. Carried after discussion, with the alteration that the entrance fee should be Rs. 10, and not 7 as was suggested by the mover. On the one hand any reduction in the fee was strongly opposed upon the ground that it was not at all high, and the Society must not be deprived of so much of its income; on the other hand, there was a strong feeling that poor members should be entered free. The chairman Chad to explain more than once that it has been the rule to admit poor members free, that the Presidents of Branches had the power to do so with the President's permission which has never been refused. The sense of the meeting was just this: Keep the fee high, it is worth paying, for those who can afford to do so; but take care that poor members may not be prevented from joining the Society on account of the entrance fee.

3. Carried.

4. Carried after much discussion. Some were in favour of having more sections than one.

5. Carried unanimously without opposition.

6. Carried with slight alteration.

7. Carried after much discussion. Some wanted the payment to be an enforced one, and it had to be explained that for our Indian Section it is binding because we bind ourselves voluntarily, and for other Sections we have no right to dictate to them.

- 8, 9 & 10. Carried unanimously without opposition.

A vote of thanks to Founders was moved by Tookaram Tatya and seconded by Pheroza R. Mesta and carried by acclamation, with 3 cheers for the Founders of the Society.

Voluntary subscription list for the support of Head-Quarters was then opened, when members proved their earnestness and liberality by subscribing over 700 Rupees on the spot.

The Conference, though not numerous, was thoroughly representative. Three out of the four General Secretaries being present, and nearly 200 other Fellows from all the Sections, including many of the best workers and most respected men in the Society in India.

The following is the—

VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

That this Conference of the Fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally devoted colleague Col. Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern Philosophy and Religion.

The Conference further wishes to convey to both of the Founders of the Society, the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

A vote of thanks, which in this case was no mere formality, terminated the regular proceedings; after which the Chairman remained for some time in his seat taking down the names and addresses of the subscribers and receiving their subscriptions. A full list of those present at the meeting, and the names of the subscribers will be given in the next *Theosophist*.

REPORT OF THE RECORDING SECRETARY FOR DECEMBER 1889.

The Secretary of the Barrisal T. S. reports that he has been, at times, lecturing from the Hindu Shashtra and hopes to do something for the next year. The Branch, as a whole, has not been doing any practical work.

The Secretary of the Bhavnagar T. S. says that the interest in Theosophy in our Society is gradually increasing in the District. He believes that, of those who have heard or otherwise known something of our Society and its aims, there are many more sympathisers than scoffers. The contrast between the life that most of the members led before and the life that they attempt and lead at present, as members of the Society, each in his own humble way, cannot but have a salutary influence with those who come into daily contact with them. What strikes the non-Theosophic friends and acquaintances the most is the members' implicit faith in Theosophy and its *Masters*—Sadgurubhy's Namah—notwithstanding the jeers of scoffers or the self-conceited misrepresentations of self-complaining sceptics.

A good letter from Bangkok, Siam, was received. It contained a donation to the T. S. General Fund and a promise of furnishing our Adyar National Library with the Siamese Pitakas after they are printed. As we have already in the Library complete set of Pitakas from Ceylon and Japan, the Library will become very rich in Pitakas on receipt of these from Siam.

The Secretary of the Gya Branch T. S. says that the Branch is not thriving well owing chiefly to the majority of the members being too much absorbed in temporal pursuits to think of spiritual aspirations, and he is therefore made helpless to contribute towards the edification and progress of the Society. This it may be true to a certain extent, but there are so many things that can be done by oneself. Such things are best known to oneself. Things have to be done according to the capacity of each individual. The slow but sure way to induce people of intelligence to perceive the proper worth of their worldly pursuits and to follow the spiritual path, is to make them read Theosophical and ancient Aryan literature. Anything gained by such study will stand the test of time and be a help for progress.

The Librarian of the Calcutta Branch Theosophical Society reports:

"I am glad to say that since a month or two, the Calcutta Branch is again reviving. Of course those who had entered the Theosophical Society see to miracles or with some such vain object have dispersed from the ranks. But there are some members who are hankering after true knowledge, and who are now gathering once a week for discussing on the subject of their spiritual welfare and for the study of Hindu Philosophy and Science.

"It is a good fortune to us that recently Magi, the sage lady of Benares, came here and will revisit Calcutta after her return from Puri (Jaggarnath). It is also our good lot to have amongst us an ascetic, Peramhansa Sibnarian Swami, the author of the 'Book of Blessedness.'

A friend and brother from Philadelphia, U. S. A., offers sincerest regard to all self-sacrificing Theosophists, and says he does not see how he can sufficiently appreciate the dissemination of knowledge of spiritual things by Theosophy or rather by the Theosophical Society.

A new branch T. S. in Mozufferpur is in the course of formation. There are already several earnest members there.

T. VIGIARAGHAYA CHARLU,
Rec. Secy.

AMERICA.

Several interesting letters and documents have been received from America, showing the activity there, and explaining both directly and indirectly the causes that are at work in our favour, and the methods employed by the Sectional authorities to foster and guide the Theosophical movement. Unfortunately, however, these documents were received too late for notice in this Number; and all that can be said here is that the movement in America seems to be in strong and able hands, and that activity, good will, and hopefulness for the future prevail. Perhaps, now that the *entente cordiale* all round has been re-established, a few of our earnest American brothers or sisters may

be induced to devote themselves to the cause in India, where unselfish workers, who are not only *willing* but also *able* to work, are very, very badly wanted.

CEYLON.

The President intends to spend two weeks in Ceylon putting things in order, and if possible visiting the many new branches which Mr. Powell has formed during the short time he has been in the Island. If reports of the condition of Theosophy in Ceylon be anything like true, a thorough reform in the administration there is urgently needed. Mr. Powell himself prefers not to say anything on the subject for publication, a delicacy which is easily understood, and will no doubt be appreciated by our readers. He intends however to lay the true state of affairs there clearly and fully before the President on his arrival.

OFFICIAL NOTICE.

As Mr. C. W. Leadbeater's presence in London is required in the interest of the Theosophical Society, I hereby give notice that his connection with the Ceylon Section will cease from and after the date of his sailing from Colombo, and that Mr. Charles F. Powell is appointed temporarily in his place as General Secretary of the Ceylon Section of the T. S. and my official representative in the Island. Upon my return to Colombo in January next, I shall make permanent arrangements for the superintendence of the Society's work in Ceylon.

I take this occasion to publicly thank Mr. Leadbeater for his unselfish attempts during the past five years to promote, both in India and Ceylon, the welfare of the theosophical movement, and for his loyal friendship for Madame Blavatsky and myself.

H. S. OLCOTT, P. T. S.

By the President Founder,

H. P. BLAVATSKY,

Corresponding Secretary, T. S.

LONDON, November, 1889.

WHO SHALL HYPNOTISE THE CHILDREN?

(Translation from the "Satyalokaya," a Native Christian Newspaper.)

Mr. Powell, who came down to this place in the course of last month, called together the Buddhists, who have been a persecuting set of people, hating Christian religion, teasing its ministers, and hindering their school work, and advised them not to send their children to Christian schools, but to open a school by means of subscriptions raised, and teach them in Buddhism and other branches of instruction. Several of the villagers led by the headmen received the advice readily, and having convened a public meeting made a collection for the purpose of opening a Buddhist school, which they did accordingly on the 8th ultimo. Many of the children, who were attending the Christian school left and went over to the Buddhist school, and many parents who wish to send their children to the Christian school do not do so on account of the headmen. It is said that, about three years ago, some of the Buddhists opened a similar school here, but owing to the promised subscriptions not coming in, the teacher could not be paid, and so there was an end of it in a short time. But this time, the headmen and the villagers of Dickwella and neighbouring places have united and exerted themselves by holding meetings every Sunday and collecting subscriptions, &c., hence, a long existence may be expected for the school. Still, their main hope is upon securing a grant from Government for the school before long, and keeping it up by that means.—Ceylon Independent, December 16.

of 315 boys, two Girls' schools of 37 girls, visited four times by the Moral Instructor.

2. *Publications.*—The following numbers of the Samaj series are now available for sale:—No. 3, Lecture on Sadhanachatushtaya in English, annas 4; No. 4, Telugu Prasnoottara Ratnamalika; No. 5, Kannada Niti Ratnavali, pies 3; and No. 6, (Telugu) Dravidarya Sukla eekia Muktavali, anna 1.

3. *Public Preaching.*—Mr. R. Jagannathiah, besides his fortnightly lectures in the High School, delivered two sermons, and Narasimha Charlu one sermon in the bazaar. This Branch cannot be worked well and satisfactorily without a paid preacher. Arrangements must be made as early as possible. Four public lectures were delivered in the Samaj Hall during the month.

4. *Free Sanscrit School.*—Number of students on the rolls on the last day of the month was 12. The proposal to dispense with Cavyams altogether could not be practically carried out, as the school now stands in need of some inducements for students to study Sanscrit. This question as well as that of the text-books to be taught is to be referred to the Educational Committee lately formed.

5. *Bhagavad Branch.*—The Executive Committee having resolved that on Sundays when there are no special lectures the Samaj Pandit shall lecture on one chapter of the Bhagavad Gita, Mr. N. Raghava Shastriar accordingly delivered two lectures on the Gita during the month.

6. *Library.*—The books of the Adoni Theosophical Society and those of the Bellary Theosophical Society were transferred to the Samaj, and there is now a good lot of books available for study in the Samaj Hall.

THE SOCIAL REFORM CONFERENCE.

The Social Reformers, whose leading spirit and "General Secretary" is our own respected Senior Commissioner, Dewan Bahadur R. Ragoonath Row, held their third Annual Meeting in the Congress Pavilion at Bombay on Sunday, December 29th. There was a large gathering, composed almost exclusively of Hindus, which was natural, for the reforms now being considered by that body refer chiefly to Hindus. Among other notabilities on the platform were Sir William Wedderburn, Mr. Grattan Geary, Mr. T. J. Bennett, Signor Pedroza, the Rev. Mr. Cobban, Pandita Ramabai, Mrs. Ganguli, and a few ladies; and Mr. Justice Telang, C. I. E., occupied the chair.

The following resolutions were carried:—

1st:—Asking Government to make the completion of marriage before the girl was 12 years old a punishable offence; as "a rider" to which the members of the Conference bound themselves not to marry before the girl was 14.

2nd:—Resolving to carry out the penalties in the Rules of the Association in cases of infringement.

3rd:—This resolution related to widow marriage, and was moved by Dewan Bahadoor Raghunath Rao in a speech showing the shortcomings of the Widow Marriage Act of 1856, and expressing the opinion of the Conference that the time had now arrived for an enquiry into the working of the Act with a view to suggest further improvements in it. Pandita Ramabai, who spoke fluently in English, asked the Conference to relieve the Hindu widow of her disability in respect to the forfeiture of her deceased husband's property in the event of her remarriage. The resolution encountered some opposition, and to get over the difficulty created by the great difference of opinion, Mr. Chandawarkar proposed an

amendment to the effect that the several clauses of the preamble be struck out and that it stand as follows:—"That the Conference is of opinion that the time has now arrived for an enquiry into the working of the Widow Marriage Act of 1856, with a view to suggest further improvements in the same, if necessary." Dewan Bahadoor Raghunath Rao accepted this amendment as the original proposition; and it was readily agreed to.

4th:—On the motion of Mr. G. Subhramani Iyer it was resolved that the disfigurement of child-widows before they attained the age of eighteen, and even after that age without their consent, should be declared an offence. Pandita Ramabai made a telling speech in support of the resolution, which was listened to with breathless interest. The business of the Conference concluded here; and the assembly separated after giving three cheers for the Hon. Mr. Justice Telang, Sir William Wedderburn, and Pandita Ramabai.

The following is a brief resume of Dewan Bahadur R. Raghunath Rao's speech, taken from the *Bombay Gazette*; he said:—

That the experience of the last 35 years of the working of the Widow Marriage Act, 1856, has shown that the Act has failed, in the following respect, to secure to the widow and her second husband the full enjoyment of their personal and civil rights as members of their respective families and castes. 1. That the widow who takes advantage of the Act is made to forfeit the property which she inherits from her deceased husband. 2. That the widow if she is incontinent after such inheritance comes to her does not forfeit such property, and is therefore too often materially better off, than if she remarries. 3. That the widow who remarries and her new husband are treated as out-castes by the caste to which they belong, for performing a perfectly legal Act. 4. And denied their personal civil rights in respect of worship in public temples and admission to public places. 5. That social pressure is too often brought to bear upon the child widow, who is disfigured before she arrives at the age of majority as laid down by law. 6. That even in castes which till very recently practised remarriage there is no prohibition against unlawful excommunication. The Conference is of opinion that the time has now arrived for an enquiry into the working of the Act with a view to suggest further improvements in the same, so as to remedy the defects noticed above. In support of his resolution he said, when the Act of 1856 was passed, there was some opposition to it, and a compromise was arrived at by the introduction of this clause numbered 1 in the resolution. Then the second party, not content with this, added insult to injury. In the Bengal High Court a judgment was passed some years ago that any property left to a Hindu woman was inherited by her or rather that she continued to hold it even if she grew unchaste, even although she indulged in free love she held the property, but according to the Act if she re-married she forfeited her property. She would be much happier if she did not marry, but have the advantages—she meant the illegal advantages of marriage. That had been the great stumbling block under the Act. He did not wish that they should endorse his views without criticism or investigation. He asked for a consideration of his opinion that the time had now come, not for their decision, not for their vote, as to what was to be done, but for an inquiry into the working of the Act, so as to remedy the difficulties that beset them. Of the three propositions that had so far been moved this was the least offensive, for it did not bind them to any opinion at present. They did not want a foreign Government to interfere, because a foreign Government had already interfered to their disadvantage, and what they wanted was to abate that nuisance. (Cheers). They said to foreigners "Be happy in your own homes: let us be happy in ours." (Renewed cheers.)

THE FIRST ITALIAN THEOSOPHICAL SOCIETY.

It is with great pleasure that we record the formation of a Branch of the Theosophical Society at Milan, Italy. The opening in Italy for Theosophy ought to be a good one for the people there, at least the educated, are sick of priestcraft and dogmas, and are, like others in every land at present, seeking for some more solid ground to stand upon, philosophically speaking, than either Materialism or Ceremonialism.

The Branch owes its existence chiefly to Dr. Barbieri de Intorini Luigi, ex-physician to the King of Burmah, at present on a visit to this country, and who is about to undertake an Italian translation of Colonel Olcott's Buddhist Catechism. We cordially welcome Italy into the Theosophical fold, and wish the Milan Branch the best success.

The following are the applicants for the charter.

The Princess Ada Troubetzkoy, Cavallier F. Heyland, Signora Olga Heyland, Signori Edmondo Benvenuto, Lodovico Pogliaghi, Ingegnere Guzzi, Minetti, Pietro Scalini, and Tarsillo Barberis.

NEW BRANCH IN AMERICA.

P. O. B., 2659, NEW YORK CITY, November 7th, 1889.
TO THE SECRETARY, THEOSOPHICAL SOCIETY,
Adyar, Madras.

DEAR SIR AND BROTHER,—With consent of the Executive Committee of the American Section, a Charter was this day issued for the formation of a New Branch, to be located at Oakland, California, U. S. A., and to be known as the Aurora Lodge Theosophical Society. The President will be Theodore G. E. Wolleb, late President of the Golden Gate Lodge, San Francisco.

Yours fraternally,
WILLIAM Q. JUDGE,
General Secretary.

"WITH FRIENDSHIP AND BROTHERLY ESTEEM."

The following letter has been addressed to the "Secretary of the Theosophical Society," Adyar, Madras:—

DEAR SIR AND BROTHER,—I take pleasure to inform you of the forming of a Branch of the Theosophical Society in Oakland, under the name of the Aurora Lodge of the Theosophical Society, and we have elected our officers as follows:—

Theo. G. Ed. Wolleb, President,
Marie A. Walsh, Vice President,
Henry Bowman, Secretary,

and have applied for a Charter to W. Q. Judge. Nine fellows constitute the applicants. We hold open meetings every Sunday with about 40 visitors, and expect to be such a live branch as the Golden Gate is, from which we have separated in friendship and brotherly esteem, because we saw a good place for further work in Oakland.

OAKLAND, CALIFORNIA,
November 3, 1889.

Yours fraternally,
THEO. G. ED. WOLLEB.

OBITUARY.

The following letter has been received by the Secretary of the Theosophical Society.
Behar Theosophical Society,
Bankipur.

Dear Sir and Brother,—

I regret to report the death of Babu Govind Charan, President of our Branch. This lamentable event took place at 11-40 A. M., day before yesterday; this is a sad loss to the Bankipur Branch, for he was the life and light of it.

Yours fraternally,
JOGESH CHUNDER BANERJEE,
Secy. Bankipur T. S.

December 12th, 1889.

MUCH OBLIGED, MRS. EVANS.

The Asst. Treasurer of the Theosophical Society has received the following letter, dated October 25th, 1889, from The Theosophical Publishing Co., Ltd.
"Dear Sir,—Mr. Bertram Keightley has paid to Col. Olcott's account at the London and Westminster Bank the sum of £ 25, being a donation to the Society from Mrs. Caroline A. Evans, who requests an acknowledgment in the Theosophist for January 1890."

[This donation was received in the middle of November, but the acknowledgment has been held over as requested.—Ed.]

A GENEROUS DONATION.

The following letter, together with the sum mentioned therein, has been handed to the Commissioners, to whom it ought originally to have been addressed:—

General Secretary's Office,
NEW YORK,
October 24th, 1889.

THE TREASURER THEOSOPHICAL SOCIETY,
ADYAR, MADRAS, INDIA.

Dear Sir and Brother,—
In response to the appeal for aid to Head-quarters sent out by the Commissioners, I have received and herewith enclose a draft for £5, 2s. the gift of Mr. F. L. Mathez, Jr.

Truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

ACKNOWLEDGMENTS.

We beg to acknowledge, as requested, the following subscriptions to the Head-quarter's Fund:—

Mrs. Annie K. Bottsford (San Francisco)	...	\$ 2
Mrs. Dr. J. M. Molière	do.	1
Miss Annie Molière	do.	1
Mrs. E. S. Wadham	do.	5
Dr. Jerome A. Anderson	do.	5
"E. B. R."	do.	2
L. M. Harten	do.	1.00
Martin Ennis	do.	1
Hannah R. Phillips	do.	1
Ester Phillips	(England)	£ 1-0-0
Mrs. Passingham	do.	0-5-0
Miss Simpson	(India)	Rs. 2
Ishan Chandra Dev	do.	25
Pheroazsha R. Mesta		

We have also received several other donations and subscriptions, the senders of which do not wish them acknowledged in the Theosophist. In case anyone sending us a donation does not receive our receipt for the same, he is requested to let us know about it.

Checks and money orders should be made payable to one or other of us, not to both.

R. RAGOONATH ROW,
RICHARD HABTE.

BELLARY SANMARGA SAMAJ. SECRETARY'S REPORT FOR NOVEMBER 1888.

1. Moral Classes.—Number of schools under instruction during the month was 31. Of these, one is the Municipal High School consisting of boys visited twice during the month by Mr. R. Jagannathiah; 30 Primary schools

The following is a summary of what Pandita Ramabai said :—

That there were hundreds of thousands of widows in the country, and, therefore, it was time that the resolution should be passed; but she would suggest an amendment—that instead of the age being twenty-one she would not have any particular age specified. The limit should only extend to that of feeling as if a widow wished her head to be shaved, she ought to be allowed to do so. She had seen a great number of widows in her time, but she had never yet met one who was willing to have her head shaved. (Cheers.) On the contrary, she had been told again and again that they did wish their heads shaven, but that they had been compelled to do so. (Cries of "Shame.") They had been told that if they wore their hair long it would serve to bind their husbands in hell. She need scarcely tell them that this was only a wild superstition. In the Konkan she had seen child-widows only ten years of age with their heads shaven; she would like to know how many of the gentlemen before her would consent to shave their heads on the death of their wives. (Cheers.) If they thought this a bardship in their own case, she would ask them to defend their wives and daughters from a similar outrage. A great deal had been said in that very hall about the Government allowing the people the right of speech; all their women asked for was the same privilege. She had heard of a cowardly father who had shaved the head of his infant daughter merely because he was not brave enough to seek the protection of the law that defended his child. The law prescribed three years' hard labour for anyone who forcibly disfigured his daughter, but he was afraid of his caste, and allowed his child to be dealt with according to custom. That poor child was unaware of the existence of such a law, and she would call upon her hearers to spread the knowledge of such a law far and wide as they were men. She would not quarrel with any one who did not think that this reproach to the community should be removed; but what she would impress upon them was that if once they came to a resolution they should keep to it. If they came to the conclusion not to disfigure their widows, they might perhaps find that their women, like the Spartans of old, were ready to cut their hair and give it to their husbands for their bowstrings in time of need. (Loud and prolonged cheers.)

FORGED FORGERIES.

Says the London Correspondent of the *Hindu* :—

"Mrs. Besant seems to come into conflict with the parsons everywhere. Her encounter with the Rev. Mr. Hoskyns of the East End of London is within the recollection of all. She is now crossing swords with the Rev. George Patterson, Professor of the Christian College, Madras. She has replied to a letter written by that gentleman in such a way as to compel him to take notice of what she has said and to produce the further evidence he has which will convict Madame Blavatsky of deceit—and worse. Against Professor Patterson's assertions she places theosophical denials, and, with fine scorn, says:—'I do not know Professor Patterson; I do know these Theosophists: and I prefer to accept their word.' She declares that she has reviewed the whole case, and believes that the letters produced by the Coulombs were forgeries. With commendable frankness she gives her reason for this belief, and thus concludes: 'As to Professor Patterson's final threat, let him publish. If any compromising documents existed, those who used Madame Coulomb can have no scruples which would prevent the publication. Madame Blavatsky is poor, a worn-out invalid: she is not likely to go to India to prosecute him.' In all this Mrs. Besant shows her wonted courage. She has taken up with Madame Blavatsky, believes all that the old lady tells her, and is all aflame with ardour to avenge the adversaries of so noble a creature as she believes Madame Blavatsky to be. Professor Patterson, should he respond to the lady's challenge, may be quite sure he will be providing rare entertainment for two countries."

Many people are disgusted with this whole subject, and ask: Why take any notice of this revival to state slander? Why not let the dog return to its vomit if that noble animal likes it? It seems from the above that the Rev. George Patterson, however, has not got rid of all his bile, and we are

to be treated to further revelations, which it is to be hoped will be a little more artistic than the last, since the reverend gentleman has had several years to edit them.

What an extraordinary muddle the reasoning faculties of these parsons must be in! What do they expect to gain by these accusations against Madame Blavatsky? Suppose for a moment that they had succeeded in proving every one of their points to the satisfaction of all the world, where would they stand even then? Their arguments run thus:—"Madame Blavatsky pretended to burn a cigarette and to make it appear again, whereas it was really a second cigarette that she palmed off on those present. THEREFORE Reincarnation is not a truth, and all the philosophers and sages who believed it are fools, and the great systems of religion and philosophy which teach it are lies." "Madame Blavatsky wrote messages purporting to come from the Masters and sent them to her chelas. THEREFORE, the doctrine of Karma is false, those who teach it are deceivers, and the dogmas of a personal God and of endless punishment in his all-benificent hell are proved to be certainly facts, and Jesus is the second person of the "God-head," and all that the missionaries say is true."

Let them go on spinning their lying gossip; it leaves *Theosophy* absolutely untouched, as far at least as those who are capable of understanding what that word means are concerned.

The queerest thing is that these padris never seem to suspect that they have fallen into a trap. While they have been exercising all their intellect and generosity in trying to make Madame Blavatsky out a "charlatan," she has been quietly writing book after book, and pouring out a succession of articles in her several Magazines, all which not only disproves absolutely and completely the ridiculous assumption that she is a "charlatan," but is noiselessly but irresistibly undermining the "rock" upon which the padris stand in fancied security. Now, if these padris instead of spending their energy in a vain attempt to make Madame Blavatsky personally despised and disliked, had used their splendid intellects in opposing the spread of theosophical ideas, would it not have been much better for themselves?

Perhaps so. Perhaps not; for they are in the awkward position that they cannot open their mouths about Theosophy without advertising it, and thus doing it a service; for theosophy only wants to be known; it asks nothing more, and cares very little whether the clergy talk sense or nonsense about it, so long as they only talk.

MUDDLED RULE-MAKERS.

The rules and by-laws fabricated by Branches for their own government are sometimes rather excentric. Not long ago an Indian Branch made a rule that any member thereof who was three months in arrears with his branch subscription should be expelled from the *Theosophical Society*. Very funny, too, is the multiplicity of highly titled officers that new branches sometimes appoint. Occasionally branches even undertake to improve on the Rules of the Theosophical Society itself, and a very curious instance of this kind of foolishness is afforded by the "Constitution and Bye-laws" of newly formed "Blavatsky Branch" of the Theosophical Society at Washington.

This Washington branch's "Constitution and Bye-laws" begins :—

"This Society is a Branch of the American Section of the Theosophical Society, which is a Branch of the International Theosophical Society, with Head-quarters at Adyar, India."

Now, there is only one Theosophical Society, namely, that one founded in 1875 at New York, and which has its Head-quarters at Adyar. As to the "International Theosophical Society" which in this queer document is apparently contradistinguished from "the Theosophical Society," and of which according to the plain English of the sentence the latter is called "a Branch,"—we here in Adyar never heard of it before.

The next clause of the "Constitution and Bye-laws" runs :—

"The government of the International Theosophical Society is carried on by representative methods. Col. H. S. Olcott, is the Chief President and H. P. Blavatsky is the Chief Corresponding Secretary."

Hitherto Colonel Olcott has been "President" only of the Theosophical Society, but as the word "Chief" is printed with a Capital C it is evidently intended to be an addition to his title, and the same applies to the "Chief Corresponding Secretary," up till now "Corresponding Secretary" only.

We ask in all seriousness: What is the meaning of this tomfoolery? And we call upon Mr. William Q. Judge, General Secretary of the American Section of the Theosophical Society, for some explanation thereof. There are other absurdities in the document, but the foregoing samples will do for the present.

HOW THE THEOSOPHICAL ACORN WAS PLANTED.

An anonymous but apparently authoritative essay, forming No. 10, Vol. II of "Theosophical Siftings," and entitled "A Sketch of the Theosophic Organization," gives the following interesting information regarding the inception of the Theosophical Society:—

"In September, 1875, a New York Journal published the following notice: 'One movement of great importance has just been inaugurated in New York under the lead of Col. Henry S. Olcott, in the organization of a Society to be known as the Theosophical Society. The suggestion was entirely unprompted, and was made on the evening of the 7th September, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. Geo. H. Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect.* The company included several persons of great learning, and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary Magazines: an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of a New York morning paper; the President of the New York Society of Spiritualists; Mr. C. C. Massey of England; Mrs. Emma Harding Britten and Dr. Britten; two New York Lawyers† besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. Col. Olcott briefly sketched the present condition of the spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient Theosophies, and their sufficiency to reconcile all existing antagonisms..... He proposed to form a nucleus, around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists, and begin at once to collect a library and diffuse information concerning the secret laws of nature, so familiar to the Chaldeans and Egyptians, but totally unknown to our modern world of science. It was unanimously voted to organize the proposed society forthwith. Col. Olcott was elected temporary President, and a Committee appointed to draft a constitution and bye-laws.

"On the 30th October the bye-laws were amended and adopted. November 4th, the Council held its first meeting, and on November 17th, Col. Olcott delivered his inaugural address to the Society.

"In this way began the Theosophical movement,—a movement destined to become world-wide, and whose work is to unite all peoples of all creeds on a common platform of truth, to hold them together by a soul's realization of the Oneness of all Humanity, and to lead those Karmaically prepared up to lofty heights of soul development."

Great interest naturally attaches to the original report of the formation of the Theosophical Society, but the writer of the above account introduces a second matter of great interest, but surely it would be exceedingly interest-

* Not even excepting that of a man's figure in the mountains of the moon.—Ed.
† One of these was presumably Mr. William Q. Judge.

ing to know which of the New York journals was so excessively "enterprising" as to report the October and November meetings of the young Theosophical Society in *September*,—several weeks before they actually took place!

A WORD TO THE UNWISE.

Here is another extract from the same source ("A Sketch of the Theosophic Organization") which may be interesting to some people:—

"Is Theosophy Occultism? and are the Founders adepts?"

"Theosophy is not occultism, though occultism is Theosophy. The Founders declare themselves very strongly upon this point. The *Theosophist* of January 1881, in an editorial resumé of the year 1880, entitled "A Year of Philosophy,"* says:—

"Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of rules mentions a relationship between our Society and the 'Mahatmas,' many persons fancy that these great men are personally engaged in the practical direction of its affairs, and that in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so far seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas, themselves at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Col. Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish sensuality-loving world, puts in the way."

Although our beloved President and revered Corresponding Secretary have happily lived down the dreadful suspicion of being Mahatmas and Yogis in disguise, still there are some nincompoops who have the impertinence to say that the Society, and especially the Founders, are not "spiritual" enough to suit them, and forthwith show their "spirituality" by slander, malice and all uncharitableness. These people would probably expect the firemen on an Atlantic liner to wear white kid gloves in the engine room, and to oil the machinery with Eau-de-cologne.

MRS. ANNIE BESANT IN NOTTINGHAM.

(From the *Nottingham Guardian*, Nov. 11, 1889.)

Yesterday Mrs. Annie Besant gave three addresses in the Secular Hall, Beck-street, Nottingham, under the heads of "What is Theosophy?" "The Devil," and "How shall we educate our children." In the morning the chair was taken by Professor Symes, and there was a large attendance. Speaking on the subject of Theosophy, Mrs. Besant said that the more carefully they thought and the more they endeavoured to understand themselves, the more certain they felt that the universe was something far vaster than they could ever fathom. If they could increase the number of their senses, and if their consciousness had more points of contact with that which was without, they would open fresh gateways to matters of which they were at present ignorant. Man to-day was not at the head of his progress; his powers were not necessarily exhausted in his present consciousness; and as he had increased in knowledge and developed in the past, there was every reason to suppose that he would continue to increase his knowledge and develop his senses. Discussing the materialistic and theosophical hypothesis, she said that the Materialists told them that the universe was built up of force and matter, and nothing else. The theosophical idea was that besides force and matter there was another form of existence in the universe, which was separate from

*The name of the article really is "A Year of Theosophy."—Ed.

those two, although not actually separated in fact, and that was life manifesting itself as mind. The theosophist idea was treble in its manifestation and was pantheistic as against atheistic in its theology! The highest points of perfection of the mind and body were not simultaneous. The mind grew, developed, strengthened, and did its best work when the body had passed its prime. If the mind were nothing more than molecular motion they would expect it to be at its prime when the body was at its best. If the mind was primary and if it was as essential as force and matter in the building up of the universe, then they were led to the conception that by its introduction progress would consist of that which was latent becoming active. Then through the whole of human evolution they would have that growth of mind adapting matter as a ready instrument, and as man progressed the mental qualities latent in him would become active and would manifest themselves in outside life. It was not from everyday and normal conditions they must expect to find the dawning of the new faculty. It was in the unusual that the first signs of the dawning powers of man would be seen. They must be able to get consciousness and perception apart from the physical body—the absolute perception of objects when the bodily organ of vision was entirely closed. In Paris lately a great deal of trouble had been taken in investigating clairvoyance. If they had mental powers separable from the bodily organism, and if they could throw the bodily organism into a specially passive state, it would enable the mental state to manifest itself more clearly than if the body was in a state of activity. The mind could perceive when the bodily organs were absolutely useless. She mentioned the case of a patient who was told that she (Mrs. Besant) would become invisible to him although she would be present. The experiment was made and the patient failed to see her although she took his head between her hands. In his case the power to perceive was taken although the power of vision was left untouched. In other cases the power of bodily vision was paralysed while that of perception remained. She had investigated the matter for months, and the conclusion she had drawn was that the mental faculty was not the result of matter in motion, that mind was not the outcome of the brain, but that the brain was the instrument and tool whereby the mind worked under normal conditions. She had seen appearances such as she had mentioned, she knew persons who could produce them, and she meant to be able to do so herself one day. There was nothing miraculous or supernatural about these things. They were produced by the utilisation of natural forces, which the wider knowledge of things permits. As to the doctrine of reincarnation, which was held by some of the greatest thinkers of the day, it was claimed that every thing went to show that the soul survived death of the body, and that it had pre-existed. That would bring them to the doctrine of universal brotherhood, because then they must believe that human beings to be all equal, with no rank or class distinctions, and that humanity must be one, and that all human progress was bound up in it. Such was the system of ethics that had received the most careful investigation. It was not a subject for laughter, but for study, and she hoped that what she had said might lead some of them along a fresh line of thought. (Applause.)

WELL SAID, BISHOP JOHN F. HURST.

The able articles in a late issue of the *Century Magazine* on "the Temperance Question in India," by Bishop John F. Hurst, have been reprinted in pamphlet form. One of the happiest signs of the times is that the Christian Clergy in India of all denominations are fearlessly speaking out on this subject of intemperance, and it will surely gain for them the respect of all parties and creeds. It is very pleasing to find that our Christian friends have at last awakened to the fact that the Bible should not be served up in rum sauce to the "heathen." It is a very old-standing accusation that the missionary and the rum-seller generally hunt in couples, and that a tacit alliance exists between them not to interfere with each other's "little game." It has long been a wonder with laymen, how the good missionaries could stand the opprobrium and ridicule heaped upon them for their convenient blindness and complacent silence regarding the infinite harm

which their fellow-civilizers, the spirit sellers, were doing to the "poor heathen," in whose welfare they, the missionaries, expressed so tender an interest. Well, let us hope the scandalous alliance is over now, and far be it from us to add to the painful twinges of conscience of repentant misdoers; the clergy in fact merit our kind words of encouragement instead, for the manly way in which they have "owned up," and for their evident determination to make what amends they can now for their former silence and subserviency. The following passage from Bishop Hurst's article may serve to illustrate what we say:—

"As to the quality of the liquor now served to the people of India by the Government, there is but one opinion. It is a miserable decoction, adulterated and diluted, and can be sold at a profit for two cents a bottle. The natives can go to the grogshop, and, poor as they are, are known to barter their smaller articles, such as shawls and umbrellas, for liquor. The liquor is anything but attractive in odor to the average European in India, and it now passes under the name of "Billy Stink." But the passion for it being formed, the ill odor has no power to repel. It is a terrible arraignment which the Archdeacon of Bombay makes when he says of the English in India, 'For every Christian we have made in India we have made one hundred drunkards.' It cannot be supposed that such a great increase in intemperance could take place, and move steadily forward without exciting profound attention, not only among the Christians of India led by the vast missionary force, but by the English at home. The protest has gone from India to England, and now a sentiment is rapidly forming in the latter country, which is giving great hope to all the Churches represented in India."

It would be interesting to know: who, which or what is arraigned in this case. Does the "terrible arraignment" place Christianity in the dock? or the missionaries? or the Government? or our civilization? or the whole of these together?

HOW JAPAN HONORS ART.

In the course of a very able article on "The Theory of Japanese Flower Arrangements," by Mr. Josiah Conder, in the "Transactions of the Asiatic Society of Japan" for October last, we learn the high opinion which the Japanese entertain of the spiritual as well as temporal advantages which accrue to him who follows Art. These "virtues or merits" are:—

- Koishikka.* The privilege of associating with superiors.
- Seijō Jōkō.* Ease and dignity before men of rank.
- Muitannen.* A serene disposition and forgetfulness of cares.
- Dokuraku in Katararu.* Amusement in solitude.
- Sōmoku meichi.* Familiarity with the nature of trees and plants.
- Shujin aikio.* The respect of mankind.
- Chōbo furui.* Constant gentleness of character.
- Seikon gōjō.* Healthiness of mind and body.
- Shimbutsu haizo.* A religious spirit.
- Shōwaku ribetsu.* Self-abnegation and restraint.

In 96 pages of text, by the aid of 68 admirable page-plates, composing the article, Mr. Conder explains in an admirable manner some of the Secrets of Japanese decorative art.

JEHOVAH.

Concerning the "Supreme God" of the Hebrews, the late Dr. Keneally, a marvellously industrious and erudite student of comparative religion, wrote in his "Introduction" to the "Book of Fo":—

"As Creator of all things, they revered him; as Lord of the earth, they adored him. He filled immensity, and extended beyond the boundaries of space. Though a spirit, and invisible, yet he deigned at certain intervals to exhibit himself to mortal eye. Sometimes he appeared as a still small voice; then he rode on a cherub, and flew on the wings of the whirlwind; his head was clad in light, his feet embraced the gloomy darkness. He was the in-

vigorating spirit, the life of all things. He spoke, and creation arose from chaos. Terrible majesty was his clothing, he was omnipotent in power, excellent in judgment, and, regarding his attributes, inscrutable to man.

This, of course, is a description of "Jehovah" as conceived by the prophets and more spiritually-minded Jews, not of the little tribal god that was continually having rough-and-tumble fights with the neighbouring tribal gods, and who was not always "upper" god at the end of the fight. Even so, however, this conception of the "Supreme God" is very confused,—a mixture of personality and impersonality. The author proceeds:—

"The chief deity of Druidism had very similar attributes. Lactantius, speaking of the god of Pythagoras, defines him '*Antinus per universas mundi partes, omnemque naturam commens atque diffusus; ex quo omnia quae nascuntur animalia vitam capiunt.*' Or, as Dr. Collier has paraphrased the passage: 'God is neither the object of sense, nor subject to passion; but invisible, only intelligible, and supremely intelligent. He is the universal spirit that pervades and diffuses itself all over nature, all beings receive their life from him. There is but one God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being in himself all in all, he sees the being that fill his immensity. The only principle, the light of heaven, the father of all; he produces everything, he orders and disposes everything; he is the reason, the life, and the motion of all beings. These were the attributes of the God of the Druids. They believed that the Deity was the source of life, and giver of good. They defined his duration as eternal, and gave him omnipotence as his power.'

The Druidic idea of the Supreme Power seems to have been decidedly the most philosophic of the two.

DÆMONS AND "GUIDES."

The Spirit Guides of the modern Spiritualists are only a crude revival of the old pagan idea of "demons" who attended man during his life, a belief that is found in modified forms in many religions. The following from Porphyry's "Life of Plotinos," as translated in the *Bibliotheca Platonica* for July-August last, is highly interesting in that regard:—

"That Plotinos naturally possessed something greater than the rest of mankind is evident from the following incident: A certain Egyptian priest then visiting in Rome, and who became known to Plotinos through one of his friends, being desirous of exhibiting his wisdom, requested the philosopher to attend him in order that he might behold his familiar dæmon. The invocation was performed in the temple of Isis, for the Egyptian said that this was the only pure place that he could find in Rome. In answer to the invocation a divine being appeared which was not in the genus of dæmons. The Egyptian exclaimed: Happy Plotinos! who possesses a divinity for a dæmon, which does not rank among the inferior kinds. It was not permitted to ask any question, or to enjoy the spectacle for any length of time, because a certain friend who was present suffocated some birds, which he held in his hand for the sake of safety, either impelled by envy or terrified through fear. As Plotinos was allotted a guardian belonging to the higher, more divine, order of dæmons, the divine eye of his soul was perpetually elevated to this guardian deity. Wherefore he composed a book *On the Dæmon Allotted to Each of Us*, in which he endeavored to assign the causes of the diversity existing among those attendants on mankind."

It is interesting to consider whether these dæmons were what the Secret Doctrine calls "the Higher Ego." These are, however, spoken of as just as distinct from the mortals they were allotted to as "Joan of Arc," or "Daniel Webster," or any other of the favourite "guides" of the Spiritualists, and from the personalities of those they "guide." Each person has only one dæmon, however, whereas the more guides the Spiritualist has, the prouder and happier he appears to be, and the better he seems to think his chance of going right. Again, who "allotted" to each man his dæmon? This smacks of the arbitrary and personal element in the Supreme Power. Both Plotinos and his biographer Porphyry are believed to have been initiated, and if there is only "one truth," it seems strange that they should have held these beliefs.

Perhaps, however, they were writing for the public and therefore clothed their ideas in popular language, as an atheist may say "God bless you," meaning, "May you be prosperous."

THE BRAHMOS LAMENT.

We are sorry to hear the Brahmos sounding a note of despondency if not of alarm. They are an excellent body of men and women, and deserve to have better success than they are attaining, according to their organ, the *Indian Messenger*. That paper quite lately said:—

"We deny that our Church has declined. But we must admit that we have made up to date but little progress. The number of our churches is small, the number of our brethren a mere handful. The attitude of the society from which we expect the largest number of converts is anything but satisfactory. Defiance and persecution we would have welcomed with open arms, but we feel that we are making but little head against the mass of stolid indifference that stares us in the face. How few of the crowds of young men, who leave college every year, join our Church? The education they receive destroys their belief in idolatry and the validity of caste distinctions; yet the number of our yearly converts of university men is insignificant."

The tendency of most sects, or "Churches" as they call themselves, is to make the meshes of their nets too small. Moreover, they look at the world and other people's ideas through the wrong end of the telescope, and fancy themselves very big in comparison with the diminished theories and institutions they see then. Let the Brahmos open their minds and hearts and get rid of the idea that they are God's chosen people and have arrived at Truth (with a big T), and they will find themselves far more in touch with the world, and their tree will put forth new roots and branches.

"RELIGIOUS" SCRUPLES.

Some idea of the difficulty of dealing with caste prejudices is afforded by the fact that during the late famine at Ganjam the people preferred to starve rather than go for food to the relief kitchens, although, as the official reports declare, every precaution was taken to preserve the requirements of caste. It was enough that some foolish persons got up the cry of "pollution" for the poor ignorant population to blindly refuse either to listen to explanations or to accept food for themselves and children. Force was applied in many cases, and when they once tasted the food provided, the spell seems to have been broken, and they continued to frequent the kitchens. The most distressing part of it was that the children were starved in this way by their parents in the name of "religion." The Collector of Ganjam, who seems to be a humane and sensible official, writes:—

"It is not a pleasant task bringing forcibly to the kitchens, and could any other method have succeeded, I, for one, would certainly not have adopted it. I cannot but repeat what I have already stated that the people would have died rather than have voluntarily come to the kitchens; not until it is made a penal offence for a man to threaten loss of caste for feeding at a Government kitchen, or for a parent to allow his children to starve when within reasonable reach of such kitchen, will the difficulty be got over. When some inhuman parent has suffered the extreme penalty of the law for killing his child by starvation in lieu of taking him to the kitchen, we shall hear no more of the so-called caste objections on the part of Bouris, Panos, Dandasis, and so on."

THE EMOTIONAL INDIAN MIND.

Mr. Pratab Chander Moozoomdar, the successor of Babu Keshab Chunder Sen, as a leader of the Brahmo movement, says in a note which he has submitted to Government on the subject of moral training in our schools:—

"The Indian mind, it needs scarcely be pointed out, is intensely emotional and imaginative in its structure; there is in it a large amount of natural faith; it is very susceptible of moral influences, but the influences must come through the emotions. The figurative, imaginative, and awe-inspiring

utterances in which moral precepts are set forth in Oriental books, have a much greater effect upon the Hindu mind than the cold, logical speculations of Western moralists. For the same reason, history and biography, especially Indian history and Indian biography, have much greater practical value than aphorisms and essays, or even compilations from foreign history. Deeds and examples affect the mind of youth everywhere, but nowhere so much as in India, where the doers of good deeds and possessors of virtue are generally invested with a mystical semi-divine glow."

Mr. Moozoomdar does not seem to see that the moral lesson he speaks of is quite independent of the historical or actual truth of the story that conveys it. A fable or a fairy-tale may teach a far better moral lesson than whole volumes of fact, and no one quarrels with Oriental books on morality, because they make free use of these methods of teaching. What the "cold and logical Western mind" says to the burning and sometimes illogical Eastern one is: "Don't teach your already too emotional and imaginative Hindu pupils to look upon moral fables and ethical allegories as if they were the accounts of events that really happened. It is absolutely unnecessary, and certain to confuse and mislead them."

"A ROSE BY ANY OTHER NAME."

Any "educated" person who confessed in public to a belief in witchcraft now-a-days, would be considered a superstitious ignoramus, at least in Europe. It is, however, not only perfectly allowable but extremely fashionable just now to believe in Hypnotism;—in other words, you may believe in bewitching and therefor. Surely the following paragraph from the *Bombay Gazette* shows quite as great credulity and ignorance on the part of those concerned as any tracts, which newspapers rely upon so often as a set-off to their own superior sagacity. Alter the term "hypnotize" into "bewitch," and you obliterate almost wholly the distinction between the mental condition of these men of science, and that of the veriest poor trembling wretch of a credulous uneducated peasant.

"Hypnotism is becoming sensational in other countries besides England. The law courts have had to interfere, and the interference did not do much good. At Helsingfors a young doctor brought an action against an old doctor. The plaintiff complained that he had been hypnotised against his will. His nervous system had suffered; his mental powers were weakened; he was not the doctor he used to be. He would prove his charge up to the hilt, and he expected exemplary damages. There was a full court to see what would happen when these doctors disagreed; Society and the plaintiff called a multitude of witnesses. Every one was surprised at the result. The witnesses were not at all up to mark. They said things that were manifestly untrue. They broke down even on examination-in-chief. It was clear no one could rely upon their evidence. The plaintiff's case seemed gone, and the old doctor, the hypnotiser, likely to come off victorious. The public were greatly disappointed, and so were the profession. It was at this stage that another doctor—he was a witness—made a singular statement, which restored confidence to the public and hope to the profession. He maintained that the defendant had hypnotised the witnesses, and that this was the cause of the breakdown of the case. The announcement came like a thunderclap. The Court adjourned, and ordered the whole matter to be looked into by experts."

THE IMPERSONAL GOD OF ZOROASTRIANS.

The following from an article in a back number of the *Theosophist* is quoted in "Zoroastrianism in the Light of Occult Philosophy." It has a great interest for the thoughtful student of Occult philosophy:—

"The Magian knew not of any Supreme 'personal' individuality. He recognized but Ahura—the 'lord'—the 7th Principle in man—and 'prayed,' i.e., made efforts during the hours of meditation to assimilate with, and

merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and eternal principle in him, his divine monad. To whom else could he pray? Who was Ormuzd if not the chief Spenta Mainyu, the monad, our own god-principle in us? How can Parsees consider him now in the light of the 'One Supreme God' independent of man, since even in the sorry remnants of the sacred books of Magianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man) and his frequent failings. He is addressed as the 'maker of the material world' in every question put him by Zaratushttra. He invokes Vayu (the holy ghost of the Mazdeans), 'the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,' for help against Angra Mainyu, and at the birth of Zoratushttra he entreats Ardivi-Sura Anahita* that the newly born should not abandon, but stand by him in his eternal struggles with Ahriman."

BURIED PHILOSOPHY.

Commenting upon the recent "Report on Publications" issued by the Madras Government, Rev. Mackenzie Cobban says in *The Academy*:—

"During the past five years the annual number of publications in English has more than doubled. Next to English works, Tamil publications show the largest increase. Yet it is still true that the vernaculars and their treasure are at a discount, and genuine students are few indeed, though the field for study and industrious research is well-nigh boundless. The Hindu intellect appears as if suffering from temporary exhaustion, and awaits the coming of a new enthusiasm and of that vigour which is necessary to creative mental effort. In the meantime, therefore, critical research must be undertaken by Englishmen; and that so little has been done by us to unveil India, and furnish to the world more exact knowledge concerning the faiths and the philosophy of this most interesting section of it, as well as of their sources, is not to our credit. Would not our German cousins have done better had India been theirs? It is to be feared that much cannot be hoped for from a Government already heavily burdened and impecunious; but for Englishmen of culture and means desiring a field for study and research, surely none can be found more magnificent than Southern India."

It must not be forgotten that "the Hindu intellect" is at present "suffering a recovery" from many centuries of neglect and misuse. Even as it is there are signs that the Hindus will get through the "imitative stage" and blossom out into originality far quicker than did the nations of the West when the literature of Greece and Rome awakened them from their pious Mediæval dreams as the revival of Sanscrit and Tamil literature is now awakening the people of India.

VENERABLE ALPHABETS.

"An interesting exhibition of Alphabets is on view in the King's Library of the British Museum. It appears that the system of writing in use among the Babylonians and Assyrians consisted of a syllabary of nearly 600 characters, which were probably borrowed from the earlier inhabitants of Chaldea, the Akkadians, who used them as ideograms much as the Chinese employ their written signs. The Assyrians, who spoke a language entirely different from the Akkadians, used these characters sometimes as ideograms and sometimes phonetically, almost in the same manner as the Japanese use the Chinese characters. There is a page showing the Coptic alphabet. It seems that when the Egyptians became Christians, they rejected their ancient script, and adopted the Greek alphabet. As this was not quite adequate to express all the sounds of the Egyptian language, they added at the end of the alphabet six letters, taken from the native demotic script, slightly modifying the forms. The exact date of the adoption of this Coptic alphabet

* The Mazdean equivalent of Saraswati, the Brahminical goddess of Secret or Occult Wisdom.

cannot be now ascertained, but it is confined to the Christian literature of Egypt, the oldest fragments of which date from the fourth century A. D. The name Coptic is simply an Arabic corruption of the Greek word Egyptian. Attention is drawn to an alphabetical table from the *Corpus Inscriptionum Indicarum*, Vol. I., showing the two earliest known systems of writing used in India, occurring in the series of edicts promulgated by the Buddhist Emperor Asoka, B. C. 250. The *Ariano Pali*, a character of Semitic origin, and read from right to left, is found in the versions of his edicts in the Punjab only, and hence is often called the Northern Asoka character."—*Hindu Patriot*.

PIOUS CANNIBALISM.

"Fattening slaves in a park and feeding them up like animals destined for the table, and then leading them to a shambles where they are slaughtered like oxen, cut into pieces, and shared bit by bit among hungry cannibals—such is the practice which is permitted, according to M. Fondese, a French explorer, in some of the French, Belgian, Portuguese, and even British territories in Ubanghi. M. Fondese was sent out three years ago by the French Government to discover the sources of the Niariguillon, and having returned after the successful accomplishment of his task, he hastened to tell his countrymen all about the terrible things which he has seen in his travels. The 'fattening parks' or paddocks are, he says, to be seen in each village, and contain men and women who have been taken in war. The poor wretches take their doom philosophically, and some of them to whom M. Fondese offered freedom, actually refused it. They eat, drink, dance, and sing until the head 'fetish-man' comes round, accompanied by an orchestra of tom-tom and tin-kettle players, selects a sufficiently fat specimen, carries him or her to the market-place of the village, and splits his or her head with a hatchet or scythe-like knife. The eyes and tongue of the victim are given to the 'boss' fetish, and the rest of the body is divided among the people."—*Madras Mail*.

These poor wretches are our "brothers," and it is difficult to say which is more to be pitied, the priest or his victim. It is hard to believe that these horrors take place on Belgian territory, for the King of the Belgians honored when his brother and sister monarchs will only be remembered as having "occupied their thrones." These Negroes would probably appreciate eat, drink, dance and sing until their time comes to die. We are slaves to our appetites and prejudices and to our old established customs for more than free, and tear him to pieces, or try to do so, after which we return to our dancing and singing, and our eating and drinking. Every paragraph like the one above quoted ought to be a spur to Theosophists, and an incentive to all to join the Theosophical Society,—for very obvious reasons.

SHINING EXAMPLES.

Says the London Correspondent of the *Bombay Gazette*:—"It is an old grievance in London that the connection between the Church and public-houses is more intimate than it should be. Some of the property from which the salary of the Bishop of London is derived was, some years ago, and may be is now, derived from drinking-shops. The Church condemns indulgence in drink with her tongue, and with her hand shares the profits of the enterprise. As this property has been inherited from friends when there was not the sensitiveness of conscience which now obtains on this point, there is little ground for blaming the clerical authorities. But, what shall be said of those who, to-day, being in high office in the Church, invest their money in the drink-traffic? A good deal of an uncomplimentary character was said yesterday in the Congress of the National Temperance League, now sitting in Birmingham. It was there stated that £20,000 had been invested in one brewery by a body of clergy which included two archbishops, two bishops, three deans, four archdeacons, and six

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canons. This is bad enough. But the climax was reached when it was stated that one of the six canons is Canon Ellison, President of the Church of England Temperance Society."

This is, after all, a poor little accusation compared to the one which is occasionally brought against clergymen, that of owning houses of ill-fame, which, as everyone knows, pay the biggest kind of rents. Of course this is a slander, and it shows that we cannot be too shy of believing ill of others, however likely the unkind rumour seems to us to be true.

SUPERSTITION, OR WHAT?

"An extraordinary evidence of the reasonableness of an old-time superstition was given here recently when the body of a young man who had been drowned was found by placing one of the deceased's shirts on the water's surface and following it in a boat until it sank. The young man's name was Ryan, and he was drowned while bathing in the Nodaway river in company with several acquaintances. Ryan got out of his depth, and was drowned before any of the more accomplished swimmers could get to his assistance. The alarm was given, but it was some hours before search could be made for the body.

"After every effort had been made by dragging and diving, it was suggested to throw the shirt he had on just before he went into the water. Near the same place a man was drowned in the Nodaway river a few years ago and his body had been found by the same experiment. The custom requires that the shirt be thrown in about where the drowned one entered the stream. Agreeably to custom, Mr. Taylor, a resident of the neighbourhood, spread out the shirt with the bosom downward and arms stretched out on the water, and let it float on down the stream as it would. He followed slowly after it in a skiff. After the shirt had floated along for about 100 feet, it suddenly sank plumb down. The man hurried with the skiff and was close by when the last vestige of the garment was seen. Then he stopped and felt down with a long pole right after the skirt and touched the body with the end of the pole. He told the *Globe-Democrat* correspondent that his skiff rested almost over the body, and that he let the pole follow right down by the side of the skiff, touching the body almost immediately. This was said in the presence of several eye-witnesses, who corroborated his statement."—*Oregon (Mo.) Terr. St. Louis Globe-Democrat*.

Of course a skeptic would say that there must have been an eddy in the river at the point where first the body, and next the shirt, were deposited. The wretched skeptic would probably add that a deepening of the river, causing a lackening of the current at that spot, would be sufficient to account for the phenomenon. This may be quite true, but it does not disprove the possibility of some mysterious relation between a dead man and his shirt; and the question is which is the most probable explanation in this case, in the absence of any information with regard to eddies in the river? Each one must answer this question for himself to his own satisfaction.

NEO-IDOLATRY.

How very funny it appears when a revival takes place in some modern animal of a member or organ that was possessed by its ancestors, but which as gradually been eliminated from the anatomy of that species;—a tail in a human being is a case in point. This sage reflection is caused by the following account from the *Philadelphia Press* of the system of idolatry, or of religion as it would be called by some people, invented by a "Pennsylvania Dutchman," who lives at Reading, Pa., U. S. A. If Mr. Clemmer had lived few thousand years ago he might have been the founder of a fine old crusty religion, on the strength of which some millions of the very rational and noble animal man would to-day cordially detest and despise their neighbours, and over which the learned ones of the earth would now be puzzling their heads, and in which, moreover, mystics of all kinds would just at present be busy finding all kinds of deep esoteric meanings. Mr. Clemmer's religion appears to be very good "family" idolatry, as the advertisements say of groceries.

"A most remarkable character has just been unearthed here. He is a thorough idolator, and daily bows down to gods of his own manufacture within sound of the church-going bells, as reverently and devoutly as the most pious Hindoo or Zulu. He has made a religion entirely his own, and has evolved out of it some 300 or more gods, who dwell in and speak through the same number of idols of clay, which form the chief furniture of his house. He is constantly making the acquaintance of new supernatural beings, and as soon as he does so he proceeds to make an image, which is supposed to represent the outward and physical habiliments of the new divinity. All of his gods are hollow and are from time to time filled with such food as he thinks their peculiar nature demands. Among others, he has a god of medicine. This is filled with pills and odd prescriptions, and whenever he feels unwell he prays to this divinity, and always, he says, with beneficial results. He has a god of sewing machines, which is filled with blank contracts for the purchase of machines on the instalment plan. He claims that the worship of this god will help any one to get a sewing machine, though no instances of its successful use are given. He has one image which he calls the god of preachers and says it has a congregation of 300 in its stomach. He has one god which, he says, is inhabited by his own celestial spirit and another which contains the spirit of his mother.

"The god of the Reading Railroad Company occupies a prominent position among his collection. The interior of this god is filled with cabbage, and its particular mission is to keep cows off the track and prevent accidents generally. There is a god of horses filled with hay and oats, a god of fruit filled with apples, a god of the weather that regulates storms and floods, a god of water-melons, a god of truth which is in the shape of a hand, and gods which represent almost everything imaginable.

"He has these images set upon shelves in his cellar and his garret and worships them constantly according to his needs. His name is William Christoph Clemmer, and his house is at 614 Locust, where he lives with his wife and six children. He is a brickmaker by trade and works regularly at one of the brickyards of the city, occupying all of his spare time with his idols, which he fashions out of clay obtained at the brickyard. He is a Pennsylvania Dutchman and cannot speak English, is unlettered and can scarcely read, so that all his strange ideas about the deities which he worships are evolved from his own imagination. A great many of his gods are supposed to contain the spirits of his friends, living and dead, but he has gods also which represent those whom he considers his enemies. These he has set apart by themselves, and they are treated with great deference and consideration, so as to placate them and ward off as much as possible any harm they may intend toward him.

"Clemmer's mania does not seem to interfere at all with his regular occupations, though the purchase of food for them cuts down somewhat the supply for his family. He is allowed to have his way in the matter, however, lest if he should be thwarted he might become violent. The images are very rude and inartistic, but there is considerable expression in the faces of some of them, and in all cases the outward lineaments are supposed to be a reflection of the particular spirit within. He has been three years in making the collection, and it is his intention to build a temple on Mount Penn as a permanent home for his deities where they can be worshipped and consulted by everybody. He pretends that he has revelations every day from some of his gods, and that they regulate every action of his life and tell him what to do in every emergency.

"Clemmer allows no one to meddle with his idols when he is not at home, but when he is there he is glad to show and explain them to any one, and endeavors to impress every one with his peculiar beliefs, having no doubt that all the world will sooner or later see the necessity of consulting his gods."

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1890.

A NEW EXECUTIVE BOARD.

On Christmas day the President issued the following order constituting an Appellate Board for Society matters in the United Kingdom:

OFFICIAL ORDER.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 25th December 1889.

In compliance with the unanimous request of the Council of the British Section, and to obviate the inconvenience and delay of reference to Head-quarters of current local questions requiring my official adjudication, I hereby appoint H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland, and Herbert Burrows as Members of an Appellate Board, to be known as "The President's Commissioners" for Great Britain and Ireland; and, furthermore, I hereby delegate to the aforesaid Commissioners for the United Kingdom the appellate jurisdiction and executive powers conferred upon me under the Constitution and Rules of the Society, and declare them to be my personal representatives and official proxies for the territory named until the present order be superseded.

Provided, however, that all executive orders and decisions made on my behalf by the said Commissioners shall be unanimously agreed to and signed by the four Commissioners above designated.

H. S. OLCOTT, P. T. S.

Attest:—

WALTER OLD,
Genl. Sec., British Section T. S.

THE ESOTERIC SECTION. (Communicated.)

Madame Blavatsky has appointed Colonel Olcott her confidential Agent and sole official representative in Asiatic countries as Chief of the Esoteric Section. All correspondence relating to and Instructions emanating from the same to pass through his hands.

THE PRESIDENT'S RETURN.

The President-Founder is expected to return to Adyar by the Messageries Maritimes Steamer "Niemen," which is due in Madras on February 5th. He is accompanied by Mr. E. D. Fawcett; Doctor Daly is to follow by next French Steamer from Europe.

THE PRESIDENT'S RECEPTION.

The following paragraphs are taken from the *Ceylon* correspondence of the *Madras Mail* of the 24th and 25th respectively:—

THEOSOPHICAL.—Grand preparations are going on at the local Head-quarters to give Col. Olcott and the Rev. Mr. Bowles Daly, Professor of Political Economy, a fitting reception on Thursday afternoon, when they are expected to arrive by the French boat *Oceus*. Their stay in the Island will be very short. After transacting Society business, Col. Olcott will leave Colombo for Madras, where a programme has been arranged for him to go on a Mission tour to Burma, Siam, and possibly China. It is not known definitely whether the Rev. Mr. Bowles Daly will accompany the Colonel on his Eastern journey or remain in the Island. On Sunday afternoon a meeting of Buddhists was held at Subhuti Thero's Temple, Wellawatta, to consider what steps should be taken to give Col. Olcott a reception.

ARRIVAL OF COL. OLCOTT.—Last night the M. M. steamer *Oceus* arrived in our harbour, among her passengers for Colombo being Col. Olcott and Mr. E. D. Fawcett. They landed this morning and were received by a number of Theosophists at the local Head-quarters, the Colonel being accompanied by Messrs. K. Naruskima, S. Nakade, T. Yamade, N. Komai, Japanese Commissioners from the Paris Exhibition, and Members of the Japanese Legation at Paris. The whole party, after visiting the Theosophical Society, where they had some refreshment, called on the High Priest Sumangala at the Oriental College. The High Priest being away at the time, the party were received by Devamitta Thero, and were conducted to the Library of the College, where greetings were exchanged. The Buddhist monks mustered in the Theosophical Head-quarters shortly afterwards, where the Japanese gentlemen were introduced to the local members of the Society. At 10 o'clock the they were obliged to hurry off as the *Oceus* was appointed to start in a few hours more. Professor the Rev. Bowles Daily did not, after all, accompany *Oceus*. He will be here, I understand, by the next French boat. Mr. Fawcett was one of the private Secretaries to Madame Blavatsky, and I believe is a brother to Lieut. Fawcett, R. A., now stationed at Trincomalee.

A VALUABLE RECRUIT.

(Communicated.)

A week before leaving London Colonel Olcott had the good fortune to secure for the editorial staff of the *Theosophist* a most important volunteer in the person of Mr. E. Douglas Fawcett, who threw up his appointment of Sub-Assistant editor of the *Daily Telegraph* to give his unpaid service to our magazine. Mr. Fawcett, whose capabilities as a thinker and writer upon metaphysical and philosophical subjects resemble those of our Mr. T. Subba Row, has made his reputation already by his literary contributions to the *Theosophist* and *Lucifer*; his latest contribution being the striking paper entitled "The Case for Metempsychosis," which appeared in a recent number of *Lucifer*. He was educated at Newton College, Devon, where he got a Scholarship and Exhibition; at Westminster School where he was Queen Scholar and winner of many school prizes.

The next four years were devoted to the study of Philosophy. After which he went on the staff of the *Daily Telegraph* as Assistant Sub-editor and occasional "descriptive writer."

The one absorbing passion of his life is metaphysical study. With the addition of himself and Dr. Daley to our editorial staff, the *Theosophist*

will undoubtedly become what it was intended to be, the leading Oriental magazine of the world. It is Col. Olcott's intention to invite Mr. Fawcett to give at Madras a series of lectures on the different schools of Modern Philosophy.

OFFICIAL ORDER; MR. POWELL IN INDIA.

Mr. C. F. Powell is hereby relieved from duty with the Ceylon Section and will proceed at his earliest convenience, via Tuticorin, on a tour of inspection among the South Indian Branches. Officers of Branches are requested to give him every possible facility for the performance of his duty. He is authorized as my agent to admit members, organize Branches and receipt for voluntary contributions towards the support of the Society. Acknowledgment thereof to be made in the *Theosophist* at the option of the donor.

I avail myself of this occasion to publicly acknowledge my appreciation of Mr. Powell's very valuable services in Ceylon as my representative. During his short stay he organized seven new Branches, delivered many addresses and promoted the establishment of several Buddhist schools.

H. S. OLCOTT, P. T. S.

COLOMBO, CEYLON,
January 21st, 1890.

MR. POWELL'S GREETING.

TO MY BROTHERS IN INDIA.

It gives me inexpressible pleasure to be able to announce that I am once more permitted to labour amongst you in the interests of the Theosophical Society.

Absence from India has shown how strong a love has sprung up in my heart for the land of my adoption and her sons, and how much a life in that land means to me.

That we may be permitted to journey on together to the goal of all our hopes, is my earnest prayer.

CHARLES FRANCIS POWELL.

COLOMBO, 21st Jan'y. 1890.

CEYLON.

(Communicated.)

Mr. Leadbeater having returned to London, and Mr. Powell's services being more needed just now in India than elsewhere, the President has re-organized the Society's business in the Island on the basis of self-help; the Sinhalese being left to manage their own Society affairs without European supervision save his own.

Mr. H. Dhammapala, Asst. Secretary of the Ceylon Section and Asst. Superintendent of Theosophical Society Schools, now numbering about thirty, and constantly increasing,—has been appointed by Col. Olcott acting chief of both departments. Mr. Leadbeater having failed to organize the Section, the President has called a Convention for the 27th ultimo at Colombo, and will give them a scheme of management suited to their peculiar wants. A movement is on foot to give our Colombo High-School a Collegiate character by uniting with the leaders of the Hindu community to make it the nucleus of a Hindu-Buddhist College. As the representative of the Buddhists the President has had conferences with the Director of Public Instruction and the Hon. P. Rama Nathan, Hindu Member of the Legislative Council.

MR. CHAS. F. POWELL'S MOVEMENTS.

At the request of the Ratamahalmiya, L. B. Kabhekaduwe, chief native official of the Four Corles and Secretary of the Mawanella Branch Theosophical Society, Bro. Powell made a tour through that jurisdiction, leaving Colombo December 24th.

At the Lannyannawa Station Bro. Powell and Bro. J. R. DeSilva of the Colombo Branch as interpreter were met by the Ratamahalmiya.

An address was delivered at Mollyidu on December 21st at 11 A. M.
 An address was also given at Mawanella on the afternoon of the same day.
 On the 26th the school of the Branch located at Ussapitiya was inspected and an address delivered.
 On the 27th there was an address on the morning at Mawalagoda and another in the afternoon at Aranayaka.
 On the 28th an address was delivered at Debatgama.
 On the 29th an address on the morning was given at Kehelwatta and in the afternoon at Mabopitya.
 On the 30th an address was delivered in the morning at Hellemulla School and another in the afternoon at Kosiuna.
 On the 31st Bros. Powell and DeSilva returned to Colombo.

By latest news Mr. Powell was to leave on the 23rd January for Tuticorin on his way to Head-Quarters, visiting various branches on the road. It is the President's intention, we believe, to appoint Mr. Powell to visit all the Indian branches on his behalf.

REPORT OF THE RECORDING SECRETARY FOR JANUARY 1890.

Many letters were received condoling the death of Pandit N. Bhashya Charya. An influential gentleman of Bangalore writes as follows:—"I cannot sufficiently express the great grief I have felt at the sight of your letter just to hand. The loss of our esteemed Pandit Bhashya Charya Swamy is irreparable. He was a proud ornament to the whole of Southern India. But God's ways are inscrutable, and His will must be done. May his precious soul rest in peace." Another friend in speaking about him says that Pandit Bhashya Charya's abilities were simply admirable. His versatile knowledge in the Sanscrit literature and philosophy, and his ability in speaking Hindustani, Telugu, Canarese and Tamil languages, supplemented by his liberal views of reconciling all the tenets of the religionists to the true Theosophic Home. It requires a Pandit like him to supply the vacancy. Our Library has become a most important factor in our Society. Too much care and attention cannot be paid in making a proper selection, as it must become a real source of benefit to the Public.

It was supposed and even argued by some members as well as non-members that the Theosophical Society was appearing to make great progress in previous years, because they were accustomed to hear much talk and fuss among the public about the Theosophical Society. It was, no doubt, necessary at the beginning, to call attention of the masses. After having done that, it is now doing more solid work in a quiet sort of way, taking firm root in the minds of some of the ablest men and women, and has been building its foundation on solid rock. The Theosophic thoughts, whether recognized or not by the recipients, are spreading like leaven and moulding the lives of the people. The Theory of Karma will, in a quarter of a century or so, become a recognized factor in moulding the present and future lives of the human beings in all the materialistic countries. When that is so, the Theosophical Society, I must say, will have done an immense work. Meanwhile both men and women, though not yet members, cannot but read the excellent books on Theosophical subjects, and in consequence are working in their turn, among their own friends, to spread the knowledge. Just for an instance I quote here a portion of a letter from a friend of mine. He says: "Mr. V. C. Iyer and myself went to Padmanabhapuram—a place within the Travancore territory. There is one Mr. V. K. Iyer, the Head Master of the English High School, who, though not yet a member of our Society, has been, and is, a regular reader of all the Theosophical works and a punctual subscriber to the *Theosophist*. I am glad to say that while he and his brother are practical Theosophists, Mr. V. K. Iyer has collected a small company of friends and instructs them in Theosophy. See how unnoticed people work for our cause." There are innumerable instances of such. The innate nature of the Hindus is mostly for quiet and soul-satisfying work. They have not got the spirit of advertising it to the world, because such advertisements will, in no way, benefit others in the physical plane.

Received a letter from Mr. C. F. Powell intimating to me his intention of visiting the Branches lying between Tuticorin and Madras. Circulars were accordingly despatched to the intervening branches intimating them his intended visit at the expense of the Head-Quarters, and requesting them to communicate with him, care of the Post Master, Tuticorin. Some of them have already responded.

Rapid sale is going on of "Key to Theosophy," and "Voice of the Silence," by Madame Blavatsky. Branches, members and non-members are all ordering for them. As the price of both by V. P. P., only Rs. 2-12, is very cheap, considering the importance of the books and the bulkiness of "Key to Theosophy," the above is mentioned to show that the books on Theosophical subjects are very necessary for spreading the knowledge of Theosophy and of the Theosophical Society. A permanent impression of the good working of the Theosophical Society can be implanted by distributing Theosophical work far and wide among the intelligent people. Therefore the book trade at present going on at the Head-Quarters cannot, I think, be taken entirely in its mercenary view.

The Librarian of the Calcutta Branch Theosophical Society says: "I got a copy of Mrs. Besant's tract from our President. It is much liked by some amongst us, who think that this should have an extensive circulation. It is most probable that Mr. Bradlaugh will follow the track of his greatest coadjutor ere long." He further says: "Some of us are willing that a Handbook of Hindu Philosophical Code of Morality should be published in English and Vernacular languages, which can be possibly and profitably introduced in the Indian Schools and Colleges by our Government, as the question of moral teaching is now receiving attention. In my humble opinion the late Pandit N. Bhashya Charya was competent for the purpose. It is a matter of regret that he is no more." This is really a splendid suggestion. There is no question. If we can only procure a proper Pandit for our Adyar Library, suggestions like the above can, at once, be put into practice. I hope that nothing desirable to be done will be left undone as long as there is a band of earnest and hardworking men and women in the field of Theosophy.

T. VIGIA RAGAYA CHARLU.

AMERICA.

Since the American Section has had the courage to exercise its malignant tumour, it has recovered health and strength in a wonderful manner. There has been an "Ad Interim Convention" of the Pacific Coast Branches at San Francisco on the 12th and 13th of October last, at which most interesting and able papers were read and resolutions of a general character passed. At New York, among other things, a theosophical printing establishment has been instituted under the control and, we believe, chiefly through the exertions of Mr. Wm. Q. Judge.

The following were the Resolutions passed at the Ad Interim Convention.

1. That the different branches on the Pacific Coast are invited to correspond regularly with their sister branches once every three months.
2. That the Branches of the Theosophical Society of the Pacific Coast, in Convention assembled, do hereby affirm their adherence and devotion to the objects of the Society, and their loyalty and allegiance to its founders, Col. H. S. Olcott and Madame H. P. Blavatsky.
3. That we recognize and appreciate the efforts of the General Secretary of the American Section of the Society, W. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of humanity; that we will individually, and as Branches, assist them in every way within our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings.
4. That we will correct misrepresentations of Theosophic truths; defend against unjust attacks on its leaders and teachers, and endeavour to realize in our own lives the truths which we advocate.
5. That we realize Theosophy as world-wide in its application, and universal in its power to reach and elevate all conditions of mankind; that

no method is too insignificant nor any place too impracticable, to be utilized if humanity may be thereby elevated and made to realize a higher conception of its destiny.

6. That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance.

7. That we recognize that mesmeric, and all other phrases of occult phenomena, are dangerous if not understood, or when used for selfish purposes, as they are valuable if beneficially employed by the wise.

Only one copy of the Report of this Convention has reached Head-quarters. Had a hundred or so been sent for distribution to the Indian Branches, the President's Commissioners would gladly have paid all expenses, as the Report shows what our Fellows are doing in the far West, and contains short but valuable essays, as follows:—

Try to lift a little of the Heavy Karma of the World.—(Paper by Mrs. M. H. Bowman.)

A few Suggestions Regarding the Higher Life.—(Paper by Miss L. A. Off.)

The First Object of the Theosophical Society—Universal Brotherhood.—(Paper by Allen Griffiths.)

Aryan Literature.—(Paper by Miss Marie A. Walsh.)

The Third Object of the Theosophical Society.—(Paper by Mrs. Sarah A. Harris.)

Reasons for a Theosophical Revival.—(Paper by Dr. T. Docking.)

The Prospectus of "The Aryan Press," above mentioned, says:

"Some members of the Aryan Theosophical Society of New York having seen that a strictly Theosophical printing office would be an advantage to the movement, have subscribed the money for the purchase of a good press and sufficient type to commence work. The press is run by a Theosophist who, being a competent practical printer and devoted to the Society, has offered his services for the purpose. The enterprise is now in charge of William Q. Judge of New York, as trustee."

The press is to be run "for the benefit of the Society and not for individual profit;" and the following liberal offer is made by the trustee.

"Any Member, Club of Members, or Branch paying \$10, shall be entitled to have printing done for twelve months at the actual trade cost, that is to say, the cost of paper, ink, composition and press work, and in addition the cost of mailing the matter when finished."

We wonder whether our Indian Fellows recognize a good example when they see one!

JAPAN.

(Communicated.)

Col. Olcott has received from the Rev. Odsu Letsunen, Chief Officer of the Western Hongwanji, Kyoto, a very friendly and appreciative letter in which allusion is made to his recent Japanese tour. The writer says that the fact that the President "has thus greatly aroused the feelings of the people at large is beyond any dispute." Considering that Mr. Odsu is one of the most distinguished priests in the Japanese Empire, Executive Superintendent over ten thousand temples, it need hardly be said that his evidence upon this point greatly outweighs the opinions of interested missionaries and their Western sympathizers, who have asserted that Col. Olcott's lectures "fell flat" and were a general disappointment to the Japanese. The new spirit of international Buddhistic tolerance and sympathy, to arouse which was the prime object of our mission, is pleasantly manifested in Mr. Odsu's expressed hope that the inconsequential differences of sects in and between the Mahayana and Hinayana, the Northern and Southern Schools of Buddhism, may henceforth be subordinated to the primary object of promoting the spread of Buddhism throughout the world.

A PORTRAIT OF THE FOUNDERS.

It is the intention of the Founders very soon to present a portrait of themselves to all the subscribers to the *Theosophist*, and as it will not be for sale, only subscribers to this Magazine will have one.

This is the only time that the two Founders of the Theosophical Society have been photographed together without a third sitter, and as likenesses the portraits are said to be wonderful. London *Light* thus speaks of it in January 4:—

"As he departs Colonel Olcott sends us a photograph of the Founders of the Theosophical Society, Madame Blavatsky and himself—a truly striking picture. The intent face of Madame Blavatsky, with its air of concentrated power, and the patriarchal benignity of the Colonel, are admirably caught."

The picture is copied from a photograph by the "Monochrome" process, which gives an exact *fac simile* of the photo, that will never fade.

THE BOMBAY CONFERENCE.

The following is a list of some of the leading Fellows present at the Conference of Fellows held in Bombay on December 29, 1881. It was received too late for insertion in the January number.

Drs. Tuljaram C. Khanvala, F. R. Bonesetter, Pestonji N. Paydi, J. K. Daji, Vithal Pandurang Mahatre, Pandurang Gopaul, Vithaldas Manordas, Chubildas Tribhowandas, Abasali A. Hathivala, Ladli Mohun Ghose; Messrs. Pestonjee Dinshawjee Khan, Shivram Vithul Bhandekar, S. Subramanier; Dewan Bahadur R. Raghunath Row; Messrs. Nowroji D. Khandalvala, Dhunjibai P. Kotwal, R. Ranga Row, Narayanswamy Naidu, Nowthumram Ootumram Trivedi, Norendro Nath Sen, Editor, *Indian Mirror*, A. Sabapathy Moodeliar, Tookaram Tatya, Rustanji Ardeshir Master, M. A. N. Hydari, Khodabux Shir Mohamed, Budroin A. Kur, D. D. Jussawala, N. B. Atria, Rao Bahadur Gopalrao Hurry Deshmookh; Mr. H. D. Suntook, Miss Anna Ballard; Mr. H. D. Setna; Prof. Upendra Nath Basu; Messrs. Dwarkanath R. Turkhadkar, Munmohandas Dayaldas Shroff, M. K. Doctor, P. F. Palkhivala, Muneklal A. Dave, V. Bhavanachary, Pundit Gopinath, T. J. Naidu; P. K. Pillai; L. N. Ghose, V. R. Chakravarti, Kavasji Edalji, Secunderabad Yeshun Pant Sopondi, V. Avadhoni; Branch, V. V. Iyer, and many others.

THE CONFERENCE SUBSCRIPTION.

The following is the list of the donors and donations made at the Conference at Bombay to the Head-Quarters Fund and mentioned in the last *Theosophist Supplement*.

	Rs.	A.	P.
Bombay Branch	100	0	0
Nagpur Branch	90	0	0
Rai Bahadur S. Subramanier	50	0	0
*Sabhapatni Mudaliar	50	0	0
*Norendro Nath Sen	25	0	0
*Kasi Tatwa Sabha (in addition to Rs. 50 sent to Head-Quarters shortly before)	25	0	0
*Pestonji D. Khan	25	0	0
*Dadabhai Jussawala	25	0	0
Tookaram Tatya	25	0	0
"B. W."	24	0	0
Dewan Bahadur R. Ragoonath Row	21	0	0
*Sanatan Dharma Sabha	19	0	0
Secunderabad Branch	15	0	0
*J. R. Daji	15	0	0
Khan Bahadur N. D. Khandalvala	15	0	0
Dr. Vithaldoss Manohordoss	10	0	0
*Byramji Panday	10	0	0
Masulipatam Branch	10	0	0
Krishna Branch	10	0	0
Martendroa Babaji	10	0	0
O. Kotaya	10	0	0
Dr. Pandurang Gopal	10	0	0

	Rs.	A.	P.
N. B. Atreya ...	10	0	0
Badruden Kur ...	10	0	0
Manmohandoss Dayaldoss ...	10	0	0
J. Shrinivas Rao ...	10	0	0
P. K. Pillay ...	10	0	0
Byramji Panday ...	10	0	0
Meerut Branch ...	6	0	0
Dr. Fakirji Ratonji ...	5	0	0
Kali Kanta Sen ...	5	0	0
A. D. Ezekiel ...	5	0	0
Pandit Turmarazu ...	5	0	0
Trimbaklal ...	5	0	0
Dr. Abasali ...	5	0	0
*Hormasji D. Sontook ...	5	0	0
*P. B. Pillay ...	5	0	0
*Nasarvanji Bilimoria ...	5	0	0
*Rustomji Modi ...	5	0	0
*T. J. Naidu ...	5	0	0
*"F. T. S." ...	5	0	0
*Vinayek Mukand ...	3	0	0
*K. E. Pillai ...	2	0	0
*P. R. Naidu ...	2	0	0
*Khodabux Shir Mahomed ...	2	0	0
*Mahalaxmivala ...	2	0	0
*Krishna Shamraoji ...	2	0	0
*Rustomji Mobedji ...	1	0	0
*Framji Mithaivala ...	1	0	0
Amount received in the Hall without names ...	1	0	0
Total Rupees...	751	0	0

Those marked with * have paid their amounts. The others are requested to send their subscriptions without delay to me.

BOMBAY, }
January 23, 1890.

J. K. DAJI,
Genl. Secy., Bombay Section,
117, Kalbederie Road, Fort,
Bombay.

FROM AMERICA.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.
General Secretary's Office,
New York, December 13, 1889.

COL. HENRY S. OLCOTT.

DEAR SIR AND BROTHER,—I have much satisfaction in transmitting to you, as President of the Theosophical Society, the following donations to the Head-quarters Fund:—

Peter Long...	\$ 1.00
John Smith (of Aryan T. S.) ...	" 20.00
William Main ...	" 5.00
J. H. Scotford ...	" 1.00
E. W. Primm ...	" 2.00
" No. 142" ...	" 50.00
Albert Targee ...	" 1.00
Edward Leeds ...	" 1.50
Cash Donation ...	" 2.00
" " ...	" 2.00

85.50

I will ask you to acknowledge in the *Theosophist* the receipt of these donations.

Truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

A TALK WITH SUMUNGALA.

At latest advices arrangements had been made by the President for a metaphysical discussion between the learned Sumungala and Mr. Fawcett of the Abiddharma (Metaphysics) of the Southern Buddhist Church with the help of Mr. L. C. Wijesinha Mudaliyar, Government Translator of the "Mahavansa." Notes of the discussion will be taken and a report published in this magazine.

AN ACQUISITION.

Pandit T. Vencatarama Iyengar, Secretary of the Ootacamund Branch, writes to Recording Secretary on 17th January:—

"I am glad to inform you that the Ilaya Raja of Nellambier, known as 'Mana Vikrama Ilaya Tirumulpad,' was admitted as a member of this branch this morning at his own request. This gentleman is a sound scholar in Sanskrit, and has devoted more than 30 years to the study and practice of Hata and Raja Yoga systems, and as such is an authority, so far as I know, to decide the most subtle and difficult points on the system of Yoga Philosophy in Southern India. He is ready to collect some of his worthy friends and acquaintances to form a Society at Calicut."

OUR LATE LOSS.

The following eloquent tribute to the memory of our late lamented Pandit N. Bhashya Charya was delivered by the Dewan Bahadur R. Rangoonath Row at a recent public meeting of the Widow Marriage Association. The report is from the *Madras Times*.

A vote of condolence with the bereaved family of the late Pandit having been moved in feeling terms by Mr. A. C. Parthasarathi Naidu, Editor of the *Andra Prakasika*, the Dewan Bahadur said:—

"In him I have lost an able coadjutor; in his death the country has lost a Pandit, and a person like him will not rise for a generation at least. He was not a reformer in the sense in which the word is used, but he knew the Shastras and their correct meaning; he had the boldness to tell us what he knew, and he had strong hopes that one day our sons would be Aryans which we once were; and the loss of such a man I can only say we cannot sufficiently describe. The Theosophical Society has lost, the Marriage Association has lost, the Social Conference has lost, Madras has lost, and, in fact, the whole of India has lost, a valuable son in him."

THE LATE PANDIT N. BHASHYACHARYA.

Pandit N. Bhashyacharya, Director of the Oriental Section of the Adyar Library, was in his 55th year when he died on 22nd December last. He was born in April 1835 at Sriperumbadur, Conjeveram Taluq. Chingleput District, 26 miles west of Madras; in which town Sri Ramanujacharya, the great Visishtadwaita philosopher, incarnated himself. He belongs to Sreevatsa-gotra (of the Brigu family), Apastamba Sootra, Yajus Sakha. He descended from learned ancestors on his father's side, he was 24th in descent from Varada Vishnumisra, known in Tamil Visishtadwaitic Literature as Nádádúr Alwan, a sister's son of Sri Ramanujacharya, one of the 74 Acharya Purushas or 'Lay Gurus' appointed by the philosopher, and author of several philosophical treatises, such as *Mānayatmanirṇaya*, &c., quotations from which appear in Visishtadwaitic works. His illustrious ancestor was appointed by the philosopher to teach all his disciples his commentary on the Vedānta Sūtras, subsequently known as Sri Bhashya; and is thus one of the Gurus of the Sri Vaishnavas. His grandson, Varadaguru, known in Tamil by the name of Nádádúr Ammalacharya, is well known to all Vaishnavas by the Vedāntic lectures which he delivered in the Varadaraja Swamy's temples at Conjeveram. The very spot where he lectured is now identified by every one in Conjeveram, and is approached with great reverence. These lectures were subsequently compiled into *Srutaprakasika*, a commentary on Sri Bhashya, by a disciple of the lecturer, by name Vyasacharya (Sudarsana-bhatta), Varadaguru wrote several treatises on Vedānta, such as *Tatvasara*, &c.

His grandson, Varadacharya, the author of Vasantatilakabhana, generally known as Ammalbhana, and Yatirajavijaya, both dramas, was Guru to Sata-gopaswamy, founder of the Ahobilam Mutt. For six generations his descendants were priests at Conjeveram, and founders of the Munitraya sect. Their descendants were all noted for their great piety and learning, and several Sanyasis studied Vedanta under them.

Our Pandit's thread ceremony was performed in his seventh year by his father Vedantacharya, son of Venkatavaradacharya, 22nd in descent from Varadavishnu Misra. Unfortunately he soon lost his father.

He was taught Yajur Veda (Taithreya Sakha) and received instructions in rhetoric and general literature from his maternal uncle Raghavacharya, who was then aged only 23, but was already considered a great master of Nyaya philosophy and rhetoric in Southern India; and who wishing to attain a high proficiency in his favourite subjects, went to Nuddea in Bengal to study under Kylasa Siromani Bhattacharya, whose fame reached Southern India. The Bengali Pandit is said to have grown envious of the abilities of his new disciple, and Raghavacharya died of fever within a year after his reaching Nuddea, December 1847.

Pandit Bhashyacharya then continued his studies under his mother's maternal uncle Vidwan Gopalacharya, highly respected by H. H. Krishnaraja Wadiyar, the late Maharaja of Mysore, and from whom he was in receipt of an annual literary pension of Rs. 1,000, and also by Raja Chendalal in Hyderabad and Baji Row Peishwa.

He completed his studies in Modern Sanscrit literature in his 14th year, and began the study of Nyaya Philosophy; but as Vidwan Gopalacharya soon afterwards died, he left his country for Mysore, where he studied Nyaya and Grammar under Anandalwar and Rama Sastri, well known Pandits of Mysore, the latter of whom being the father of the present Guru of Sringeri Mutt.

In his 18th year he was forced to leave Mysore for Madras by private affairs, where he studied Gadadhara's works on Nyaya under one Bhubli Jagannatha Sastri, a pupil of Chandra Narani Bhattacharya, a famous Nyaya Pandit of Nuddea. In his 20th year he completed Nyaya. Then he was married; but soon after came back to Madras to study Vyakarana Sastra (Grammar), with many commentaries as Sekhara, Kayyata and Mahabhashya of Patanjali, which last he studied only incompletely under Gurram Appanna Sastrulu, Senior Law Officer of the late Sudder Adalat Court at Madras, under whom he also studied Dharma Sastra (Hindu Law). In his 24th year he left Madras for Conjeveram to study Vedantic Philosophy under Sri Ranga Ramanuja Swamy, a Vaishnava ascetic of great fame, and austerity, who taught him Advaita and Visishtadwaita systems of the Vedanta philosophy. It should be noted here that Pandit Bhashyacharya was the first disciple of the Sanyasi, and the foremost in literary merit of his disciples. His high appreciation of the Pandit's abilities is apparent from the fact that in 1880, when the latter went to Thiruvendipuram near Cuddalore, South Arcot District, where the ascetic was then staying, he was asked to be present to receive the sacred water, which in the presence of several Vaishnavas, pious and orthodox, was first poured as a matter of respect in the hands of our Pandit. The Pandit hesitated to receive the sacred water, and the multitude looked with confusion at seeing one in loukika or layman condition being paid these respects, but the ascetic silenced them by saying, "Who is this gentleman Mr. Bhashyacharya, a descendant of the great Varada Guru, and whom I consider as a second Sri Ramanujacharya!" On another occasion he specially asked him to write works on the Vedanta philosophy, and if they were of approved merit, he would teach them to his own disciples. The Pandit promised to do so; and in 1882 when he met him near Tripati the Guru reminded his disciple of his promise, and a commentary on the first ten chapters of Rahasya Trayasara of Vedantacharya, a famous Vedantic writer of the 13th century A. C., was read to the Guru, and his disciples, who were greatly pleased. The Pandit continued his elaborate commentary to the 18th out of the 32 chapters of the work, and thus left it in an incomplete condition; by his 26th year he completed his Vedantic studies.

Afterwards for about two years he was employed by the Board of Examiners of the Civil Service to teach young Civilians, and while in that capacity learned several of the Indian languages, such as Telugu, Hindu, Hindustani,

Canarese, Marathi, Bengali, Persian, as also a little of Arabic,—Tamil being his mother tongue. This was a bright period in his life, as his acquaintance with (Sir) Walter Elliot, Brown and others laid the foundations for his future Oriental studies, or as it is better known, Oriental research. A knowledge of English being thus necessary, he also acquired a knowledge of that language to enable him to converse with the abovementioned gentlemen, and for many nights he would remain with Sir W. Elliot poring over inscriptions written in old South Indian characters. It was about this time that he collected facsimiles of a large number of South Indian inscriptions. The fact that he was a Brahmin enabled him to take facsimiles of inscriptions situated in the innermost parts of the temples. It is a matter of regret, however, that some of the most valuable of inscriptions were lost in 1873, together with a few books and MSS. in an inundation which swept away a portion of the house he lived in at Cuddapah.

In the middle of the year 1863, he followed one Mr. A. P. Hudson, the then Sub-Collector of Madanapalle, Cuddapah District, to his place, who appointed him as an Assistant in his office. Under his successor, Mr. F. B. Maloney, he continued his English studies, and his studies in Vyakarana and Purva Mimamsa under one Rajucharya, a State Pandit under Peishwa Bajee Row, and under Nana Saib, but who was suspected by the British Government of participation in the Sepoy mutiny of 1857. Rajucharya having been kept a political prisoner under immediate control of the Sub-Collector of Madanapalle, feigned madness, and our Pandit easily obtained permission of his officer to associate with him.

In 1869 he left Cuddapah District for Madras on leave, and there became acquainted with Mr. J. Pickford, M. A., Professor of Sanskrit in the Presidency College; and it was about this time that as a result of Mr. Pickford's acquaintance he began his Vedic studies, for which he afterwards became famous. Mr. Pickford recommended the Pandit to the Local Government as a fit person to be deputed to search for rare MSS. and inscriptions; and during the Professor's illness he acted three months for him. Mr. Pickford's recommendation would have borne fruit, and would have secured for him a situation, for which he was pre-eminently qualified, had that gentleman not gone to Europe on account of ill health, and thus left the Pandit without any influential friend.

In 1870 he joined the Bar in the District Court of Cuddapah. From that time he was practising in Cuddapah and Bellary Districts, till 1887, when he discontinued his practise on account of diabetes, and settled down at the Head-Quarters of the Theosophical Society at the suggestion of Col. H. S. Olcott, President of the Theosophical Society—to whom all the Pandit's subsequent fame is greatly due. In the year 1875 Dr. A. C. Burnell, the famous Orientalist and Sanskritist, was appointed District Judge, and our Pandit's archaeological studies received a stimulus on account of his association with the Doctor; while the Doctor seeing his abilities and great knowledge of the Vedas, characterizes it in one of his letters as simply "wonderful," and speaks of the Pandit as the "greatest Vedic scholar" he came across. At that time Dr. Burnell had in his mind the idea of attempting a translation of the Yajur Veda, and wished therefore for the Pandit's co-operation; but Dr. Burnell's transfer to Tanjore put an end to these hopes.

The next year (1876) he wrote in Sanscrit a very elaborate treatise, for publication, justifying widow marriage from the Shastric standpoint. An able introduction and preface were written for him by Mr. F. H. Sharpe, the District Judge, and sent to a native gentleman in influential position for printing at the request of the late Hon'ble V. Rama Iyengar, C. S. I.; but the work was neither printed nor the MSS. returned to the author; and he afterwards very much regretted his own mistake in having sent the MSS. to that friend who had the goodness to keep it. Various times he told the writer of this sketch, that if that work had been printed, it would have silenced the writers of several treatises against widow marriage.

From 1877 to 1881 he mainly turned his attention to Oriental research, and while he had reason to find fault with the theories of several Orientalists, he never seems to have actually done anything till 1882, when, with the assistance of his friend Mr. A. Coopiah, published the first volume of the Ancient History of India. Of the five volumes of that work, the Pandit contributed

a larger share, but not agreeing with Mr. Coopiah in the arrangement of the work, asked him to omit his name from the title page, and satisfied himself with the praises heaped on him in the preface. He had thus to pay very heavily for his slothfulness, which prevented him from writing any work in English.

From the years 1883-85 he commanded a good deal of leisure, which he employed in his Vedic studies, and in teaching Nyaya, Vyakarana, and Purvamimamsa to select pupils.

It was in the year 1886 that the Pandit became a Fellow of the Theosophical Society. The course of events which produced this result is interesting. The so-called "Exposure" by the Christian padres had produced no effect on his opinion regarding the Society, or about Madame Blavatsky; but all along he was under the impression that the Founders of the Society had the idea of propagating sectarian Buddhism. Consequently he reproached this present writer for having joined the Society in 1885, nor did he ever allow him to explain the objects and aims of the Society. At Cuddapah, opposite the Pandit lived Mr. K. Seshayya Chetty, B. A., who had been lately transferred to that place as a Deputy Collector; and the doctrines which the latter gentleman was expounding at a meeting of friends produced such a strong impression on his mind, that he asked him where he got those doctrines, much of which agreed with his own theories, the result of a long study. On being informed that those doctrines were promulgated by some of the leading fellows of the Theosophical Society, he at once took to the study of Madame Blavatsky's and Sinnett's books and the several volumes of the *Theosophist*, and as a result of that study he asked Mr. Seshayya to invite our President to form a branch there, and requested to be admitted himself into the Society. Colonel Olcott arrived there on November 21st, and for three days both he and the Pandit were engaged in a serious conversation, and clearance of doubts; and on the 24th he joined the Society. This was followed by the admittance of several others, who made up their minds to follow the Pandit's example.

The next year, 1887, saw him engaged in the preparation of a Visishtadvaitic Catechism, the first work on that philosophy, that appeared in the English language: and at the end of the year he was on tour with the President to Bangalore, for lecturing purposes. In 1888 he presented the remaining portion of his own library to the Oriental Library at Adyar, the previous instalment being in the year 1886. It was this year (19th May) that he had been, at the request of the President, on a tour of inspection of the Maharaja's and several Native Libraries, and of the Matadhipathies, and in all delivered several lectures in various languages on Philosophy, Theosophy, Religion, &c. On the 26th December he returned to Adyar from his long tour, and delivered a lecture on Karma during the anniversary of the Theosophical Society. He also translated for distribution to the delegates assembled a Sanskrit translation of "Light on the Path," and wrote small treatises in Sanskrit on the Nyaya Philosophy 'Lakṣanāthartha' by name. It was this year during his first tour to Bangalore that he challenged the several local Pandits to argue with him against his proposition that 'Brahmins may cross the sea;' for this purpose he delivered several lectures in Bangalore, wrote treatises in Sanskrit and English (but none of them published yet), and actually admitted into caste one Mr. L. B. Ramasawmy Iyengar, who went to England to study for the Bar, and returned as a Barrister-at-Law. These things having so often been mentioned to the newspapers, I need not further describe them here.

In the year 1889 he was solely engaged in contributing to the local newspapers, especially the *Hindu*, several articles on social, religious, philosophical and antiquarian questions, and was delivering lectures on the same subjects in Madras. He also wished to write a series of articles in the *Theosophist* on several religious, philosophical and literary subjects, and for separate publication entitled 'The Adyar Library Series,' but he did not live to see even the third pamphlet of the series published.

On the 28th October 1889 he had a slight attack of fever and hemicrania, accompanied with discharge from the left ear, and added to this he had a carbuncle on the palm of the left hand. He was a prey to diabetes, and all the diseases combined to put an end to his life on the 22nd December 1889, although he had recourse to the best treatment available.

Ten years ago he composed a treatise on Rhetoric by name Sahitya Kallolini. The opinion of several Pandits of Southern India regarding this work is very high, and the opinion of the author himself was it could find a place by the side of Kavyaprakasika, of Mammatabhatta, and Kavyadarsa of Dandi. In his 22nd year he wrote a drama called Chandrarekha, the hero being Chandragupta; Asopāmbha; Santhi Stbuthi Varavarninivarnanāmanidarpāna, a small poem in Prakrit, and a few Vadarthas in Nyaya philosophy. Only a few weeks before his demise he began writing a treatise on the Purvamimamsa philosophy, and had also entertained the idea of writing a small commentary on the Brahma Sutras in accordance with the principles of the Advaita philosophy, which system had so great an attraction for him that even in his death-bed he talked on its superiority over the other systems. It is this peculiar liking for Advaita that made this Visishtadvaites dislike him. Enraged at the treatment he received at their hands, he attempted to strike a death-blow at the Visishtadvaitic system by writing for publication a work in Sanskrit showing the apparent contradictions in the Sri Bhashya of Sri Ramanujacharya, and criticising its philosophy. Two of his co-religionists, who are also related to him and who are at the same time good Pandits, requested him not to publish the work and copied portions of it for their own information, and in the end prevailed upon him to destroy the MS. In conclusion, I think I may be permitted to say a few words regarding what he intended doing for the Society. His leisure hours, especially at night, while at Adyar, were spent in solving problems concerning the operations of nature. The only person present was myself. His solutions were communicated to me then and there; but would ask me 'What does the old lady (meaning Madame Blavatsky) say regarding this question in the Secret Doctrine'—a work which I was then reading. It was a matter of wonder both for the Pandit and myself to find his views coinciding with those of the author of the "Secret Doctrine" although the methods employed by both of them were quite different, the former by learning and the latter intuition and private instructions received from her Guru. He thus conceived the idea or rather the hope of interpreting by the help of Madame Blavatsky the ancient Indian writings in the light of "Esoteric Truths"—a task for which he was gradually preparing himself, and he would certainly have done something in that direction, if that lady had been in Adyar. Her absence, indeed, he constantly regretted.

The mighty hand of Time has thus removed a man who, had he been spared, would have fulfilled his duty to his country, and to the Society to which he belonged.

MADRAS, }
10th January 1890. }

S. E. GOPALACHARLU.

THE ANNIVERSARY OF THE BOMBAY BRANCH OF THE T. S.

A good number of members assembled on Sunday evening, the 17th November, the Anniversary day, in the Hall of the Bombay Branch Theosophical Society, although no notice was circulated. Though several members are in the habit of attending the branch every Sunday, the whole thing was unexpected, and some members who were late were actually taken by surprise, the gathering being attended by unusual numbers. There were present, among others, Captain Banon, Dr. Mrs. Emma Rider (as a visitor), Miss Anna Ballard, Bros. Kavasji Mehrwanji Shroff (the Vice-President), Tukaram Tatyā, Khan Bahadur Nowroji Dorabji Khandalavala, Jehangir Kharsetji Daji, Phiroshah Rastamji Mehta, the old Martandras, Munchersah M. Shroff, Rastamji M. Mobedji, Rastamji Ardasir Master (the Secretary), &c.

The Vice-President having taken the chair, some desultory official word was disposed of.

Bro. Jehangir was then requested to say something on the occasion. He complied with the request and delivered a long discourse, the subject being, "What he himself thought about Theosophy." He explained in a lucky manner the evolution of man, the nature of man and where the true happiness of mankind rests; showing that it depended on the different states of consciousness, and what that highest state of consciousness was. To achieve this state of happiness what man, as a man, had to do, and with regard to it what

importance the Theosophical Society held. The lecture, which was an *ex-tempore* one, being delivered without any notes, took fully an hour and three-quarters.

The Chairman congratulated Dr. Jehangir and said that it was a marvel that he had succeeded in explaining a difficult subject in a foreign language in so simple and lucid a manner. It seemed to Mr. Kavasji that the lecturer's stand-point was Ahuramazda and Ahriman, the well known principles of zoroastrianism, one of the most known religions of the world, though the lecturer did not mention about it.

Bro. Phirozsha supported the Chairman and urged other members to follow the example of Dr. Jehangir. In doing so he instanced the worthy Founders, and especially Mme. Blavatsky, whom he eulogized for her indefatigable efforts to alleviate the misery of mankind, and who is labouring night and day to spread true knowledge, although belonging to the weaker sex, in spite of all the most virulent attacks of her enemies. Another lady who was present there, Dr. Mrs. Rider, he said, was also working, although a woman, for the good of her sex in Bombay, for which she had established the "Sorocis" club composed of educated women of all classes.

Dr. Rider said she would like to attend the hall often to hear discourses like Dr. Jehangir's; and in reply said that she had come to India only as a visitor, but on arriving here she found the general state of women of India very miserable. She had resolved, therefore, to remain here for a time and do something if she could to alleviate even to a slight degree the woes of the Indian women, and hence she had established the women's association. But she said that, as neither a single woman nor a slight man is capable of doing anything without the assistance of others, it is most necessary to form unions.

After the distribution of flowers, &c., the meeting dispersed.

"THE ABLEST WOMAN IN ENGLAND."

We are glad to see that our old friend, the *New York Truthseeker*, is not among those who decry and malign Mrs. Besant, because she refuses to "sit under" the Irreverend Mr. Foote, and asserts her liberty of thought and of expression. In a late number it says:—

"Since Mr. Bradlaugh's illness Mrs. Besant appears to have been editing the *National Reformer*. She says nothing about Theosophy, and she makes the paper much livelier than it has been of late, owing probably to the fact that she can give more time to it than could Mr. Bradlaugh. In her suit against the London clergyman—a report of which we give elsewhere—she displayed much legal skill, wonderful ability in argument, and not a little bravery in bearing the browbeating of Court and opposing Council. In dealing with the affairs of the world, she has lost none of her vigour and clearness through much Theosophical seeking after knowledge of another. The disagreement of the Jury renders it necessary that she carry the case higher, and the Rev. Edward Hoskins will find his future path unhappy, unless he apologizes and makes reparation for the foul wrong done to the ablest woman in England."

THE POPULAR IDOLATRY.

In the interesting address delivered upon the life of the Raja Ram Mohan Roy, on the fifty-third anniversary of his death, by Satyendra Nath Tajore, at the Calcutta City College Hall, on the 27th September last, we find a curious description of the popular idolatry of uneducated India:—

"He strongly felt the absurdity and degrading tendency of the idolatrous rites of worship which prevailed and unfortunately prevails even to this day. 'When a Hindu,' he says, 'acquires an idol, it is his invariable practice to perform certain ceremonies by which he believes that its nature is changed from that of mere materials of which it is formed and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god or goddess is esteemed the arbiter of his destiny and the object of his adoration. At the same time, the worshipper of images ascribes to them at once the opposite natures of human and superhuman beings. In attention to their supposed wants as living beings

he is seen feeding or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day and night with warm clothing and placing them at night in a snug-bed."

Very absurd, no doubt, in the eyes of anyone, who is too matter-of-fact to see below the surface of things. It would have been interesting to hear the Rajah arguing with a five years old child that its doll was nothing but sawdust and canvas. We would have backed the little totler to ignominiously defeat the Religious Reformer; for the child would, instinctively and intuitionally, know that it had endowed its doll with a portion of its own little life forces, and unconsciously called into action sundry sleeping occult powers, into the bargain. Hindu popular idolatry is the ceremonial worship of elementals, and the missionaries, who, for professional reasons, call the elementals "devils," are a good deal nearer the truth than the materialistic Rajah when they speak of the popular idolatry as "devil worship;" although it is only in cases of "black magic" that the term is truly appropriate—at least in the Christian sense of the much abused word "devil;" for the village gods, and the Lares and Penates of the multitude are frequently harmless if not kindly elementals, although they are almost as proud of their wisdom and goodness as are our friends the missionaries themselves.

"THE SINS OF THE FATHER."

The refrain of the Song Theosophical is *Self-guidance, Self-reliance*, and above all *SELF-CONTROL*. The following clipping illustrates one of the thousand ways in which Theosophy would be useful if understood by the world. Self-control is inseparable from self-reliance and self-guidance; and just in proportion as men give themselves up to the guidance of their priests (no matter to what religion they may belong), they resign their right of self-guidance, sell their birth-right of self-reliance and renounce their duty of self-control which Theosophy inculcates. What a weak, washed out rag the modern Western man is, without internal strength to resist the poisoned sweets of modern life! And the men of the East need not laugh at their Western brother, for they are tarred with the very same brush, and badly tarred too:—

"AN exceedingly solemn subject from a physician's point of view is 'alcoholic inheritance,'" said Dr. Symes Thompson at Gresham College. "We, doctors, are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects" or the children and children's children born of drunkards, were liable, not the least of which were insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain-power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkards' children in self-control. The doctor thought that philanthropists would be well repaid were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards."

THE BUDDHA RAYS AT BADULLA.

In our Supplement for August 1887, appeared a letter from the High-Priest Sumungula adverting, among other things, to the extraordinary fact that the luminous phenomenon known as the Buddha Rays (*Buddharasmi*) had occurred at Badulla on the full-moon day of that year—Buddha's birth-day. The High-Priest states in his letter that pupils of his own monastery had, in common with some thousand other spectators, seen the rays. I have just been able to corroborate this statement by the personal testimony of one of these pupils, and one of the most respected and trustworthy of the younger men in the monastery. At my request he has prepared the condensed state-

ment hereunder printed. What gives additional value to the certificate is the fact that the young monk was thoroughly sceptical as to the possibility of the alleged recurrence of the luminous phenomenon on the Buddhist Christmas, though backed by the testimony of countless pilgrims who averred that they had personally seen it in former years. This incredulity led him to carefully examine the light he describes from each of the four sides of the dagoba. His letter is as follows:—

"Having heard of the emanation of Buddha's Rays from this dagoba, I undertook a pilgrimage thereto, reaching Badulla on the 6th of May 1887, about 7-30 A. M., at which hour the sun was shining brightly on the dagoba with nothing unusual to be seen. Soon after my arrival the assembled pilgrims, who numbered about two hundred, commenced the usual ceremony of marching thrice around the dagoba to the accompaniment of drums.

"Being incredulous of the truth of these phenomena, and desiring to be in a position which could not possibly render me subject to any optical delusion, I moved around to the west side of the dagoba, standing in its shadow. At that moment I heard the cry of Sadhu from the pilgrims, and looking up saw what looked like two or three small, bright stars rising slowly from the north side of the dagoba. These gradually increased in number, the most of them coming from the south side. There simultaneously appeared what resembled a rainbow in colour, which was distinctly visible during the whole time; not stretching across the top of the dagoba but shaping itself to its contour and hovering over the emanations which certainly came from the body of the dagoba.

"The phenomenon lasted about 1½ hours, the rainbow disappearing with the emanation from the dagoba.

"(Signed) RAMBUDDOLA PANNASARA."

It is very hard to reconcile this emanation of light with any hypothesis of science. Though it occurred in full daylight and under the glare of a tropical sun, yet the total absence of condensed vapor in the atmosphere forbids our supposing the colours to have been due, like those of the rainbow, to a refraction of light. There is this further dissimilarity between it and the rainbow, that the chromatic spectrum which the priest saw in space at a distance of some ten feet above the dagoba was not formed in an arc but followed the curves of the mound with its terminal square splinth and spike. Moreover the observer saw the colors clearest from the west side—facing towards the sun, and he also saw them from the south side. Clearly, then, this could not have been an effect of luminous refraction, even had there been a misty vapor hanging about the spot, which there was not.

Still another point is noticeable—the radiant tints were visible during the space of two hours; and any one who has seen the sunlight of the tropics will easily conceive of the vividness of a chromatic effect which could display itself in spite of the blaze of sunlight. From the private explanations of the young monk I learn that the effect of the phenomenon upon the feelings of the pilgrim multitude was most marked and moving. With one accord they prostrated themselves uttered the Buddhist cry of "Sadhu" and recited the verses of their religious worship with great fervency. I wish I could feel sure that their moral natures had been so upheaved as to guarantee a radical improvement in their lives.

H. S. O.

CHRISTIAN MISSIONS IN INDIA.

A letter in the *Madras Mail* says:—

"Whether the millions spent for the support of the Christian Missions in India are productive of the ultimate objects aimed at by the original designers, has been the subject of a controversy, here and in England, for the last few months. Opinion on this subject is divided, and people have ranged themselves on different sides. The difference of opinion seems to arise from one class of Missionaries viewing the ends of the mission movement in a different way from that of the other. One class of Missionaries regards conversions as the end and aim of its efforts, while the other class regards the expulsion of ignorance and superstition and the propagation of

Scripture truths, without minding the results of their endeavours in the way of conversions, as the ultimate object. To the former class belong Christian preachers, and to the latter those Missionaries engaged in the field of education. One class views with pessimistic sentiments the results of their labour for the last quarter of a century, and the other class with much hope and encouragement. If the end and aim of the Christian Missions in India be but mere conversion of the people of the country, nominal or otherwise, to the Christian fold, then it is undeniably true that the efforts of the Missions have miserably failed to realise their expectations. Though here and there, there are a few conversions, now and then, the great bulk of the population, and especially the influential and intelligent part of the Hindu community, are unaffected. But, if the object, of their efforts be taken in the other sense, certainly the stronghold of Hindu superstition and ignorance is a great deal shaken by the Christian teachings; and the spotless character of Christ Jesus has not failed to create feelings of admiration and respect for Him in the minds of the Indian youth. One may here enquire why the young gentlemen who evince so much respect for Christ do not embrace His religion and follow His standard. The reason is quite obvious. Modern Hinduism is compounded of two elements, good and bad. The light of knowledge propagated by the Christian Missionaries has the effect of influencing the Hindu minds to separate bad from good, and thus reform and purify their own religion. The teachings of Hinduism in its pure and uncorrupt form are in no way second to those of Christianity. This is the reason why the Indian youth, with all the Christian influences brought to bear on them in schools and colleges, hesitate to give up one good religion for another. The efforts of the Christian Missionaries are not at all therefore fruitless. Their noble efforts end in the expulsion of superstition and ignorance, and the raising up of a desire on the part of the Hindu to reform and purify his own religion. This is not a small thing, and the Missionaries have no cause to be sad for the results of their efforts. But if the efforts of the Missionaries be directed to secure as many conversions as possible, leaving the field of education to other agencies, the results of their attempts will ere long make them repent of their short-sighted policy."

OCCULT SCIENCES OF EASTERN MAGIC.

Mr. E. Rehatsek contributes to the current number of the journal of the Anthropological Society of Bombay—which is full, as usual, of exceedingly interesting matter—a curious paper upon twenty of the occult sciences of Eastern magic, all of which in one form or another are in use at the present time and the object of devout belief. The first which Mr. Rehatsek deals with is the "Arcana of letters and of names," which investigates the properties of the letters of the alphabet, as combined together for magic squares, incantations, and adjurations. The effects produced by these letters are believed to depend upon the "arbitrary use of them made by the spirits governing the natural world in such a way that the ninety-nine beautiful names of God and other divine words, formed of letters containing the Arcana which pass into material substances, intercede." The interpretation of uses and significances, however, is a matter which is left entirely to the magicians. The second of the twenty sciences is Alchemy, which needs no description, it seems to be still believed in. The most popular of Eastern sciences is Astrology, the third on Mr. Rehatsek's list. This is practised on all occasions from the birth of a child, or the going of a journey, down to the loss of the commonest article of household use. Soothsaying from Books—opening some sacred volume at random and placing the finger on a line which being read decides the problem—is also very popular, mostly, it would seem, because it can be practised by any one without cost, whereas most of the other occult sciences are as expensive as they are mysterious. The Selection of Days for any action is a subordinate portion of astrology, depending upon the influence of the stars, so the Saturn being in the ascendant at the chosen moment, it would be a fatally unlucky thing to cut a new Sunday waistcoat. The Summoning and Subjugating of Demons is a much more serious kind of occultness. The science is divided into two parts—one dangerous and embracing unlawful magic of a fearful nature, and the other

religious and chiefly confined to adjurations which have the effect of confining demons in a garment of flame, so that they are compelled "to obey the summons and execute the command of the magician." Divination and the Interpretation of Dreams are two forms of the science, which need no explanation, and are common the world over. Geomancy (or "science of the sand," because originally the figures involved in this magic were traced on sand) is much more curious, and indeed, cannot be conveyed by any description. It is a system of divination by means of dots, marked with a pencil, and arranged in innumerable different combinations, and made by various transmutations to answer the most soul-searching questions. The tenth science is the Art of Invisibility, the method of achieving which Mr. Rehatsek unfortunately does not describe. The eleventh science is Jeft, which comprehensively means the "General science concerning the Tables of the Eternal Decree and of Predestination," so that to the adept in Jeft, the whole record of everything that has happened, or is happening, or will happen to the remotest period of time is an open book. Only one family is believed to know the secret of practising Jeft. Palmistry, the twelfth of the occult sciences, needs no explanation. Phantasms, or the art of producing in the air phantasmal images, is achieved mostly by incantations invariably aided by hashish, or opium, or other drugs, and by fumigations and arrangements of scenery. Phylacteries, Physiognomies, and Prayers may be passed over. Predicting from the Past is achieved by the study of the occult analogy, and similitude subsisting between the past and the future event—a form of prophesy, which is generally much more successful than that which proceeds from a less reasonable basis. Sorcery, eighteenth on Mr. Behatsek's list, embraces all the phenomena produced by men skilled in magic, and believed by simpler persons to be the effects of supernatural powers. This, again, is divided into lawful or divine magic and unlawful, Satanic or "Black Magic," which depends for its effects upon the aid of evil spirits. Talismans, the nineteenth science, are the special science of the East, adaptable to every possible occasion and procurable by the humblest as well as the richest. The twentieth, Soothsaying from trembling, teaches how to predict to a man the events of his future from the involuntary trembling of his limbs, the quaking of any particular part of the body, arising from the influence of a star corresponding to it. Palsy is thus attributed to Magician's influence.—*Times of India*.

BISMARCK'S WISE SAW.

When the German Emperor asked Bismark to say something into the Phonograph, the other day, that great man spoke thus:—"The opinions of to-day are not those of all time. The fashions of wisdom are various, and each generation must get through its own allotted task of thinking and doing."

This "sentiment" is of course a truism for Theosophists, who believe that the world and all therein is working out a process of development, and that the bud, the blossom and the fruit are necessarily different, and endowed with different beauties and utilities; but its recognition by Prince Bismark proves that he is far more of a philosopher than might have been supposed, for his well known advocacy of "blood and iron" as a kind of "Holloway's ointment and pills" for the cure of all the evils of the world.

This phonogram will probably be preserved for the benefit of posterity, and when it is repeated a few hundred years hence, fathers will say to their listening children, "you must remember that my dears, and when you feel inclined to call Prince Bismark short-sighted old tyrant, correct yourselves and say: 'The Iron-Chancellor was a wise man but of quite another kind to those we have got at the present day.'"

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SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1890.

SPECIAL NOTICES.

I. The undersigned resumes the responsible direction of the *Theosophist*; at the same time thanking Mr. Richard Harte most sincerely for his valuable services during the period of the absence of the undersigned from India. Dr. J. Bowles Daly, LL. D., and Mr. E. Douglas Fawcett, in addition to Mr. Harte, will henceforth be members of the Editorial staff. Their articles will be signed with their full names or initials. By a friendly arrangement with Madame Blavatsky, a certain class of important articles contributed to either Magazine will appear in both *Lucifer* and the *Theosophist*.

II. The undersigned is taking measures to carry out the recommendations of the late Bombay Conference of Theosophists. He is in active correspondence with friends with the view of finding suitable persons to undertake a portion of the work at Head-quarters.

III. Upon reflection it is thought best to postpone the Annual Report for 1889 and combine it with that for 1890. A pamphlet embodying important statistical information will, however, be circulated.

IV. The meeting of Council on the 27th May will be a meeting of Secretaries of Sections and Head-quarters Officers, as prescribed in Section E of the Revised Rules of 1888-89. A report of the proceedings will be issued.

V. In December next, at the usual time, a general meeting of the whole Society will be convened at Adyar. Full details of the programme to be notified in advance to the Sections and Branches, as heretofore.

H. S. OLCOTT.

ADYAR, 27th February 1890.

THE ESOTERIC SECTION IN THE EAST.

THEOSOPHICAL SOCIETY, ESOTERIC SECTION,
LONDON, Dec. 28, 1889.

I hereby appoint H. S. Olcott, my confidential agent and sole official representative of the Esoteric Section for Asiatic countries.

All correspondence relative to admission into, or resignation from, the Section shall be referred to him, and all instructions transmitted by him; and his decision is to be taken and accepted as given by myself. Such correspondence to be invariably marked with the letters "E. S." and the word "Private" on the envelope.

H. P. BLAVATSKY,

Head of the Esoteric Section.

REPORT OF THE RECORDING SECRETARY FOR FEBRUARY 1890.

On the arrival of our President-Founder from his tour in Great Britain and Ireland, brotherly greetings of the individual Fellows and of Branches were waiting for him. A large number of telegrams and letters from prominent Hindu and Parsee members were received, congratulating him on his success, and on his better health, and safe return. Two Japanese gentlemen, appointed by their Government to go to India to learn about Indian Agriculture and Horticulture, have been staying at Head-quarters for some days by invitation. They accompanied Colonel Olcott to the Salem Agricultural Show, held on the 18th February and following days, at which our President was appointed by the Madras Government

one of the Judges. The Colonel was absent from Head-quarters for three days, and by special invitation, delivered in the Show Yard at Salem a lecture on Agriculture to a large and appreciative audience, he having been a well-known authority on Scientific Agriculture in the United States before he gave himself up wholly to the work of the Theosophical Society.

The Secretary of the Benares Theosophical Society reports:—

"We are glad however to inform you that the Collector of Benares in his official report of 1889 has very favorably noticed the Kasi-Tattwa Sabha and has indirectly introduced Theosophy to the circle of agnostics here. It is a pleasure to us to find Babus Ramklai Choudhuri and Umesh Chandra Sannyal, M.A., two leading lights of Benares and hitherto known to be confirmed Atheists studying the Secret Doctrine, the Key to Theosophy, also *Lucifer* and the *Theosophist* with much interest."

There is nothing in particular to report in regard to the Indian Branches or Sections. Things are going on as usual.

T. VIJIA RAGAVA CHARLU,
Recording Secretary.

BRITISH SECTION.

Report of the General Council Meeting, British Section, Theosophical Society, LONDON, 18th December 1889.

The General Council Meeting of the British Section was held at 17, Lansdowne Road, W., to carry out the Agenda of business already submitted to its members. The following members and delegates were present:—

Col. Olcott, *President of the T. S.*;
Madame Blavatsky, *Corresponding Secretary*;
W. Kingsland, *President, Blavatsky Lodge*, and as delegates of 120 members, Mrs. Annie Besant, Mrs. Cooper Oakley, F. L. Gardner, and Herbert Burrows; G. R. S. Mead, *delegate of Dublin Lodge*; Mrs. A. Leighton Cleather, *for Liverpool Lodge*; Miss L. Cooper, *for Edinburgh Lodge*; Sydney V. Edge, *for Cambridge Lodge*; W. R. Old, *for General Secretary, British Section*; and Countess C. Wachtmeister, *Treasurer of the Section*.

Business transacted.

1. On the motion of H. Burrows, it was unanimously agreed that the propositions to be brought before the Convention of the Theosophical Society at Adyar, Madras, in May, 1890, should stand adjourned for special consideration by a Council elected for that purpose, viz., Miss Cooper, and Messrs. F. L. Gardner and H. Burrows. The propositions consist of additions to, and amendments of, the Rules of the Society adopted by the last Convention.

2. Proposed by W. R. Old, that Col. Olcott be elected to represent the British Section of the Theosophical Society at the Annual* Convention in May 1890. Carried unanimously.

3. The Rules of the Section were read through and certain amendments and additions were made. Copies of Revised Rules as adopted by the Council of the Section will be forwarded to each of its members in due course.

4. The Reports of Lodges were read by the different representatives, and adopted as read.

5. The following persons were elected to serve as the Executive of the Council during the year 1890:—

General Secretary, W. R. Old.

Treasurer, F. L. Gardner.

Auditors, Herbert Burrows and W. Kingsland.

The meeting recorded its satisfaction with the progress of the Section during the past year, and expressed its best thanks to Colonel Olcott for the valuable work done by him throughout the Section during his Lecturing Tour in the United Kingdom.

* This is a misapprehension. There will be no "Annual Convention" at Adyar in May next, but merely a meeting of the General Council by delegates according to the provision of the Revised Rules of 1889.—Ed.

6. On a special motion of the Council, the following recommendation as to the delegation of authority to Madame Blavatsky was placed before the President of the Society.

"In consequence of the great distance of the British Section from Head-quarters, it is considered advisable that H. P. Blavatsky, assisted by a Council appointed by Col. Olcott, should be authorized to deal on emergency with any questions that may arise which are properly referable to the President, as the delay caused by the length of time that must elapse before answer can be obtained from India might give rise to serious and even disastrous consequences to the Section.

Constance Wachmeister, W. R. Old, W. Kingsland, T. L. Gardner, Sydney V. Edge, G. R. S. Mead, A. L. Cleather, Herbert Burrows, Annie Besant—*Members of the Council.*"

The President accepted the recommendation of the Council and signified his willingness to draw up a Presidential Letter giving the required authority to Madame Blavatsky and the Council he should appoint to assist her.

The following persons will serve on that Council by election of the President:—Mrs. Annie Besant, Messrs. W. Kingsland and Herbert Burrows.

7. In connection with Section 2 of the Agenda, the following Resolution was passed:—"LONDON, 18th December 1889.—At a meeting of the Council of the British Section, Theosophical Society, held in London this day, it was unanimously resolved that Col. H. S. Olcott be appointed the delegate of the Section to the General Convention* to be held at Adyar in May next, and he was cordially requested to convey to the Convention the hearty and fraternal greetings of the British Section to their fellow Theosophists of the world, with the hope that, by the united Theosophical efforts of East and West, the ensuing year may see a larger development of that spiritual Brotherhood for which it is the duty of all to strive."

W. R. Old,
General Secy., British Section, T. S.

THE COLOMBO THEOSOPHICAL CONVENTION.

Report of the proceedings of the Convention of Ceylon Branches of the Theosophical Society, held at the Sectional Head-Quarters in Colombo, on the 28th of January 1890.

The President-Founder, Colonel H. S. Olcott, took the chair at 12 o'clock noon, and the roll of Branches being called by the Assistant General Secretary, Mr. Dhammapala Hevavitarana, the following were found to be represented in the meeting:—

BRANCH.	DELEGATE.
Kandy	D. S. S. Wickramaratna.
Colombo	Dhammapala Hevavitarana.
Galle	Do. Proxy.
Trincomalee	Do. do.
Anuradhapura	A. Uluwita.
Mawanella	H. H. Ukku Banda.
Matara	D. A. Weerasinha.
Weligamma	M. S. Gunaratna.
Matale	L. C. Wijesinha Mudaliyar.
Kataluwa	A. P. Karunaratna.
Bentota	Andrew Silva Tillekaratna.

The President-Founder then addressed the Convention at length upon the present state of the Theosophical movement, and then the following Constitution and Rules were, after discussion, adopted.

CONSTITUTION AND RULES OF THE CEYLON SECTION OF THE THEOSOPHICAL SOCIETY.

1. The Branches and Members of the Theosophical Society in the Island of Ceylon constitute the Ceylon Section. But the President-Founder may place under its jurisdiction Branches in other Asiatic countries as a temporary measure.

2. Its governing body is the Council: which is composed of the Presidents of all Branches, *ex-officio*, and the General Secretary.

* There will be no "General Convention" at Adyar in May; See note previous page.—Ed.

3. The Council shall meet annually on the second Sunday of November, to hear the General Secretary's Report, and transact such other business as may be brought before the meeting by him or any other member of Council. No act shall be done in violation of the Constitution and By-laws of the Theosophical Society.

4. The President of the Theosophical Society shall continue to be the Executive Director of all the work of the Society in the Island of Ceylon, and the General Secretary of the Section his responsible official representative, and the channel of communication between the Section and himself.

5. The General Secretary shall keep a Register of all Branches, Branch officers, and individual members of the Society in the Island. He shall be the custodian of the records.

6. Disputes between individuals or Branches may be referred for decision upon appeal to the General Secretary, or in case of extreme necessity, to the President of the Theosophical Society, whose decision is final.

7. Applicants for membership shall pay an entrance fee of Rs. 10, and an annual subscription of one Rupee shall be paid by every member; of which sums one half shall be applied for payment of the Section's expenses, and one half be remitted monthly to Adyar to the Treasurer of the Theosophical Society. Provided, however, that the Entrance Fee may be reduced, or even altogether excused, in exceptional cases, upon the recommendation of Branch Presidents, and with the consent of the General Secretary.

8. The funds of the Section shall be kept in custody by a Treasurer, to be elected annually by the Council, and paid out on the order of the General Secretary.

9. At least one Delegate shall attend the Annual Convention of the Society at Adyar, and bring forward for action such suggestions as the Section may wish to lay before the General Council.

10. The Section has general control over the movement for the spread of education among the Buddhist community of Ceylon, and the General Secretary, as the representative of the President-Founder, shall be the Manager and General Superintendent over all schools that may be placed under the supervision of the Theosophical Society. But the local Branches shall have control over the financial affairs and administrative details of all schools started by themselves.

It was then moved by Mr. D. S. S. Wickramaratna (Kandy) and seconded by Mr. A. Uluwita (Anuradhapura) that the above rules be adopted as amended. Carried. Affirmative: Colombo, Galle, Anuradhapura, Kandy, Mawanella, Bentota, Weligama, Matara, Kataluwa, Trincomalee, Matala. Negative: Nil.

Mr. L. B. Mahagedera was elected Treasurer of the Ceylon Section for the ensuing year.

Mr. Dhammapala, Assistant General Secretary, shall attend, as Delegate, the May meeting of the General Council at Adyar.

Upon motion, it was unanimously resolved that the November Convention shall be held at Kandy.

Upon motion, Resolved that the above rules may hereafter be amended with the consent of the President-Founder.

The Convention then adjourned.

DHAMMAPALA HEVAVITARANA,
Asst. General Secretary.

Approved :—H. S. OLCOTT, P. T. S.

OPENING OF A BUDDHIST SCHOOL.

(From "The Buddhist.")

Wellawatta, a seaside station, not far from Colombo, presented a lively scene on Sunday the 26th instant (January), being the occasion of the opening of a Girls' School, under the auspices of the Women's Educational Society. A branch of this Society has been organized at Wellawatta, and to it the new school owes its origin. The building was tastefully decorated with ferns and flowers. The approach road to it from the Railway Station was also decorated with triumphal arches, in honor of the guest of the occa-

sion, Colonel H. S. Olcott, who was to declare the school formally opened. He and a large number of friends, including the Right Reverend H. Sumangala, High Priest, arrived from Colombo by the midday train. On arrival at the school Mrs. O. L. G. A. Weerakoon, the President of the Women's Educational Society, received the guests.

The school-room was densely packed whilst the surrounding compound was a veritable sea of heads.

The proceedings commenced by Miss M. Fernando reading an address, in Sinhalese, of welcome to Colonel Olcott; Miss M. E. deSilva, Assistant Secretary of the Parent (W. E.) Society, giving the English version. When the opening ceremonies had been gone through, the Chairman then called upon Colonel Olcott to address the meeting. He spoke at length on the subject of female education, pointed out its present neglected state in Ceylon, and brought home to those present the benefits of educating the girls of Ceylon. He concluded by making some practical observations as to the manner in which Female Education should be extended in the Island. He was followed by Mr. E. D. Fawcett, in a short address in a similar strain to the previous speaker. He informed the audience that the Western thinkers of the day take an interest in Buddhism, that the friends of the philosophy are daily increasing, and the people of Ceylon, he trusted, will ere long have friends and admirers of their glorious philosophy, as expounded by BUDDHA, all over the world.

THEOSOPHY IN SWEDEN.

The following highly interesting document is the Annual Report for 1889, made by the Council of the Swedish Branch of the Theosophical Society on January 12, 1890:—

REPORT OF THE SWEDISH T. S.

REPORT OF THE SWEDISH T. S.

In our days the carving of a more spiritual view than the orthodoxy of the Churches or the modern enlightenment can give us, has made itself more and more felt. The latter has succeeded in overthrowing the old faith in very wide circles, but has only negations to put in its place. This is quite natural, as the knowledge acquired by the senses and the sensual mind alone is not capable of reaching the care of Nature and man's being. This partial enlightenment has therefore not been able to reform either religion or society; but, on the contrary, it has produced a materialism which threatens to undermine the foundations of both. Thus, while the development of the European civilization seems to have got into a *cul de sac*, not knowing how to escape, many of those who in this cycle of darkness still retain a spark of spirituality discovered help and rescue in the old Esoteric Doctrine which in our days is brought into daylight from the night of the ages.

The Theosophical Society is the organ by which this doctrine or, as it is now called, Theosophy, is made accessible to the man of our days. In the circumstances just mentioned lies the reason why Theosophy in so short a time has had such a rapid spreading in so many countries. It has also reached Sweden during the last few years, owing to the books of Mr. Sinnett, "The Occult World" and "Esoteric Buddhism."

It is very natural that the Theosophical teachings, on the one side verthrowing so many religious fictions, and on the other maintaining that there is a higher and more perfect method of obtaining knowledge than that known by the sensual sciences, must excite resistance and animosity among the followers of the prevailing creeds and sects, as among the materialistic scientists. But here as elsewhere there was a soil ready to receive and ripen the Theosophical seed, namely, those minds which, discontented with the religious ideas of the time, aspired to a higher and clearer knowledge about the origin and destiny of man.

To those Theosophy came as a comforter with its principal: "*There is no religion higher than truth,*" with its sublime history of evolution with its *evangel*: God is no Being exterior to man, but the divine spark, interior in himself which leads him through all the vicissitudes of evolution from unconsciousness to divine consciousness; and with its clear ethics: *Live for your fellow-creatures and do your duty towards them as much as you can, and last towards yourself, for you are solidarity with mankind, and egoism is a criminal delusion which injures others without benefiting yourself. In raising yourself you raise humanity; falling into egoism and, unrighteousness, you will prevent its progress.*

Some persons, living in Stockholm, and very much interested in Theosophy, assembled in order to discuss the constitution of a Theosophical Branch in Sweden, and

thus the Swedish Branch of the Theosophical Society was founded on February 10, 1889. Seventeen members entered the Society. Rules were accepted and officers elected on February 28. At the meeting of March 10, it was decided to begin with a literary activity for the spreading of knowledge about Theosophy by the publication of cheap pamphlets. During the year ten pamphlets have been published, containing 20 articles on different Theosophical topics, especially translations from English and German, but also a few original articles.

A beginning is also made to publish some more important Theosophical works in Swedish translation at the charge of the Society, by bringing out Dr. Hartmann's "Magic, White and Black." Madame Blavatsky's "Key to Theosophy" is also under translation. To this Branch of the Society's activity 600 Kr. have been donated, as a fund for the publication of books (at the meeting of September 8). A Theosophical lending library has been founded, partly by purchase and partly by donations of Foreign and Native Theosophists, where members for a moderate price can get books. In "Stockholm's Reading Room" several Theosophical works are to be had, for example, "The Secret Doctrine" (given by Mrs. Bloomfield-Moore), "The Key to Theosophy" (by the Countess Wachtmister), "Lucifer" and others.

At the meetings lectures and discussions on Theosophical subjects have been held. The Society is always increasing. The number of the members was, at the close of the year 71, 46 in Stockholm, 24 in the country and 1 abroad.

Those numbers may, however, not be considered as a complete expression of the interest with which Theosophy has been accepted in Sweden. According to its rules the meetings of the Society have been visited by a greater or smaller number of guests, non-Theosophists. Probably a large number of people interested in Theosophy are spread over the whole country, but either not having reached inner certainty or not understanding their duty to support a cause from whence they gather nourishment for their spiritual life, they have not yet joined the Society. Although 400 ex. of the pamphlets have been distributed to the different newspapers, the press has tried to kill Theosophy by a dead silence. Yet some articles in defence of Theosophy have been seen in "Jäteborg's Handles and Sjöfarts tidning."

Some attacks have also been seen. One, from the side of the Church, has been answered by the President in the 8th number of our pamphlets.

Though Theosophy has been ignored and attacked, its literature has forced its way, and has become known to a wide circle.

A. AKERBERG,
Secretary.

EMIL ZANDER,
Treasurer.

G. ZANDER,
President.

V. PLEIFY,
Vice-President.

AMELIE CEDERSCHILD,
Corresponding Secretary.

THEOSOPHICAL ACTIVITY IN JAPAN.

The following communication has been received by the President from "The Ladies' Association," Shimochaya Macni, Nagoya, Japan:—

"Since you left this land half a year has already passed; during that short space what Japanese Buddhists have done is indeed wonderful. I thank you most respectfully for your kind exertions in arousing the Japanese Buddhists from their slumber: and they formed a great many organizations in the interest of that beautiful and rational religion.

"But all what they have done is for men, while there is nothing for the other sex.

"We now determined to organize the Ladies' Association and to establish a Girls' School here at Nagoya, which you visited, for the purpose of producing good mothers, educated sisters and cultivated daughters, for the sake of our beloved Nippon. And a magazine, named 'The Moral Friend,' is also to be published by our Association once a month. We have already induced 2 Princesses, 5 Marquises, 5 Countesses, 8 Viscountesses, 7 Baronesses and many famous Buddhist priests, celebrated scholars, &c., to become honorary members, while common members are daily increasing in number. We are very glad to see that the time of restoring this beautiful religion to its former condition is near at hand.

"May I ask you to allow yourself to become an honorary member of our Ladies' Association, also Mr. Dammapala; and to give us your advice about the best method of educating women?

"Praying for your increasing prosperity and happiness, and trusting to be favoured with a reply in the affirmative.

I am, honored Sir,

Yours very truly,

M. OKA,
Manager."

NEW BRANCH IN AMERICA.

GENERAL SECRETARY'S OFFICE,
NEW YORK, 7th January 1890.

To the Secretary of the Theosophical Society,
Adyar, Madras, India.

DEAR SIR AND BROTHER,—I beg to notify you of the issuance of a Charter for the formation of a new Branch of the Society to be located at Tacoma, Washington Territory, U. S. A., and to be known as the Narada Theosophical Society. Information as to the officers and the organization will be sent later.

Please have this inserted in the *Theosophist*.

Fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

THE LATE BOMBAY MEETING.

Brother Daji has sent the following letter to the Editor. He also requests all those who have not yet forwarded to him the amounts subscribed by them to the Head-quarters Fund at the Bombay Conference to do so without delay, as he wishes to close the account at once and forward the balance still due to Head-quarters.

DEAR SIR AND BROTHER,—Will you kindly supplement the following names to the list of members present at the Conference of Fellows held in Bombay, which was given in the current number of the *Theosophist*.

P. R. Menta, Pyari Lal (Meerut), P. R. Naidu (Goody), A. Banon (Kangra), Balkrishna Vishan (Poona), J. D. Kolatker, J. Shreenivas Row (Goody), V. R. Iyengar (Anantapur), Suruf Norogon (Lucknow), A. D. Ezekiel (Poona), Kali Kanta Sen (Dehra Dun).

In the list of Donations in the *Theosophical Supplement* (p. 94), Br. Byromji Panday is stated to have paid 10 Rupees, whereas he paid 6, and 10 Rupees were paid by Br. Byromji Mithaivala. I have received Rupees 22 from the Secunderabad Branch.

Yours fraternally,
J. K. DAJI.

16th Feby. 1890.

ACKNOWLEDGMENT.

The President's Commissioners beg to acknowledge in the *Theosophist* as requested the following donation to the Head-quarters Fund:—

G. Budassana Charry (Madras) Re. 1.
Mrs. Norderling, England—10s.
Hon'ble Mrs. Malcolm, do. £ 5.

THE LATE CHAS. F. POWELL.

As the sad death of our late lamented brother Chas. F. Powell is noticed at length in the body of this Number of the *Theosophist*, it is unnecessary to say more here than to acknowledge the receipt of numerous expressions of sorrow from the many friends he had made during the 14 months he has been in India. Among the telegrams received at Head-quarters is one from the High Priest Sumangala, telling of his "extreme regret,"—a sentiment which, indeed, seems to be universal with Hindu and Buddhist alike.

GOOD BYE AND GOOD LUCK.

The following, from *Lucifer* of January, will be of interest to our readers:—

"At a 'Blavatsky Lodge' meeting of December 19, the President of the Lodge, W. Kingsland, in the chair, a resolution of sympathy with and thanks to Colonel Olcott for his work in England was unanimously passed. Annie Besant was called on to move the resolution, and to bid the Colonel farewell in the name of the Lodge; she alluded to the work done by the Colonel in the various parts of England, Wales and Ireland that he had visited, and the loving memory and respect in which his name would be kept by all the English Theosophists. She asked Colonel Olcott to carry back with him to India a message of brotherly affection to the Indian Theosophists, and tell them that their English brethren looked to them to keep the flame of Theosophy burning in that country which must ever be the Holy Land of every true Theosophist. Herbert Burrows seconded the resolution in a few brief sentences, expressing the affectionate regard in which Colonel Olcott was held among all who knew him. Colonel Olcott, in reply, thanking the Lodge for the kindly feeling expressed towards him, said that he always tried to do his duty, and, whether in England or in India, his life would be devoted to the cause of Theosophy. He expressed the pleasure it had given him to be once more with H. P. B., his dear colleague and teacher, in the body, as always in heart and spirit, feeling as he did that, when they were separated, each was less than half what they were when together.

As the meeting broke up, the members clustered affectionately around their President, shaking hands and wishing him well."

"H. P. B."

The two following letters, first from the *Birmingham Daily Gazette*, the other from the *Sheffield Daily Telegraph*, are interesting as throwing light on the state of feeling in England.

"MADAME BLAVATSKY."

SIR,—I was exceedingly astonished to hear that there has appeared in your paper some days ago some objectionable remarks about Madame Blavatsky, attributed to me. Your correspondent must have made a mistake as to his source of information, because my impressions after having visited Madame B. and the Theosophists were very different. Having heard of Madame B. in Sweden, I took the earliest opportunity of visiting her, and found her one of the most interesting women I had ever met, and the evening spent in her house was one of keen intellectual enjoyment.

Yours faithfully,

B. JACOBI.

London School of Medicine, Jan. 6.

THE PROPHETESS OF THEOSOPHY.

SIR,—As you remark in your issue of December 27 the finances of the Theosophical Society are not flourishing. Nevertheless, in nearly every country in the world it is continually adding new members and branches, and pouring forth an increasing stream of theosophical literature. For this reason, its income, whatever figure it may reach, must perforce be too small, and this is the intention of every member of the society.

Perhaps you will allow me, as an acquaintance of Mme. Blavatsky, to add a touch or so to your picture of hers. She rises at six and works continuously all day. The work is the completion of her great book, "The Secret Doctrine," of which two volumes are out, the writing of many smaller books, the translation of Sanskrit text, the editorship of "Lucifer" (the Theosophical monthly) with Mrs. Besant, a vast correspondence, and much tutorial work of other kinds. At about 7 p. m. she knocks off, and is then ready to talk on every mortal topic (barring the Irish question and the existence of Shakespeare), but in the main devotes herself to helping individual students of theosophy.

Yours, &c.

BOILER.

January 2, 1890.

SHE NEVER BETRAYED A TRUST.

Mrs. Annie Besant writes in the *National Reformer*:—

The American *Truth-seeker*, in a very kindly notice of my conduct of this journal during Mr. Bradlaugh's absence, remarks that I have not introduced any Theosophy into it. It would have been a fairly dishonorable thing to have used a temporary position to push views antagonistic to the editorial policy of the journal. And I do not think that my worst enemy can say of me that I have ever betrayed a cause or a person, or used a friend's trust for a private end."—*Madras Mail*.

BOOKED FOR NIRVANA.

The following is from the *Ceylon Times*:—

CONVERSION OF AN ENGLISHMAN TO BUDDHISM.—Last night the Theosophical Hall at the Pettah was crowded to excess with almost all the Buddhists of Colombo, as well as some up-country chiefs, among whom there were Muduwanwella and Mahavellatenna Ratemahatmeyas, and Messrs. F. T. Ellawalla and Louis Wijesinghe Mudaliar, to witness the ceremony of converting Mr. E. D. Fawcett of London, who recently came out from England with Col. Olcott. The ceremony commenced at about 8-30 p. m. in the *sanctum sanc-torum* of the Buddhist Hall, where the High Priest Sumangala examined the candidate. Satisfied with the views of Mr. Fawcett, the High Priest came down-stairs followed by Col. Olcott, Mr. Fawcett, Mr. Powell and some Buddhist monks. The High Priest then, as Chairman of the evening, addressed the large gathering, and said that it gave him the greatest pleasure to introduce Mr. Fawcett, an educated English gentleman, who would in a few minutes more be counted as one of their co-religionists. He also said that a great interest was now being taken in the West in the study of Buddhism, and that that philosophy was gaining Western followers rapidly, some of whom he had the pleasure of formerly admitting into the Church. Mr. Fawcett then stood up and begged the High Priest to give him the "Pansil." The High Priest assented and the "Pansil" was given, Mr. Fawcett repeating it after the High Priest. At the last line of the "Five Precepts" the New English Buddhist was cheered vociferously by his co-religionists present. The High Priest then asked Mr. Fawcett to address the audience, which he did. Col. Olcott then also addressed the audience, reviewing the past ten years' work done by the Theosophical Society and the work it proposes to do. The High Priest then addressed the meeting again in a few words, and brought it to a close at about 11 p. m.

DEATH OF A DEAR FRIEND.

(From "The Buddhist.")

One of the staunchest, most unselfish and zealous Buddhists of Ceylon died on Thursday night, at his residence in Colombo, aged 80 years. This was Andris Perera Dharma Gunawardana, Muhandiram, President of the Colombo Branch, Theosophical Society, since the year 1883. He was the chief Dayakaya of the High Priest Sumangala's College at Maligakanda and may be called the father of that useful institution. His universal benevolence, and unwearied perseverance in all good works are well known, and should be an incentive to the Buddhists of the Island of Ceylon, to whom he was so well-known, to follow so noble an example. It was to him that is due the establishment of the *Sandaresa*, the organ of the Buddhists in Ceylon, and he headed the subscription list with a donation of five hundred rupees. His loss is a severe one and will long be felt.

H. S. OLCOTT,
President-Founder, T. S.

AN IMPOSING CREMATION.

(From the "Ceylon Times.")

CREMATION OF THE PRESIDENT OF THE COLOMBO THEOSOPHICAL SOCIETY.—An imposing funeral ceremony of a layman—that of the late Dharma Gunawardana Muhandiram—took place on Saturday afternoon, and the Buddhists of Colombo mustered in force to pay their last respects to the deceased. The funeral cortege started from 2nd-Cross Street, Pettah, at 3-30 p. m. It was

preceded by the banner of the Theosophical Society, the Volunteer Band, and the "Mini Berra." The hearse on which the coffin was placed came next, drawn by the relations of the deceased. The pall-bearers were the members of the Theosophical Society and Parivena, and the chief mourners were the son and grandsons of the deceased. These were followed by about three thousand people, either on foot or riding in all sorts of vehicles. The funeral went by Kayman's Gate, along Wolfendahl, Barber Street, Green Street, Galpotta, and then through Kotahena Street to the Crematorium. Whilst passing Kotahena the bell at the Temple there began to toll. At the Crematorium there was a veritable sea of heads. The funeral pyre was built of sandal and other valuable woods, and measured about 12 x 10 feet. Here the coffin was placed, and around it stood the High Priest Sumangala, with about seventy-five Buddhist monks, Col. Olcott, Mr. Fawcett, Mr. Powell, and the chief mourners. On behalf of the High Priest his chief pupil Gnanisara Thero, a very eloquent young monk, mounted the pyre and gave the Pansil to the people; after which he delivered the funeral oration. The young priest was followed by Col. Olcott in a discourse in which he feelingly touched on the excellent qualities of his deceased friend, and the loss the Buddhists of Colombo had sustained in the death of their friend, the President of the Colombo Theosophical Society, and the founder of the Oriental College. After some Buddhist rites, the deceased's son set fire to the pyre. The burning was witnessed by the people for nearly half-an-hour, when the crowd dispersed. The pyre was left to burn till the following morning, when it was only a heap of ashes.

WELCOMED BACK.

We welcome back Colonel Olcott to India. Some missionaries have done all they could to spread scandals about the Hindus all over the world, in Europe and America. The Theosophical Society has done much to remove this bad impression about the people of India. It has besides secured for us friends in every civilized country in the world. The Theosophical Society is now a powerful organization.—*Amrita Bazar Patrika.*

THE THEOSOPHICAL CONFERENCE OF BOMBAY.

The *Saraswati*, "a Weekly Anglo-Telugu Journal of Politics, Philosophy, Sociology, and Science," published at Bellary, contained the following notice of the late Bombay Conference in its issue of February 3rd:—

"The religious, social and political movements are working hand in hand as it were for the regeneration of India. The Theosophical movement is the harbinger that has brought the others in its train. It has proclaimed first the benefit of *Universal Brotherhood*, and dinned into the ears of the negligent sons of the soil how they should work for their country and their brethren. It is to be placed to the credit of this time-honored society animated by the self-sacrificing and noble exertions of the much respected souls of Madame Blavatsky and Col. Olcott, a Russian lady and an American gentleman, that the Indians have learned once more the forgotten history of their nation, and have entered heart and soul into the task of working for the religious, social and political regeneration of the country. Can we dream for a moment that such a gathering of people of various sects, diverse creeds and different customs and manners, would associate together, as we saw the other day at Bombay, sinking all distinctions of caste and color, and knit as it were, in a bond of universal brotherhood, for one common cause, the cause of India, had not the Theosophical Society paved the way beforehand and taught effectively that the key for the bettering of humanity lies in Truth and Universal Brotherhood.

"Had not the late Theosophical Conference at Bombay been confined to the members of the Society, we doubt not that the attendance might have been counted by some thousands. The members one and all were very enthusiastic, and we were highly pleased with the spectacle, and we can pronounce it a perfect success. The Chairman, Khan Bahadur Nowraji Dorabji Khandalavala, a distinguished Theosophist, had conducted very nobly and syste-

matically. He said, among other things, that there may be difference of opinion on secondary questions, but one great idea prevails amongst all members and binds them together, viz., "the idea of doing good to humanity by spreading Theosophy and promoting Universal Brotherhood, and that idea the Society has promulgated against all opposition and aspersions." We can endorse fully the above sagacious statement. We have been for years watching this vigorous and highly beneficial movement, and in proportion to the aspersions and calumny freely showered upon it, it has been, to the astonishment of its enemies, gathering more and more strength and extending its utility to foreign and distant lands where it was previously unknown. This one fact proves distinctly that Theosophy is truly the *Wisdom-Religion*. Another most potent evidence to add to the above is that the Conference was concluded by a "Vote of Confidence and Thanks to the Founders," which was received and passed with great acclamations by hundreds of the members that attended the Conference. That the Theosophical Society may prosper is our earnest wish!"

THE WORK OF THE THEOSOPHICAL SOCIETY.

The following interesting remarks are taken from an address by the Secretary of the Calcutta Psycho-Religious Society at a recent meeting of that body as reported in the *Statesman*. They afford another proof of the widespread recognition in India of the excellent work of the Theosophical Society, and of the debt of gratitude owed by Hindus to its Founders. We have taken the liberty of correcting the tude owed by Hindus to its Founders. We have taken the liberty of correcting the date given in the report as that of the arrival of the "two foreigners to Aryavarta."

"More than 25 years ago, i. e., between the years 1861 to 1866, there was hardly a part of this town which had not its debating society presided over by a missionary gentleman, in which questions of education, emancipation of women, abolition of caste system and polygamy were not vehemently discussed, and along with such discussions the Hindoo religion was not openly derided. The members of the societies, like the Krishna of our old operas, joined with the Radhika in singing his own abuses. The opinions of the town were speedily shared by the mofussil. The national instinct was ripe for a change. A man of sufficient moral courage was only wanted to lead them on, and that man came. The late leader of the Bramho Somaj was the individual. He sang the first death-knell of Hindoo caste system and zenana seclusion which was echoed far and wide. If the leader had had as much insight into the religious literature of the East as he had of the West, the Bramho Somaj would have, I doubt not, been moulded differently. The Hindoo religion was now abused more than ever. Whatever was Hindoo was out of date. Whatever was Hindoo was superstition. Then followed shortly a reaction. Many began to question the validity of the new religion, and those who were foremost to enlist themselves as Brahmos, fell back with fear. The Census returns shewed the number of new converts much below what the public had expected or estimated it to be. It was at this juncture, in 1879, there came two foreigners to *Aryavarta* to preach Hindooism among the Hindoos, to shew to them that their ancient religion was unique and grand in many respects. Those who scoffed at Hindooism before, like Byron's calumniators, now began to ask among themselves "why" and "wherefore" they did so. The advent of these foreigners was followed by an awakening of national intellect, and Hindoo religious Societies multiplied fast both in the metropolis and abroad. The press took advantage of the change and translations of Sanskrit religious works were issued by hundreds to supply the place of dramas and novels. The foreigners preached Theosophy, which was a new thing in India, at least a new cloak put over the old matters and dressed up as a new thing. They decried spiritualism generally, but their papers were full of ghost stories. They, however, did one thing new. They, like the magician, in the fable, painted the eyelids of the Hindoos to see the hidden wealth of their own religion. This Society (Psycho Religious Society) which owns no direct influence to Theosophy, is yet a product of the general awakening that followed Theosophy."

THE "THEOSOPHICAL TRACT SERIES."

General Secretary J. K. Daji and those Bombay brothers who are helping him to bring out his "THEOSOPHICAL TRACT SERIES" are deserving of praise and encouragement. There is no doubt that such publications as this Series will do great good, for owing to the dearth of men we cannot send lecturers and inspectors round the country, and so we must trust in large measure to printer's ink for bringing our ideas before the public and keeping those ideas green in the minds of our Fellows.

Brother Daji has shown good judgment in the selection of his matter, for he has chosen three remarkable articles from *Lucifer* by Madame Blavatsky for his three first issues, namely "A True Theosophist," "The Science of Life" (the translation of a lecture by Count Tolstoi) and "Know Thyself." The price of these tracts is one anna, and they may be had from Radhabai Atmaram Sagoon, 135, Kalbadevie Road, Theos. Tract Series, 117, Kalbadevie Road, Bombay."

When Dr. Daly arrives, the President will commence the publication of a monthly series of interesting Theosophical tracts for the benefit of the Branches.

DRINKING AND MEAT-EATING.

Brother Dadabhai Dhunjibhai Jussavala of Bombay, who takes a very keen interest in the Temperance and Vegetarian movements, has printed an edition of 5,000 copies of a ten page pamphlet on those subjects for free distribution, which may be had from the Bombay Branch. It appeals to the reason rather than to the emotions, for it consists almost wholly of short extracts on the subject from the leading lights of the Medical firmament, who must all be total abstainers and vegetarians of the most rigid type if they practice what they preach. It is hard to see how a stronger blow to drinking and meat-eating could be given in ten pages—if people would only read the pamphlet and ponder over its contents.

TURNING THE "KEY."

Brother K. P. Mukherji writes as follows from Berhampur :—
"Those of my Indian brothers who are, like me, studying the Secret Doctrine, The Key to Theosophy, and the Voice of the Silence, or any of these books, are requested to correspond with me for putting and answering questions on the subjects of their study. After a sufficient number of questions are received they should be circulated for answers, and, after that, the answers also for consideration and discussion.

A. B. B. Theosophical Society, }
BERHAMPUR, Bengal.

K. P. MUKHERJI, F. T. S."

RELIGIOUS SUICIDE.

A correspondent writes to us :—
"In a village near Aligarh a woman of the Pagi caste wished to become Sati (to be burned alive) on the death of her husband. All the preliminaries were gone through, but the Police got timely information, came to the spot, and took the woman into custody. She was tried by a Mr. Peters, who assayed every means to dissuade her, but she was resolute. At last she was sentenced to a year's simple imprisonment on the charge of attempting to commit suicide. At the time she was brought to the Court, she had given out that she would give up the ghost on the 15th day of the moon's wax. On that very day she died."

"THE SPIRITS OF THE DEPARTED."

Khuddaka Patha, or "Lesser Readings," is one of the books of the Buddhist Scriptures. It is the first of the fifteen divisions of Khuddaka and Nikāya, and immediately precedes Dhammapada. It possesses a high authority in Ceylon. The Seventh Sutra runs thus in Childers' translation :

THE SPIRITS OF THE DEPARTED.

They stand outside our dwellings, at our windows, at the corners of our streets; they stand at our doors, revisiting their old homes.

When abundant food and drink is set before them, by reason of the past sins of these departed ones, their friends on earth remember them not.

Yet do such of their kinsmen as are merciful bestow upon them at due seasons food and drink, pure, sweet and suitable. Let this be done for your departed friends, let them be satisfied.

Then, gathering together here, the assembled spirits of our kinsmen rejoice greatly in a plentiful repast.

"Long," they say, "may our kinsmen live through whom we have received these things: to us offerings are made and the givers are not without reward."

For in the land of the dead there is no husbandry, no keeping of flocks, no commerce as with us, no trafficking for gold: the departed live in that world by what they receive in this.

As water fallen upon a height descends into the valley, so surely do alms bestowed by men benefit the dead.

As the brimming rivers fill the ocean, so do alms bestowed by men benefit the dead.

Let a man consider thus—'Such a one gave me this gift, such a one brought me this good deed; they were my kinsmen, my friends, my associates.' Then let him give alms to the dead, mindful of past benefits.

For weeping and sorrow and all manner of lamentation are of no avail; if their relatives stand thus sorrowing it benefits not the dead.

But this charity bestowed by you, well secured in the priesthood, if it long bless the dead, then does it benefit them indeed.

And the fulfilment of this duty to relatives to the dead is a great service rendered, to the priests a great strength given, by you no small merit acquired.

(To "give the priests a great strength" would hardly be accepted now-a-days as a good reason for fattening up the ghosts of one's ancestors.)

A NUCLEUS OF UNIVERSAL ENMITY.

The difficulties which the reformer has to contend with in India are well exemplified by the public meeting held at Srirangam just at the time when the Congress met in Bombay. Srirangam is full of Vaishnava Brahmins composed of the two sects—*Tengalais* and *Vadagalais*. The old feud between them was becoming softened by the necessities of modern life, and the leaders of both sects feared that were peace established their own influence would die out. A public meeting was therefore called, at which speeches were made and resolutions passed, that hardly sound as if they were seriously intended,—but they were. One orator is reported to have said :—

"Some of you, I learn, imbibing what are called broad and cosmopolitan principles, have expressed your views, and would urge on your friends and neighbours, the desirableness of bringing about amicable and cordial relations between the two sects—can this be believed? Have you forgotten what a martyrdom your ancestors have undergone to maintain the prestige of your sect, and have you become so ignoble that you will allow the vitals of your social fabric to be eaten up by the canker of your liberal education."

The *Hindu*, from which this extract is taken, gives the following as the resolutions which these reactionaries passed with acclamation :—

I. Resolved, that henceforward no social intercourse be permitted under any circumstances between the Vadagalai and the Tengalai.

II. Resolved, that all possible steps be taken to maintain and develop the differences, social and religious, which characterize the distinguishing features of the two sects.

III. Resolved, that in future, inter-marriages among the two sects be strictly interdicted, and that any member acting in violation be excommunicated.

IV. Resolved, that an Executive Committee be formed for giving effect to the above resolutions.

V. Resolved, that subscriptions be raised to carry out the object of this meeting.

Rs. 2,000 were subscribed on the spot.

Truly a "Nucleus of Universal Brotherhood" is badly wanted in India.

THE DIVINING ROD.

A belief in the efficacy of this ancient practice is called "superstition" by modern sciolists, but still it survives. The following letter is of interest, as a sign of the revolt now in progress against the tyranny of "Men of Science," who expect the world to shut its eyes to natural phenomena because, not being able to explain them, they are pleased to pooh-pooh them :

To the Editor of the North Wilts Herald.

SIR,—Having seen some letters lately in the papers on this subject, I think it may interest some of your readers to learn that I have just had a well sunk on my land at East Challow, on a spot marked out for me by a water diviner, Mr. Edward Allen, of Kingston Bagpuize; and I have found a plentiful supply of pure water at a depth of 20 feet. I do not attempt to explain this singular gift of finding water by the aid of a small rod or twig; I merely wish to state the fact of its undoubted success in my case.

I am, Sir, yours truly,

W. BROOKS REYNOLDS.

Challow Park, Wantage, Jan. 9, 1890.

"THE THEOSOPHIST."

The following notice has been sent to all the old friends and patrons of the *Theosophist* :—

DEAR SIR,—Allow me to call your attention to the following extracts from the *Theosophist* for February :—

"It is the intention of the Founders to present a portrait of themselves to all the subscribers to Vol. XI of the *Theosophist*, and as it will not be for sale, only subscribers to this Magazine will have copies.

"This is the only time that the two Founders of the Theosophical Society have been photographed together without a third sitter, and as likenesses the portraits are said to be wonderful. *London Light* thus speaks of it on January 4 :—

"As he departs, Colonel Olcott sends us a photograph of the Founders of the Theosophical Society, Madame Blavatsky and himself—a truly striking picture. The intent face of Madame Blavatsky, with its air of concentrated power, and the patriarchal benignity of the Colonel, are admirably caught."

"The picture is copied from a photograph by the 'Monochrome' process, which gives an exact *fac simile* of the photo, that will never fade.

"I have also great pleasure in informing you that Dr. J. Bowles Daly, LL.D., late of the *Illustrated London News*, and an eminent author, and E. Douglas Fawcett, Esq., late of the (London) *Daily Telegraph*, one of the cleverest writers of the day on Philosophy and Metaphysics, have joined the Editorial staff of the *Theosophist*. Colonel Olcott retains the Editorship. Madame Blavatsky's writings will occasionally appear. Mr. Richard Harte will continue to write, and arrangements have been made for a monthly letter from London giving the latest news about the spread of Eastern philosophical and occult ideas throughout the Western world.

"I shall be glad to record your name as a subscriber upon the usual terms, viz., Rs. 8 for India and Ceylon, and £ 1 (or \$ 5) for other countries.

Yours faithfully,

T. VIJIA RAGHAVA CHARLU,

Manager, "*Theosophist*."

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SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1890.

THE CHANGES AT HEAD-QUARTERS.

The President has been in correspondence with seven different Fellows, each whom he thought capable for the Office of Secretary and Treasurer of the Theosophical Society, but has not yet succeeded in securing the right man. He is also most anxiously trying to fill the place of Pandit of the Adyar Oriental Library, left vacant by the death of Pandit Bashyachariar.

BRITISH SECTION.

Important changes are making at our London Head-quarters. The lease of the present house, 17, Lansdowne Road, expiring in September, our colleagues have taken over from Mrs. Besant her 18 years' lease of the spacious detached house, 19, Avenue Road, N. W.—St. John's Wood. She reserves two rooms for herself, Madame Blavatsky will have two on the ground floor—not being able to mount stairs—and the Society will occupy the two across the entrance-hall. In the spacious garden a lecture-room, 100 feet long, with sleeping-rooms overhead for the Staff, will be erected; a subscription for the purpose having been made. In all, there will be eight large and as many small bedrooms. The permanent residents will be H. P. B., Countess Wachtmeister, Mrs. Annie Besant, Mrs. Cooper-Oakley, and Messrs. Cobbold, Meade, Old, A. and B. Keightley, and Herbert Burrows. The arrangement is sensible, practical and admirable. If provision be made for a small printing-office on the premises, where confidential papers may be printed, the scheme will be complete; especially if their printers can turn out such splendid work as comes from Mr. Judge's "Aryan Press," which make me covetous whenever I receive a fresh pamphlet from him and compare it with the best we can produce at Madras.

THE AMERICAN SECTION.

Mr. W. Q. Judge, General Secretary, American Section, officially reports, under date of 13th February, as follows :—

"With the consent of the Executive Committee, I have issued Charters to two new Branches of the Theosophical Society. One is to "The Oriental Club," of Gilroy, California; the other is to "The Stockton Theosophical Society," Stockton, Cal."

PRACTICAL WORK IN THE AMERICAN SECTION.

It is healthful for Theosophists to understand not only what their Brethren in other lands are doing, but how they are doing it. Certain outlets for energy are common to the interested everywhere,—the organization of a Branch, arrangements for its holding public meetings, provision beforehand for papers and discussions thereat, the establishment of a Branch Library, a supply of leaflets for distribution to visitors, such use of the public press as may be attainable, and, where funds permit, the support of a permanent and continuously-open Head-quarters. But there are also other activities which have been evolved through experience, and this paper is devoted to an exposition of one of such.

Before attempting it, one may well pause to emphasize the exceeding importance of throwing open Branch meetings to all interested. Theosophy is not only for Theosophists : it is an enlightening and reforming agency, which it is the great privilege of those who possess it to extend to those who do not. So essentially expansive is the nature and mission of Theosophy that a "Private" Branch seems almost a contradiction in terms. Such are not forbidden by our Rules, and there may be an exceptional case where hostile environment or some other special reason makes temporary secrecy ex-

pedient; but it is quite within limits to say that a non-missionizing Theosophical Society is an anomaly, and that its conversion into an open, aggressive Branch should be the ultimate purpose of the Charter-members. A Branch foregoing growth foregoes life. This, which is antecedently probable, is confirmed by the experience of the American Section. During its career five charters have been granted to "Private" Lodges. Of these, two died in a very short time, the third is virtually extinct, the fourth is considering the relinquishment of its Charter, and the fifth is only a month old. On the other hand, the vigorous, growing Branches are they who have thrown open their meetings to all desiring to come, and who distinctly take the ground that they wish to give Theosophy all the publicity in their power. In the two years and four months during which the Aryan Theosophical Society, for instance, has adopted this policy, its membership has increased about fourfold, the increase coming mainly from visitors first drawn by curiosity, then remaining through interest, then joining from devotion. Our recruits must come from the outer world; and how shall they do so if Theosophy proclaims a Universal Faith while Theosophic Lodges are "closely tyled"?

When the *Epitome of Theosophy* was printed about Jan. 1888, an American Theosophist determined to use it for large distribution as a tract. There is, published each year, a "Newspaper Directory," giving the name, character, circulation, and price of every journal and magazine printed in the United States, as well as the population and leading industries of the place. It was the practise of this Fellow to select a town, remit to the Editor of each promising newspaper, stamps sufficient for one copy, and then mail a tract to each lawyer, physician, clergyman, merchant, and private citizen whose name appeared therein. As the tract bore an advertisement of an elementary Theosophical pamphlet, it was easy for any one interested to remit to the *Path* office for it, and, as the pamphlet contained a list of Theosophical books with their prices, the way to further reading was fully opened. In this way many thousand tracts were put in circulation and no small number of pamphlets ordered.

In 1889 several new tracts of a more interesting and popular character were issued by the T. P. S. of London, and these were immediately reprinted in America. This suggested a much larger effort than could be carried on by one individual, and the General Secretary of the American section published in the *Path* (November, 1889) an appeal "To Theosophists willing to work," inviting all who could spare either time or money to co-operate in the "Tract-Mailing scheme." Many contributed both, paying all expenses of the work assigned them; some, without time, gave funds to supply others with the material needed; and a number, without money, offered their time.

In order to facilitate effort and avoid mistake, the General Secretary prepared three circulars, one giving "Instructions" how to carry on the work; one giving the town or towns assigned to an applicant, together with the newspapers to be ordered from each, and their price; and the third a printed blank addressed to editors, ordering one copy of the paper and stating the value of stamps enclosed, this to be filled up by the applicant and mailed [samples of these circulars will be sent to the *Theosophist* for inspection]. Upon receiving a remittance, the General Secretary forwarded the number of tracts ordered, and sent the above circulars with a designation of the towns assigned. The recipient then procured his newspapers and addressed his tracts. It was found that, when a participant had determined upon the sum he could expend, he should remit one-third of it to the General Secretary for tracts, the remaining two-thirds being retained for expense of newspapers and of the stamped envelopes to carry the tracts.

Before the adoption of the "Tract-Mailing Scheme," about 10,000 tracts had been issued by the printer. The scheme has now been in operation about three months, and the number has risen to 90,000. The result has been very marked in the number of pamphlets and documents ordered from the office, and in the letters of inquiry to the General Secretary. What has been its effect in awakening thought, giving information, stimulating to higher aim and motive, no man can tell. It is a sowing of seed,—much, no doubt,

lost or fruitless, but not a little falling upon good ground. And this, observe, is the *only* way by which Theosophic truth can be brought directly home to thousands whose newspapers never mention it, and who would otherwise never encounter it. Who can calculate the amount of discussion, inquiry, interest these unfamiliar doctrines may excite in some Western town whose inhabitants all know each other, and many of whom have received from some unknown source "Theosophy as a Guide in Life" or "Karma as a Cure for Trouble"?

Any one is at liberty to reprint and circulate the tracts used in the "scheme," provided that the wording is not changed, and this is now being done on the Pacific Coast.

One other missionary agency warrants a line,—the Circulating Theosophical Library. This has been established by the General Secretary at the Headquarters in New York. Any F. T. S. and any person endorsed by an F. T. S., the latter becoming responsible, may have a book from this Library, upon paying postage to and fro, at 5 cents per week for its use.

It may possibly be that in India either or both these forms of activity, modified to local needs, may be adopted. Cannot Indian Theosophists tell us of their experiences, plans, and methods?

AN AMERICAN FELLOW.

MR. KEIGHTLEY'S TOUR.

Mr. Bertram Keightley, one of the most unselfish, indefatigable and well educated men in our Society, is doing excellent work in America, whither he was sent by Madame Blavatsky in November last on special service. In the performance of this duty, he has had to make a tour which traverses the whole American continent, and carries him to many of the chief cities and towns, at all of which he has visited or formed Branches and given public addresses to large audiences. From the newspaper reports it appears that there is great public interest in our Theosophical questions, and that he is treating his various themes with eloquence and ability. The devotion of Mr. Keightley as well as of Dr. Archibald Keightley to the work of the Society, and especially to Madame Blavatsky, during the past four years, has been most conspicuous and won for them general respect. Both University graduates and young men of ample fortune, they have eschewed the pleasures which the world offers to those who are similarly situated, to take up the hard, and unrequited drudgery of Head-quarters work with an enthusiasm hard to find even in the best paid employees. Mr. Bertram Keightley advanced the money which it cost to bring out "The Secret Doctrine," and did many other acts of generosity; and now he has added largely to the sum of his good Karma by what he is doing so thoroughly in the United States.—H. S. O.

FRANCE.

Our dear and respected friend and colleague, Madame d'Adhèmar, announces, in the March Number of the *Revue Theosophique*, that that will be the last: personal considerations moving her to the step. With the promptness of true enthusiasm M. Arthur Arnould, President of the *Hermes* Lodge Theosophical Society, and the eminent French *litterateur*, will issue in conjunction with Mme. Blavatsky, a new magazine called *Le Lotus Bleu*. The first number was to be out on the 7th March. With such able collaboration the new Review should be a grand success. M. Arnould is one of the most interesting writers of modern France, and at the same time one of her most loveable characters. I know nobody in one Society whom I had in higher esteem.

THE ALTRUISTIC THEOSOPHICAL SOCIETY.

That most upright and Theosophical gentleman, M. Edouard Coulomb, F. T. S. (whose mortification is great than his ancient family name should have been so besmirched of late years) has got together a group of Theosophists at Nantes and applied for a Branch Charter. The proposed organization declares its objects to be (a) To form the nucleus of an Universal Brotherhood; (b) To study the world's philosophies and religions, sciences and arts, customs and institutions, especially those of the East, with the fixed design of proving that one sole and universal truth underlies them all; (c) To develop the powers latent in man, with the purpose of thereby acquiring

greater capacity to help on the perfecting evolution of mankind. This is the most unselfish programme hitherto put forth by a Theosophical group. There is no talk of self nor apparent policy of selfishness: if they seek after psychical powers, it is for the neighbours' sake and the whole world's.

The Nantes Branch will, it appears, be the heart and moving vortex of a distinctly altruistic crusade against all forms of brutality, selfishness and ignorance; which movement has already begun under the direction of an organized body called "La Société d'Altruisme" (the Altruistic Society). It would seem from the Prospectus that, in their noble enthusiasm, our French colleagues had attempted to cover too much ground: to reform all the abuses enumerated would be the work of hundreds of devoted altruists. Still, by merely formulating them, our friends have called attention to the existence of such social ulcers, and that is a good thing of itself. The office-bearers of our new Altruistic Theosophical Society are MM. Edouard Coulomb, Gaston Casse and Paul Gendron, *Presidents*; Alexandre Lebiboul, *Secretary*; and Jean Brand, Louise Casse and Eugénie Billet.

FROM THE JAPANESE EMPEROR.

Col. Olcott has received through the Rev. S. Asahi, a learned priest of Tokyo, and H. E. Baron Takasaki, Governor of that Metropolis, the following communication:

TO BARON TORUKU TAKASAKI.

His Imperial Majesty has accepted the present of a stone image and five other articles which were offered him by Colonel H. S. Olcott with an explanatory Memorandum accompanying each article. I beg your Excellency to inform that gentleman of His Majesty's acceptance.

COUNT TOMAYANE YOSHI,
Vice-Minister of the Imperial Household.

Memorandum with the above:—

"Committed to the Rev. S. Asahi, Chief Priest of Tentoku Temple, for transmission to Colonel H. S. Olcott."

The articles in question were an ancient carved votive dagoba from Buddha Gya; leaves of the Bo trees of Gya and Anaradhapura; several photographs of Ceylon shrines; and the original model of the Buddhist flag, now universally adopted throughout Ceylon and Japan, and introduced into Burmah, Siam and other Buddhist countries. It is fast acquiring among Buddhists an equal symbolic significance with that of the Cross among Christians. His Majesty of Japan has ordered the gifts to be placed in the Imperial Museum.

JAPAN AWAKE.

Later advices (24th January) confirm what was said last month about the gratifying effect of Col. Olcott's tour in Japan. Mr. Kōnin Kobayashi, a well-known priest of the Hongwanji temple, at Nagoya, writes in high spirits about the present state of the public mind about Buddhism.

"It is incredible," he says, "how many associations have sprung up to promote the interest of our beloved Buddhist religion. Not only this, but a great many papers and magazines have appeared as Buddhist advocates! Truly, considering the short period of but a year, what our brethren have done to the good of our country is quite astonishing. We can't hesitate to ascribe this great blessing to you. I, representing the Yamato Minzoku of 40,000,000, thank you with all my heart. Pray accept my best thanks. At the time you visited our country, Christians and superstitious fellows tried to cause false reports to be spread, and even they went so far as to say that your visit was only for the sake of money and fame. It is true that one of our missionaries, called Cashday, staying at Shidzuoka, declared publicly just before your arrival, that there is no religionist by the name of Col. Olcott. But the sound of salutation to you at Kobe Minato exposed his lie. He was impeached, blamed and attacked by his Japanese fellow Christians. Members began to desert him gradually, and he is left behind with the nickname of 'the greatest liar in the world.' Even the incredulity of Nippon Jin began to lose faith in Christianity on the whole. It has now become a general opinion that Christianity is against and antagonistic to our nationality, and detrimental to our country."

"It was just three years ago that we organised a Society called Hon Kyokwai here at Nagoya. It has been advancing favourably under the presidency of Prof. Nanjo, and now is standing upon a solid foundation, having about 5,000 members. The magazine regularly published in our Society goes to as many readers as 4,500. It surely helps to stimulate them to improve their virtue and purify their own hearts. Indeed the condition of all Buddhist associations is very encouraging. A few days ago a great religious meeting was held here; the most celebrated priest from each sect being present; very interesting speeches were delivered. President Nanjo gave a lecture too. It was a quite remarkable thing that we could see them working hand in hand; the animosity hitherto too prevalent between all sects being turned away and pacified. I am very glad to say that we can hereafter work together. We can see our great work accomplished much sooner, I am sure, because unity is strength. Moreover, a Buddhist Ladies' Association is to be started as a sister of our Society, with the purpose of producing good mothers and wise sisters."

CEYLON.

At a meeting of Fellows of the Theosophical Society held in Kataluwa, this fourth day of July 1889, the President-Founder in the chair, it was resolved to form a local Branch under the name of "The Sariputra Theosophical Society," (Sariputra Parama vignanartha Baudha Samaguna).

Following were chosen officers for the ensuing year:—

President,—Don Abaram de Silva, Peace Officer.

Vice-President,—K. R. A. Dharmapala.

Secretary,—P. E. Wickramasingha.

Treasurer,—D. J. Abayagunawardena.

The Chairman then appointed the above officers a Committee to draft bye-laws.

The meeting then adjourned.

H. DHAMMAPALA,

Secretary to the Meeting.

[The late Secretary for the Ceylon Section omitted sending the foregoing notice for earlier publication.—*Ed.*]

THE WORK IN BERHAMPUR.

Brother K. P. Mukherji writes to the President:—

"I am trying to form a Bengal Theosophical Publishing Company for translating and publishing (1) Theosophical, (2) Rare Sanskrit, works in Bengali (the latter with original commentaries), (3) Publishing cheap pamphlets on Theosophy in easy Bengali, and for (4) Editing a cheap magazine on Theosophy and other kindred subjects, in Bengali. I hope some influential Bengali F. T. S. may be induced to take up the scheme."

"We have got many new members in our Branch, while your old familiar workers are still working hard for the cause. They have not allowed your favorite Branch to be inactive, and as long as even a single of them remain, you would ever find a hearty home-like welcome in Berhampur and fervent expressions of unwavering loyalty to you, one of the Founders of a movement on which depends the only hope of regenerating poor fallen India."

THE WORK IN BOMBAY.

Our brother, Muncherjee M. Shroff, Librarian of the Bombay Branch, writes:—

"Out of the whole lot of Besant pamphlets ('Why I became a Theosophist') sent here by Bro. Harte, this Branch distributed above 500 during the gathering in December last, a few hundreds were sent to chief Branches, and 200 are now being sent to Babu Gungooly and Pandit Gopi Nath. About 50 are now on hand for the use of this Branch."

The small article, "What has the Theosophical Society done," was reprinted from *Lucifer* by a few earnest members of this Branch, and 1,000 copies freely distributed to the public and the leading newspapers of India.

A member of our Branch printed 5,000 copies of a tract on Vegetarianism and Narcotics, &c., for free distribution. Those who want them will get them free if they send postage.

Brother Tookaram Tatya has been publishing the Upanishads in English, 500 pages of which have already been struck off; the book will be ready for sale in a few weeks.

A new and revised edition of Patanjali's Yoga Philosophy, commented upon by Professor Manilal N. Drivedi, is also in course of publication by our Brother Tookaram. This edition will surpass the American one in its lucidity and notes.

Swami Sabhapatee, who is known to have come out of the Agastya Rishi's Ashramum in the Nilgherries, has been in Bombay for the past two months and delivered a series of six lectures in the Framjee Cowasjee Institute on Creation and Evolution and Purification of mind and soul. The lectures were illustrated by diagrams. He has been initiating some hundreds of men into the practical system of Raj-Yoga, as he calls it. The Swami says that he will persuade all his disciples to join the Theosophical Society. It is a question whether the Theosophical Society should or should not identify itself with such Guru-Yogis, and Swamis, and it is hoped our beloved Colonel will throw some light on this subject.

This Branch holds its regular meetings every Sunday evening. About half a dozen members meet daily. The general topic of conversation is how to work for the cause in our daily life so as to popularize the knowledge of Theosophy.

This Branch hoped that our worthy Colonel would return to Adyar via Bombay. But he could not do so owing to other duties. But we fervently hope he will find an early opportunity to receive our fraternal love and greetings. I simply re-echo the feeling of the Branch.

Note.—The "beloved Colonel" repeats what he has often said already, that all this running after Yogis, Gurus and Hermetic Brotherhoods of sorts, that promise to put students into a short cut to adeptship, is criminal folly and sheer childishness. The particular Yogi in question I have known for years, and while it is kind of him to advise people to join the Theosophical Society, I should like to see his credentials before undertaking to believe that he ever went into or came out of Agasthya's Ashram.—H. S. O.

ANOTHER LOSS.

Among the best known men who have attended the Annual Conventions at Adyar during the past years was Mr. M. V. Subbarao Naidu, B. A., B. L., a High Court Vakil of the Rajahmundry Bar. He was always an active member of our most important committees, and shone in debate as a ready and impressive speaker. Between him and myself there was a strong friendship, and I respected no one in the Society more than him for private virtues, independence of character, or public spirit. From a pamphlet recently issued at Masulipatam, it appears that steps are being taken to commemorate his name and public services by founding some memorial of a religious character. A committee of the chief Hindu gentlemen of the locality has been formed to carry out this most excellent plan, and subscriptions are invited. To preserve the recollection of good men like our beloved Brother Subbarao Naidu, is the best way to stimulate the rising generation of "New India" to aspire after high thinking and noble conduct. The Manager of the *Theosophist* will gladly take charge of any donations and subscriptions that may be sent in for the purpose noted.

H. S. O.

THE LATE BABU GOVINDA CHARAN.

At a meeting of the Behar Theosophical Society, held on the 7th January 1890, it was resolved—

"That the Behar Theosophical Society records its deep sense of regret at the loss sustained by the untimely death of Babu Govinda Charan, its President.

"That the Secretary to the Behar Theosophical Society put himself in communication with the Secretaries to (a) the Behar Landholders' Association, (b) Patna Bar Library, (c) Behar Peoples' Association, (d) Bankipore Kayastha Sabha, (e) Patna Ratepayers' Association, and (f) the Victoria Jubilee Club, in order to call a public meeting for the purpose of taking steps for perpetuating the memory of the late Babu Govinda Charan."

THE LATE CHAS. F. POWELL.

Resolutions of regret and sympathy have been passed by many of the Branches in regard to the death of Mr. Powell. The following will serve as samples to show our American brothers how their compatriot had, in the space of one short year, won the esteem and affectionate regard of the people of India and Ceylon.

Resolution passed by the Bombay Branch on February 23rd:—

"The Bombay Branch has heard with deep regret of the melancholy death of Brother Chas. F. Powell, who had endeared himself to all true Theosophists by his simplicity of life and self-sacrificing devotion to the cause of the Society, and feels that in his death the Bombay Branch and the Society at large have lost a valuable and most serviceable member."

Resolution passed by the Buddhist Theosophical Society of Colombo, Ceylon:—

"That this Society does express its profound regret for the loss it has sustained by the death of Brother C. F. Powell. It also takes this opportunity to record the lamented Brother's excellent work in the Island during his short stay here."

ANNIHILATION.

The following has been received from Pandit T. Vencatarama-Iyengar, Secretary of the Toda Betta Theosophical Society, Ootacamund:—

"At a meeting of the Toda Betta Theosophical Society, Ootacamund, on the 8th March, 1890, a very intelligent and earnest discussion was held in regard to the question of annihilation, and the following issues were raised:—

- I. Did individuality accompany the soul at its first incarnation?
- II. Can that individuality be annihilated?
- III. What is the true relation between the universal and individual spirits at the time of Pralaya?
- IV. Is the latter completely absorbed into the former so as to be said to be annihilated?
- V. How does the soul originate and what is its relation to the individual spirit after it finishes its round of experiences?
- VI. If individualities are not lost, what is their inter-relation among themselves.

"In the course of the discussion numerous arguments on the Pantheistic and the Dualistic sides were put forth and authorities quoted. It was the desire of the members gathered that the minimum amount of reliance should be placed upon recorded authority, and the maximum upon reasoning and possibilities of thought.

"The outcome of the discussion, as it was evolved from the substance of the arguments adduced, tended towards the Dualistic theory rather than the Pantheistic.

"The members of the Branch therefore appeal to the learned Fellows of the Theosophical Society for enlightenment on the foregoing issues. Mere reference to previous writings and authorities is kindly to be eschewed, the replies being based on close and impartial reasoning. The object of this request is to have the momentous question of annihilation viewed in all its aspects and subjected to the crucible of substantial logic, so that in the end the truth of its nature and its operation may be rightly comprehended in the light of reason.

"An old Sanskrit text says that true knowledge can be acquired by repairing to a Guru and rendering him obeisance, by sensible questioning, and by handling the queries sought to be answered in all their bearings."

A SHADY BUSINESS.

The *Pall Mall Gazette* and other British papers are favourably noticing a work that has just been issued by Mr. Redway. It is entitled "A Buddhist Catechism," by Subhadra Bhikshu; and is a translation from the (original) German Edition (of Brunswick, 1888).

Of course, the title is a theft of that of my own work, which has been before the public since 1881, been issued in nearly a score of languages, and—thanks to Sumangala's imprimatur—accepted in Courts as an authoritative exposition of Southern Buddhism. When this pirated work first appeared it was praised beyond measure in the *St. James* as the very thing to suit the lofty European intelligence, while my Catechism was for "children and Hin-

dus," i. e., budding brains! As the Editor of the *Sphinx*, my old and dear friend Dr. H. S., edited the German Edition of my "Buddhist Catechism" in 1886, he "spoke by the book." But what surprises me is that he did not remark two things, (1) That the titles of the two books were identical, hence that mine had been plagiarized, (2) That the text of mine had been very extensively drawn upon (without acknowledgment) by the (German) Subhadra Bhikshu. However, I let that pass, since the plagiarism was in German. But now this a little too bold a business to be passed over in silence. Some fine day I may be sued for infringement of a copyrighted title and contents when actually using my own book and title! For, as I never made or intended to make a penny's profit on this religious work, but gave and am giving all its earnings to a special fund for its wide distribution throughout the world, I never copyrighted it. The other day, at Mr. Redway's office in London, I saw the proof-sheets of this literary *döppelgänger*, and Mr. Redway having a copy of my work in stock, we compared the two and found that Mr. Subhadra Bhikshu had helped himself copiously to my corn and oil without credit, and had changed my language and added what is called "stuffing" in newspaper offices. He had moreover Europeanized its spirit. I strongly protested against its being brought out in English under that title and with those contents. I understood Mr. Redway to promise to attend to it. But it seems to have escaped his memory, and I am left no remedy save the making of this public protest. As the *Theosophist* has not been favoured with a copy for editorial review—by some other unaccountable slip of memory doubtless—I am not in a position to say what alterations, if any, have been made in the text since I read the proof-sheets. But the title has not been changed, and the fact is that this Teutonic Bhikshu is going about in a cloak that belongs to me and to the Buddhists of the world for whom my book was written. If the publishers will send me a copy or I can buy one anywhere, I shall publish some extracts in double columns along with the original paragraphs in my Catechism, so that the literary honesty of this holy German mendicant may be appreciated.—H. S. OLcott.

PRIMITIVE SPIRITUALISTS.

"To a Karen, the world is more thickly peopled with spirits than it is with men, and the occasions on which his faith requires him to make sacrifices and offerings to these unseen beings are interminable. Every human being has his guardian spirit walking by his side, or wandering away in search of dreamy adventures; and if too long absent he must be called back with offerings. Then, the spirits of the departed dead crowd around him, whom he has to appease by varied and unceasing offerings, to preserve his life and health."—*Jour. As. Soc., Bengal*, XXXIV, 196.

"Proof Positive of Immortality" overflows among these aboriginal people of India. They bathe in it, swim in it, and still they are not happy apparently. It would be interesting to know whether they still hunt for "tests;" and, if not, how many thousand years have elapsed since they got out of that infantile stage, and arrived at a belief in their own beliefs.

"TO ON" OR "HO ÒN."

A clergyman of the Church of England, writing to one of the *Theosophist* staff, says:—

"I lament exceedingly the attitude taken by our missionaries with regard to the great altruistic religions of other races of the world. Of course where the religion is debased and of phallic nature there is every justification for urging men to turn from such dumb, harmful, rather than helpful, idols to serve the living God. The great point of divergence between Western and Eastern religious philosophy is undoubtedly in the view of the Supreme. The Western inclining towards the definition involved in *ὁ ὢν*. The Eastern preferring *τὸ ὢν*. Our word *Personal* if used without careful interpretation is certainly calculated to give a very false and low idea of the metaphysical faculty of the Western mind. It is a legacy to us from far back times when quite other questions about the nature of God were being argued and was, in fact, the word used by Latin thinkers as an assumed equivalent for the Greek *ποιος* which is simply to translate 'nature,' or the logical term 'property,' by 'individual.'

DOGMATIC RELIGION.

Dogmatic religion has the slenderest possible hold on people's minds now; with every year that passes church-going is becoming more and more a mere form, and the religion that people profess is becoming more and more a thin veneer. And yet the men and women that form our circle of friends and acquaintances are as generous and kind-hearted as ever, in fact more so, because their sympathies are broader and deeper—and the noble principle of considering every man as a brother, irrespective of creed, is now obtaining general acceptance. There appears to be another powerful moral and elevating force operating in the world, which owes nothing to dogmatic religion; other signs of the New Illumination are not wanting. In 1848 Modern Spiritualism burst on the world: at first the light flashed in uncertain gleams, and took the form of rapping and table-turning, and the curious eccentricities of the Planchette. But in 1875 the light blazed out with surpassing splendour at the Eddy Farm House, at Chittenden, in the United States, and the extraordinary materialised manifestations which took place there form the subject of Colonel Olcott's "People from the Other World." This book rests on a foundation of facts which the attacks of science or ridicule can never shake. This was followed by "Isis Unveiled," "Esoteric Buddhism," and more recently the "Secret Doctrine." These exhibit Eastern occultism and mysticism. In 1881 appeared Dr. Anna Kingsford's "Perfect Way, or the Finding of Christ," followed by the "Virgin of the World" and "Astrology Theologized," and many other works which, all put together, form no slender literature. These last-named books all accept the Bible as it stands, but interpret it in a manner different from that taught in the Churches, the object of the writers being not to sweep away and destroy, but to follow the mystic maxim, "Dissolve and Resume," "Disintegrate and Reconstruct."—*Indian Spectator (Bombay)*.

"THE ROOT OF ALL EVIL."

"A crying evil of the days we live in," writes the *Money Market Review*, "is not only the want of mutual help amongst men engaged in business, but the absolute enmity which too frequently they bear to one another. More especially is this evil observable amongst men who are engaged in financial matters and those connected with Stock Exchange affairs. We will not put the matter upon the higher ground of that charity which ought to be the bond linking all men together, but will simply treat it as a question that promotes or retards the general welfare. One might imagine the city to be a community connected by a bond of brotherhood, and to consist of men who come in to their daily avocations with a view to make money honestly and honourably, while doing so to help their fellows. Instead of this, what do we often see? Men tearing at each other's purses—throats if need be—in order to snatch a profit from one another. There are too many who care not at whose loss it is obtained, provided they can get it. Through greed of gain men will have recourse to the most dishonourable proceedings, and will go even to the very verge of criminality, and they will not stick at measures, the plain tendency and absolute object of which are to ruin one another. Men conversant with the speculative side of finance know how lamentably true is this serious charge."—*Bombay Gazette*.

THE WORLD MOVES!

As a sign that, as Galileo said, the world moves, even in orthodox Hindn society, we may point to the fact, mentioned to-day by a correspondent in Kathiawar, that a Brahmin high priest—the spiritual leader, as we understand, of the important community of Nagar Brahmins—has lately been addressing his co-religionists in Kathiawar on the advantages, amongst other things, of crossing the seas in search of knowledge. The Nagars themselves have shown a marked tendency to the relaxation of old rule and practice on this important point. Only the other day a young Nagar Brahmin returned from England, where he had been pursuing his studies for one of the learned professions at the cost of the Junagadh State, and after this pronouncement of the Sankaracharya it is difficult to see how the old penalties upon crossing the *kala pani* can be enforced in their integrity. Here the reform, if such it is to be deemed, is spontaneous, and in no sense due to

anything but the *Zeit Geist*, from which the Brahmin community cannot quite detach itself, despite the persistency of Indian conservatism.—*Bombay Gazette*.

THE RIGHT WAY TO PROCEED ABOUT SOCIAL REFORM.

There is a sad want of unanimity or rather of unity of purpose among our present reformers. The Reform party consists of members from all castes. They are all very earnest well-wishers of their country. They all feel that the present social condition of India is unsatisfactory, and an improvement of some kind is very necessary. But few of them have any well-defined clear ideas of the evils afflicting the Hindu society, their causes and their remedies. There is division in the camp of reformers as to basing their reform on the shastras or on the doctrines of expediency and justice. The shastras support and perpetuate caste, and through caste unequal privileges. How far an enforcement of the shastras is possible in these days of enlightenment and freedom, and with what feelings a revival of them would be looked upon by the down-trodden classes of the community is yet a moot point. The advocates of the doctrine of expediency forget that their principle would never find favour with the religious Hindu, and would, if accepted at large, endanger a great many safeguards of Indian society. The widow re-marriage movement must be regarded as almost impossible of success until our women are better educated and until they are made to see that womankind is not born in this world only to suffer. Under the present opposition to the re-marriage cause, the reformers would do well to attempt to minimise the number of virgin widows by persuading parents to postpone the marriage of girls to a later age and to allow the girls the option of marriage. The evils of early marriage and widowhood affect only a small fraction of the population; the majority of the people cannot therefore take much interest in the re-marriage question. The social reformers ignore the more urgent and the grander problem of promoting social intercourse among the various sub-divisions of Hindu castes, which are differentiated from each other practically quite as much as they are differentiated from the Mahomedans and the Christians. For the social elevation of the Hindus, sympathy between its diversified sects is absolutely essential. It is doubtful whether any fellow-feeling of a lasting kind can be engendered so long as individuals of one sect are prohibited from eating the food seen or touched by an individual belonging to another. The Hindu vegetarians and flesh-eaters cannot be easily induced to shake hands over a common table. There are innumerable petty customs and habits fossilised by ages and forming an impassable barrier to the intermingling of the various sub-divisions; reformers would surely be crowned with rapid success, if instead of taking up questions which are against the spirit of the Hindu shastras, they would but try to remove those minor customs which have no shastric authority, and which are productive of no good whatever either to themselves or to their country. The people would then give a ready and sympathetic ear to all that the reformers might say, and could be gradually and smoothly led from small to great changes.—*Hindu*.

THE SARASVATHI VILASA LIBRARY.

Mr. N. S. Muthusamy Iyer, early in 1885, with other public-spirited gentlemen of the Tanjore District, established there the "Sarasvathi Vilasa Library" free to all, "without prejudice to caste or religion," and chiefly intended for the use of students. He sends us the first report of the library, in which he thanks the friends who have helped in books and money, and asks others to assist him; what he requires still being "a supply of good books, furniture and a suitable premises." The report shows that books in almost any language or on any subject will be acceptable.

THE PREMIUM PHOTOGRAPH.

The promised photographs of the Founders will be sent to our Subscribers in the July *Theosophist*.

Printed by GRAYES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijiya Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1890.

HEAD-QUARTERS.

The following is published for the information of the Society:—
OFFICIAL ORDERS.

I.

ADYAR, 27th April 1890.—The resignation by Brother T. Vijiya Raghava Charlu of the appointments of Recording Secretary and Assistant Treasurer of the Theosophical Society, addressed under date of the 6th December 1889, to the President's Commissioners and recently renewed, is hereby accepted, to take effect upon the appointment of a successor or successors. The services of our Brother will henceforward be utilised in another department of Society work. The undersigned places upon record his grateful thanks for the long and faithful service which Mr. T. Vijiya Raghava Charlu has rendered in connection with the Head-quarter's Staff, since he joined it in the year 1883.

H. S. OLCOTT, P. T. S.

II.

The provisional appointment by the Executive Committee of the American Section, of Mr. E. D. Ewen, F. T. S., as Assistant General Secretary of the American Section for the British West Indies is hereby made permanent, and enlarged so as to give him official superintendence, under the American Section, over all West India Islands, including Hayti, Cuba, the Danish and French Possessions, etc. Groups holding charters already, and new ones wishing to organize Branches, should apply for information to Mr. E. D. Ewen, The Hermitage, Tobago, B. W. I.

H. S. OLCOTT, P. T. S.

ADYAR, April 23rd, 1890.

A BENGAL TOUR.

Mr. Richard Harte accepts an invitation of the Berhampore Branch to lecture there on June 14th. Branches in Bengal and Behar wishing him to visit them, will at once notify Babu Dinanath Ganguly, Genl. Sec. Eastern Section T. S., Berhampore, Murshidabad, Bengal.

H. S. OLCOTT, P. T. S.

THE VACANCIES.

The President finds very great difficulty in getting a suitable person to fill the vacancies in the Recording Secretaryship and Assistant Treasurership. Besides personally appealing to a number of well-known Theosophists, he has even advertised in the Madras papers and sent copies to the Secretaries of Sections. The duties of the desk require a man of special qualifications. He should be versed in book-keeping; have a good knowledge of English, and of one or more South Indian Vernaculars, if possible; be of known good character, and an interested supporter of Theosophy. A second Damodar is what is really wanted: can anybody find such a worker? If not, let us have the next best man as quickly as possible.

It is even more troublesome to find a Pandit as successor to the lamented Pandit Bhasbyacharia.

THE MAY MEETING.

The Sections will all be represented by Delegate or Proxy in the General Council Meeting at Adyar on the 27th instant. This is—as before notified—only a business meeting of the Council, i. e., of delegates of Sections and Head-quarters' Officers. The General Convention of next December is quite a different affair.

PUBLIC MEETING IN MADRAS.

The usual home-welcome Public Meeting to Col. Olcott upon his return from distant journeys was held in Pachappa's Hall, on Monday, the 28th ultimo. Addresses were delivered by Col. Olcott, Dr. Daly, and Mr. Fawcett. Comment must be deferred till our next issue.

LECTURES AT HEAD-QUARTERS.

Advantage has been taken of the additions to the Staff to establish at Adyar a course of weekly Lectures of a high character. Mr. Fawcett will give nine fortnightly lectures upon Philosophy under the general title of "The Problem of the Universe in relation to Modern Thought;" Dr. Daly will discourse upon "Clairvoyance;" Mr. Harte upon "Modern Spiritualism;" and Col. Olcott upon "Mesmeric Healing."

THE DUKE STREET BUSINESS.

We hear that the Theosophical Publishing Society at 7, Duke Street, Adelphi, London, has for the last few months been in the hands of the Countess Constance Wachtmeister, who is now the sole Manager of the business and works it for the benefit of the E. S. of the Theosophical Society.

As the business is considerably improving it is to be hoped that at no long date it will be able to pay its own expenses; any profit accruing therefrom in the future will be spent in the furtherance of the Theosophical cause and devoted entirely to the Theosophical Society.

The Countess is having the office entirely renovated during the Easter Holidays so that it will look fresh and bright in the spring weather; a good augury we trust for the success of her labor which is so ardently hoped for.

Mr. John Watkins is the Secretary of the Office, and his untiring zeal and perseverance, working often till late hours at night, is beyond praise, and all thanks are due to this gentleman for working so ardently for the cause of Theosophy.

AMERICA.

Remittances received from the General Secretary of the American Section between the dates indicated:

May 8th, 1889, Diploma fees.....	\$ 30-50 and
"Brooklyn" Theosophical Society, Charter fee.....	\$ 5...\$ 35-50.
June 24th, Diploma fees	\$ 17-50.
Charter fees "Bandhu," "Blavatsky," and "Excel-	
sior" Theosophical Society—.....	\$ 15.
Donation of G. E. Wright.....	\$ 25.. \$ 57-50.
August 27th, Diploma fees.....	\$ 25-50.
Charter fee, "Gautama" Theosophical Society.....	\$ 5...\$ 30-50.
October 22nd, Diploma fees.....	\$ 23.
Charter fees "Kansas City" Theosophical Society	
and "Light" Theosophical Society.....	\$ 10... \$ 33-00.
November 18th, Diploma fees.....	\$ 9-50.
Donations.....	\$ 13-37 \$ 22-87.
January 30th, 1890, Diploma fees.....	\$ 36.
Charter fees "Aurora" Theosophical Society and	
"Narada" Theosophical Society.....	\$ 10...\$ 46-00.
Total \$ 225-37.	

There has been a change of officers in the Pranava Theosophical Society (St. Louis, Mo) and the present incumbents are as follows: *President*, W. H. Cornell; *Secretary*, William Throckmorton. The Secretary's address is, 500 North Commercial St., St. Louis, Mo.

A greater activity prevails throughout the American Section than has been noticed since its organization. The tour of Mr. Bertram Keightley is ever lengthening and its effects are observable in constantly widening circles. New Branches have sprung up, large audiences listen to him, many questions are put and answered at the close of each lecture. The Branches along the Pacific Coast are combining to strengthen the brotherly ties of mutual intercourse and support, and "a wave of spiritual interest is sweeping over the land"—as we gather from the *Path's* correspondence.

The Aryan Theosophical Society of New York has been obliged to shift its quarters from Mott Memorial Hall, our original meeting place of 1875, where the President's Inaugural Address was delivered.

The Circulating Library at the Head-quarters of the American Section 132, Nasson Street, now contains over 300 books. On the whole the American outlook is most encouraging.

THE PACIFIC COAST.

A body styled "The Executive Committee of the Pacific Coast" has been organized at San Francisco, California. Its purpose is to assist, not to replace, branch work. It has regular officers and a Head-quarters which are the Head-quarters of the Society on the Pacific Coast. It will engage in the work of propaganda with energy. "A Register containing names of all persons interested in Theosophy will be kept, and you are requested to collect and forward to the Corresponding Secretary names and addresses of all whom you may know or learn of, stating to what *degree* they are interested, and on what lines they have been reading and studying." So says the Prospectus. What a difference there is between energy and apathy!

The Executive Committee have also organized a financial department, which bids fair to keep the work going.

Among the names on the Committee are many well known in Theosophical circles: Dr. Jerome A. Anderson, Allen Griffiths, E. B. Rambo, Henry Bowman, Theo. G. Ed. Wolleb, Mrs. Sarah A. Harris, Miss M. A. Walsh, &c.

JAPAN.

Mr. Oka writes again (18th March) with enthusiasm about the growth of the Buddhist Ladies' Association—one of the alleged outgrowths of Col. Olcott's tour. The membership has increased 1,000 in a single month, and the Princess Bunshū, aunt of H. M. the Emperor, has accepted the Presidency. Among the male members are a great many scholars, who will contribute to the Journal of the Society, just established.

A correspondent in Japan desiring to subscribe for the *Theosophist*, and finding that he could not procure a Postal Money Order, remitted the money to our agent at New York. To obviate any further difficulty of the kind we have arranged with the New Oriental Bank Corporation, Limited, to receive for us and remit through its Branches at Kobe and Yokohama, any sums, large or small, that friends in Japan may have occasion to send us. Japanese editors will greatly oblige by making this fact known.

Mr. Matsuyama, F. T. S., of Kyoto, is interviewing the foremost officials of Japan in the interest of the Buddhist Propagation Society, and finds them as friendly as could be wished. The Rev. Messrs. Akamatsu, Saito, and other leading priests of the Eastern Hongwanji are taking great interest in the formation of Buddhist Societies.

CEYLON.

Copies of numbers 1 and 2 of the *Theosophical Tract Series*, published by the Bombay Section of the Theosophical Society, so kindly sent to us by Dr. Daji, General Secretary of the Section, for distribution among the Branches in Ceylon, have been received with thanks.

A meeting of the Panadure Branch was held on the 9th instant, at 4 p. m., and officers for the current year were elected. The Acting General Secretary was present. The following gentlemen were elected as office bearers:—

President, D. C. Abayasekara Muhandiram.

Vice-President, Solomon de Fonseka.

Secretary, K. S. Perera.

Treasurer, G. Cooray.

The Gallo Branch has at last secured a permanent place for its Headquarters in the business part of the town.

The Acting General Secretary, Mr. Dhammapala, visited three schools in Panadure, which are under the management of the Ceylon Section of the Theosophical Society. The mixed school at Wekada is progressing. The average daily attendance is over 200 pupils.

The Pattiya schools ought certainly to make more progress. The Local Committee, appointed by the General Secretary of the Theosophical Society, is responsible for their good management.

A commodious Hall is being built for an Anglo-Vernacular School, in Weligama, by the local Branch of the Theosophical Society. The school will be opened on the next Full-moon day of Wesak.

Applications for grants-in-aid for the schools at Balapitiya, Ambalangoda, Kehelwatta, Madapata, have been forwarded to the Director of Public Instruction.

The Library opened by the Sat-Chit-Ananda Theosophical Society, Trincomalee, in January last, is being well patronised by the Hindu community.

The Batticaloa Pragna Marga Theosophical Society, it seems, is doing no work. The Secretary requires a waking up.

The Buddhists of Dibedda, a village near Panadure, send their children to the schools opened by the Wesleyan Mission and maintained by the fees obtained from these children. There are over a hundred pupils in the Boys' school, and with the exception of half a dozen boys all are the sons of Buddhist parents. The poor boys, utterly ignorant of Buddhism, are daily instructed in biblical doctrines so antagonistic to Buddhism. Karma, Reincarnation, and Nirvana, the basic doctrines of Buddhism, these boys are taught not to believe. There are plenty of well-to-do Buddhists in the village. May we not expect that they will open a school for their boys.

Mr. W. Scott-Elliott, a prominent member of the London Lodge of the Theosophical Society, and an earnest Theosophist, arrived in Colombo on the 17th ultimo by the P. & O. S. S. *Britannia*. He is on a tour for the benefit of his health and spent a fortnight in Ceylon before proceeding to Japan.

Brother H. Dhammapala, our most indefatigable young colleague, writes that the work in that Island has become far too heavy for the existing staff, and that an indolent disinclination to work prevails there among the brothers. There is a great deal of school work to be done and no one to help.

Mr. Sawai, of Temperance fame in Japan, passed through Ceylon lately on his way to Europe, and visited the sectional Head-quarters. He goes to England for study, and will take up his abode in one of the English Universities. He expects to be about six years in Europe. He is cordially recommended to our British colleagues.

SANATAN DHARMA THEOSOPHICAL SOCIETY.

The anniversary of the Surat Branch was celebrated on the 21st April at 6.30 p. m. in the premises of its President (Br. N. O. Trivedi) where a mandass was erected for the purpose.

The public were invited and about 200 persons were present.

At the request of the Chairman (Br. Daji) Br. Trivedi first addressed the meeting. He explained the meaning of Sanatan Dharma or Wisdom-Religion, observing that certain fundamental conceptions common to all religions demanded the most careful attention of all men. He pointed out that brotherhood, right thought, right speech, and right action were enjoined in all religions; that it was the religious duty of all men to observe them in right earnest; and that such earnest right effort would be conducive to human welfare in various ways.

The Secretary then read the report of the Branch, explaining how the Branch was organised by the strenuous exertion of Br. Trivedi. Members met daily to offer their devotion to wisdom-religion, not by reading and speaking alone, but by earnest work in the interest of humanity. A number of Theosophical works were edited in Gujarati by members and published by the Branch. A free school was opened for poor boys.

The schoolmaster of the Subodh Institution then read his report, stating that the number of pupils rose to one hundred within the short period of three months. Particular attention was paid to moral instruction. The Chairman in summing up the proceedings observed that he would leave the facts pertaining to the unselfish zeal and devotion of members of the Sabha to speak for themselves; that their educational work in the interest of poor boys deserved the most cordial sympathy of their co-citizens, particularly because they made due provision to impart moral education systematically, in an appropriate form; that he considered it a serious mistake to trust to intellectual education alone to improve the moral tone of the individual. He then remarked that the prejudice of some people who adore brahmagnyan as against Theosophy was an absurdity, since by Theosophy was meant brahmagnyan; that if they loved brahmagnyan they had only to understand the meaning of Theosophy to love it. Lastly he referred to the researches of Prof. Max Müller regarding the common descent of all modern civilised races of mankind and to the close kinship of their religions, amounting to identity in substance, not noticed by superficial observers owing to a little difference in colouring; and closed the address with an exposition of the three objects of the Theosophical Society, laying particular stress upon brotherhood, which he explained as the main factor of man's psychic development, the master-key to higher knowledge, the most efficient moral motive power, and at the same time the best means of securing happiness here as well as hereafter. The proceedings were carried on in Gujarati and lasted for more than two hours.

J. K. DAJI.

SCOTLAND.

At a General Meeting of the Scottish Lodge of the Theosophical Society after its reorganization lately, the learned President delivered a thoughtful address. Of Theosophy, he said among other things:—

"It is religion—the abstract conception—that which binds not only all men but all beings, all things in the universe, into one grand whole—the universal law in fact; and thus it is not only the abstract religion, but the abstract science, whereof every individual religion and every individual science are just concrete examples."

This renovated Scottish Lodge is somewhat esoteric in its methods,—requiring two pledges from its members, suggested by the peculiar nature of Scottish religious prejudice: (1) "Entire secrecy as to the name of any person attending any meeting, the reader of any paper, or the office bearers of the Lodge." (2) "Not to attack or criticise in any hostile spirit the exoteric creed or religion of any member or associate."

We wish the Scottish Lodge a glorious success, which the ability of its present managers goes far to insure.

DR. DALY.

Dr. J. Bowles Daly, LL.D., arrived at the Head-quarters, Adyar, on the 13th April, after a short tour in Ceylon. Dr. Daly came out on the German Lloyd's steamship *Kaiser Wilhelm* and expresses himself greatly charmed with Ceylon, its people, and the promise of the future. Between himself and the Sinhalese it seems to have been a case of "love at first sight."

BUDDHISM IN VIENNA.

The University authorities of Vienna have made a discovery as unexpected as extraordinary; nothing less, in fact, than the proof of a Buddhist movement among the young men of the schools. Not less extraordinary than the fact itself is the reason which has decided a number of young men to rally round

the standard of Buddha. The motive, it appears, is both profound and serious, and furnishes a new and curious chapter of anti-Semitic history in Austria. It is anti-Semitism to which the movement is to be traced. Here are the declarations made by these neophytes of the cherished religion of China, Japan and the Indies. They argue that 'Christianity is of an origin too Semitic, and had its birth in a Jewish tribe. Buddhism, on the contrary, was born in the Indies, among tribes essentially Aryan. Buddhism is then the pure religion of the Aryans. If then we aspire to true Aryanism, we must become adepts in Buddhism.'—*Petit Journal*.

THE "PATH."

Mr. Judge's interesting and valuable magazine, the *Path*, closed its fourth volume with the March number, with an increased subscription-list and greater signs of coming prosperity than at the close of the previous volume. To signalize the beginning of its fifth year, Mr. Judge presents to every subscriber a picture of the Adyar Head-quarters, copied from Mr. Nicholas' well-known photograph by the Monochrome process. An excellent idea.

THE TRACT-MAILING SCHEME.

A Hindu Brother writes:—

"The 'Tract Mailing Scheme' of my American brothers appears to me to be a very good one and may be introduced into India with great advantage. I think it would be better to print and publish translations of these tracts into the Bengali, the Hindi, the Telugu, the Tamil, etc. In this way every active Indian fellow will be able to do something for the cause and a large amount of misconceptions which the outside public have formed about our Society may be easily removed in this way. I am of opinion that this, if successfully carried out by at least a dozen of our Indian brothers, may prove more beneficial than even the tours of our President Founder, from which we have always received so much benefit and from which we expect more in future.

I would request our brother Tukaram Tatya of Bombay to have some of the tracts printed and the facts notified to all the Indian Branches."

A STRANGE LINE.

Brother K. P. Mukerjee of Bengal writes:—

"There is a peculiarity in the palm of my right hand seldom seen in others: a line runs right across it dividing it into nearly two equal parts, the upper and the lower. I would like some Palmist to explain this fully." Let him consult Mrs. Louise Cotton's excellent "Palmistry and Its Practical Uses."

OVERFLOW.

A number of valuable articles and book-reviews stand over this month on account of the unusual press of matter. Among them, an important philosophical critique by Mr. Fawcett of "Looking Backward" and the scheme of its author.

BRANCHES OF THE THEOSOPHICAL SOCIETY, CEYLON SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
ANURADHAPURA...	Maha Mahendra T. S.	1889	Relapanawa Ratamahatmayar	A. Uluwita	Kachcheri, Anuradhapura
BADULLA	"	1887	D. C. Kotlawela	W. D. M. Appuhami	Badulla
BATTICALOA	"	1889	G. V. Bastian Silva	J. Fernando	Batticaloa
Do.	"	1889	Satha Sivam Pillai	R. N. Arol-ambalam	Kachcheri, Batticaloa
BENTOTA	"	1880	Andrew Silva Tillegaratna	P. E. Wikramasinghe	Bentota
COLOMBO	"	1880	Batuwantudawe Pandit	W. F. Wijayasekera	61 Maliban Street
Do.	"	1880	Edward F. Perera	H. J. Charles Perera	Colombo
Lanka	"	1889	D. A. Kumaratunga	A. L. Deonis Silva	Dikwella
Moggaliputta	"	1880	D. O. D. S. Goonesekera	O. Alexander Jayasekera	Fort, Galle
Galle	"	1889	A. D. J. Goonewardana	D. S. S. Wikramaratna	Theosophical Hall, Kandy
Kandy	"	1880	Don Abaran de Silva	Don Teberis Silva	Abangana, Kataluwa
KATULUWA	"	1889	S. N. W. Hulugalle, R. M.	U. Daniel	Kurunegala
KURUNEGALA	"	1889	Derekumbura Disawa	W. Stephen Silva	Matale
MATALE	"	1889	C. D. S. Weerasuriya	J. W. R. Jayawardana	District Court, Matara
MATARA	"	1880	Wattegama, R. M.	L. B. Kobbekaduwe, R.M.	Mawanella
MAWANELLA	"	1889	D. C. Abeyasekara Muh'm.	K. S. Perera	Panadure
PANADURA	"	1880	W. Ellawala, R. M.	J. de Alwis	Ratnapura
RATNAPURA	"	1887	A. D. Warnasooriya	N. B. Daniel Silva	Trincomalee
TRINCOMALEE	"	1889	C. Chelliah	T. Svaratna	Kachcheri, Trincomalee
Do.	"	1889	D. M. Samaraweera	D. M. Jayasuriya	Weligama
WELIGAMA	"	1889	B. M. Weerasinha	S. de S. Wijayawardana.	Weligama
WELITARA	"	1880			Welitara, Kosgoda

Address the General Secretary, Ceylon Section T. S., 61 Maliban St. Pettah, Colombo.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
ST. LOUIS.....	Arjuna Theosop'l Soc'y	1882	Albert J. Siles.....	Elliott B. Page.....	P. O. Box 659.
NEW YORK.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis.....	P. O. Box 2659.
CHICAGO.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Miss Gertrude A. Piper.....	34 Walton Place.
SAN FRANCISCO.....	Golden Gate Lodge.....	1885	Dr. Jerome A. Anderson.....	Dr. Allen Griffiths.....	Room 5, 13 Mason St.
LOS ANGELES.....	Los Angeles T. S.....	1885	Dr. C. W. Rush.....	Miss Louise A. Off.....	Collado St. Station F.
MAIDEN.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.
BOSTON.....	Boston T. S.....	1886	Arthur B. Griggs.....	Robert Crosbie.....	55 South St.
CINCINNATI.....	Cincinnati T. S.....	1886	Robert Hosca.....	Miss Annie Laws.....	100 Dayton St.
CHICAGO.....	Ramayara T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 S. Leavitt St.
MINNEAPOLIS.....	Ishvara T. S.....	1887	Dr. J. W. B. La Pierre.....	James Taylor.....	75 S. 9th St.
PHILADELPHIA.....	Krishna T. S.....	1887	Edward H. Sanborn.....	Wm. Throckmorton.....	902 Walnut St.
ST. LOUIS.....	Pranava T. S.....	1887	Wm. H. Cornell.....	T. Richard Prater.....	500 N. Commercial St.
OMAHA.....	Vedanta T. S.....	1888	Dr. J. M. Borglum.....	Nathan Platt.....	205 Sheeley Block.
GRAND ISLAND, NEB.....	Nirvana T. S.....	1888	Dr. E. Kirchgessner.....	Miss Emma L. Shaanon.....	Grand Island.
SAN DIEGO, CAL.....	Point Loma Lodge.....	1888	Dr. John F. S. Gray.....	Mrs. Anne J. Patterson.....	59 William St.
BRIDGEPORT, CONN.....	Varuna T. S.....	1888	Wm. E. Gates.....	Mrs. Clara Reum.....	Room 3, 76 Euclid Ave.
CLEVELAND.....	Dharma T. S.....	1888	Miss Therese Asseln.....	Box 901.	Box 901.
DECORAH, IOWA.....	Isis Lodge.....	1888	Mrs. Julia Ford.....	Mrs. Alice M. Wymann.....	421 Milwaukee St.
MILWAUKEE.....	Brahmana T. S.....	1888	Samuel Calhoun.....	Mrs. Angie F. Shaw.....	Box 132.
LOS ANGELES.....	Satwa Lodge.....	1889	Col. H. N. Hooper.....	John C. Tredway.....	72 Lafayette Ave.
BROOKLYN.....	Brooklyn T. S.....	1889	Dr. W. W. Gamble.....	Mrs. Mary H. Bowman.....	Santa Cruz.
SANTA CRUZ, CALIF.....	Bandhu T. S.....	1889	Chas. O. Pierson.....	Geo. H. Baldwin.....	923 F. St. N. W.
WASHINGTON, D. C.....	Blavatsky T. S.....	1889	Geo. H. Hale.....	Mrs. F. M. Gassett.....	351 N. 3d St.
SAN JOSE, CAL.....	Excelsior T. S.....	1889	Geo. H. Stephens.....	Mrs. V. M. Beane.....	Box 1238.
SAN DIEGO, CAL.....	Gautama T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman.....	1328 Grand Ave.
KANSAS CITY.....	Kansas City T. S.....	1889	(Private)	Henry Bowman.....	630 9th St.
FOET WAYNE.....	Light T. S.....	1889	Miss Marie A. Walsh.....	John H. Scoford.....	744 St. Helen's Ave.
OAKLAND, CAL.....	Aurora Lodge.....	1889	Rev. W. E. Copeland.....		
TACOMA, W. T.....	Narada T. S.....	1890			
STOCKTON, CAL.....	Stockton T. S.....	1890			
GILROY, CAL.....	Oriental Club.....	1890			
MUSKEGON, MICH.....	Muskegon T. S.....	1890			
SAKTI T. S.....	Sakti T. S.....	1890			
LOS ANGELES.....	Upasana T. S.....	1890			
SAN DIEGO, CAL.....					

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1890.

HEAD QUARTERS.

OFFICIAL NOTICES.

I.

1. Mr. S. E. Gopalachariu, F. T. S., son of the late Pandit N. Bhashyacharia, and recently Head Clerk and Accountant, Forest Dept., Kurnool District, Government of Madras, is hereby appointed Accountant of the Theosophical Society, to date from the 7th May, instant.

2. Until further orders he will act as Recording Secretary and Treasurer of the Society, *vice* Mr. T. Vijia Raghava Charlu, resigned.

3. All correspondence relating to the business of Head-quarters with Sections and Branches should be addressed to him; and until further notice all bank drafts and postal money orders for the use of the Society be made payable to my order.

4. The services of Mr. T. Vijia Raghava Charlu will henceforth be exclusively given to the business of the *Theosophist* and Book depôt, of which he has accepted permanently the office of Manager. Correspondence relating to every branch of this business is to be made exclusively to him, and all cash remittances on magazine or book account be made payable to his order.

It is particularly requested that henceforth there will be no more mixing up of the business of the Society and the *Theosophist* by correspondents, which hitherto has caused both confusion and delay.

H. S. OLCOTT, P. T. S.

ADYAR, 21st May 1890.

II.

1. At the urgent request of the Indian Sections, the meeting of the General Council, which was called for the 27th of May at Head-quarters, is hereby postponed, on account of the extreme heat and consequent danger of travel, until the 26th of December at noon. No earlier date having, after consultation, been found practicable.

2. The Recording Secretary will, meanwhile, have printed and distributed to the General Secretaries of all the Sections, the various proposed amendments to the Rules and By-Laws, so that the Sections may have the opportunity to compare the different suggestions and reconsider their own.

H. S. OLCOTT, P. T. S.

ADYAR, 21st May 1890.

III.

1. Pending the final decision of the General Council, regarding fees and dues, I hereby direct that the following rule shall be observed. Each Section is at liberty to alter within its own jurisdiction the amount of entrance fee and annual due, (hitherto fixed by the Rules of the Theosophical Society at one pound and two shillings respectively, and payable to the Treasurer of the Theosophical Society at Adyar); and each Section as an autonomous part of the Theosophical Society shall collect said fees and dues, as determined by them, in the name and on the authority of the Theosophical Society, and apply the same for the Society's work as the Sectional governing body shall from time to time determine.

2. The Indian Sections, as represented in the Conference of Fellows at Bombay in December last, having unanimously recommended that the entrance fee and annual due shall be restored to Rs. 10 and 1 respectively, the recommendation is hereby approved; and I direct that these shall be the amounts collected under this rule in India from this date for all applications for fellowship made, after 7th of June next and until final action be taken.

by the General Council. And the further recommendation of the Bombay meeting, that of these said amounts one half shall be kept by the General Secretary of the Section collecting it for the uses of that Section, and the other half be remitted to the Society's Treasurer at Adyar, for the Head-quarters expenses, is also hereby approved and will take effect from the 7th June.

H. S. OLCOTT, P. T. S.

ADYAR, 21st May 1890.

IV.

At the unanimous request of the leading Branches in the Ceylon Section, Dr. J. Bowles Daly, LL.D., F. T. S., is hereby detailed for duty in that Island as General Secretary of the Ceylon Section, and as such will represent the President-Founder and, in the absence of the latter from the Island, exercise the various executive powers and fulfil the duties reserved to the President-Founder under the Constitution and By-Laws of the Ceylon Section.

This Order to have effect from the date of Dr. Daly's arrival at Colombo.

H. S. OLCOTT, P. T. S.

ADYAR, 25th May 1890.

V.

M. R. Ry. C. Kotayya Chetty Garu, F. T. S., Pensioned Dy. Inspector of Schools, having volunteered his valuable services to the Theosophical Society, is hereby announced as a member of the Executive Staff, in the capacity of Inspector of Branches.

Inspector Kotayya will begin his work by visiting and instructing the South Indian Branches.

H. S. OLCOTT, P. T. S.

ADYAR, 23rd May 1890.

MADAME BLAVATSKY.

Latest advices from Mr. Mead about H. P. B.'s health are of a disquieting nature. She was so ill as to be unable to even write her editorial leader for the May *Lucifer*. Her devoted and most able physician Dr. Z. Mennell, sends me word that it will be impossible, without danger to life, for her to come here in December, as she and I had fully arranged that she should. She is just now passing—he tells me—through a grave crisis, upon the issue of which hangs life or death. Every grateful Asiatic heart will fervently pray the scale may turn in the right direction. There is no other "H. P. B."

THE "THEOSOPHIST" OFFICES

Have been removed from the Main Building at Head-quarters to the West Bungalow, which was repaired and neatly fitted up for the purpose at private cost. This leaves the old office free for the exclusive use of the Recording Secretary, Theosophical Society, and prevents all confusion between the two departments of Head-quarters work.

FRATERNAL ADDRESSES.

In anticipation of the meeting of the General Council at Adyar on May 27th (now postponed until December 26th), charming addresses have poured into Head-quarters from all parts of the world, expressive of fraternal feeling and Theosophical enthusiasm, both from the Sections and from single Branches. These addresses, intended to be read at the said meeting, are characterized by a marked hopefulness for the future of Theosophy and of the Theosophical Society, and by a sentiment of veneration for this ancient land of India, the home of philosophic religion and the nursery of Sages. The Addresses will be laid before the Council and Convention when they meet.

ACKNOWLEDGMENTS.

The Assistant Treasurer begs to acknowledge the sum of \$5, being a donation to the Head-quarters Fund from the Bandhu T. S., Santa Cruz, California, U.

S. A., made through Mr. W. Q. Judge, General Secretary, American Section T. S. Also the following donations and subscriptions:—

LIBRARY FUND.

R. Sooria Row Naidu, Esq., Masulipatam	...	Rs. 15 0 0
Mr. C. Sambiah Chettyar, Mylapore	...	" 5 0 0
(Subscription for April.)		
Dr. H. Pratt, Leamington, England	...	£10.
(Annual Subscription.)		

HEAD-QUARTERS FUND.

Mr. W. C. Temple, New York	...	Rs. 13 8 4
Mr. Sheriar D. Patel, Poona	...	" 10 0 0
W. Q. Judge, Esq. (Diploma and Charter fees)	...	" 239 7 8

S. E. GOPALACHARI,

ADYAR, 20th May 1890.

Treasurer, Theosophical Society. pro-tem.

BRITISH SECTION LODGES.

Name.	President.	Secretary.
Cambridge	G. F. Rogers	R. W. Heaton
Dublin	H. M. Magee	Claude F. Wright
Liverpool	S. G. P. Coryn	Jno. Hill
Scottish	[Private]	...
West of England	Mrs. Passingham	...
Newcastle	F. Bandon Oding	Wm. Burn
Blavatsky	Annie Besant	F. L. Gardner
Brixton	...	...

Lodges are also in formation at Birmingham and Tenby,

Hon. Treasurer, British Section, F. L. GARDNER,

General Secretary, W. R. OLD.

7, Duke St., Adelphi, London. W. C.

Addresses and particulars of the Lodges can be had on application to the General Secretary.

HOW IT SPREADS.

I heartily enjoyed the excellent lecture given by Mrs. Besant on the 'Sphinx of Theosophy' at Portman Rooms, Baker-street, last week. The lecturer, after having been introduced by the chairman, Mr. Richard Stapley, proceeded to propound the theories of Theosophy. I never heard Mrs. Besant so eloquently address an audience as on this occasion. From the first words she spoke to her peroration the audience listened, one might say, almost breathlessly, to a doctrine that had hitherto been considered by the majority of them to be nothing better than an elaborate form of humbug or superstition. The lecturer lucidly explained to her listeners that the aim of Theosophy was to form a universal brotherhood "to help man on through life's thorny paths," and to do all the good to one's fellows that one could do.

If this is Theosophy, then I am going to be a Theosophist. There is too much selfishness and bigotry in the world, and anything that serves "to lighten life's labour" should be eagerly embraced, not only by the student of human nature, but by the philanthropist, and the seeker after the higher happiness.—*London Society*.

LITERARY ACTIVITY IN BOMBAY.

Mr. Tookaram Taty writes from Bombay under date 14th May as follows:—

"The Rig Veda Bhashya, by Sayannacharya, is now ready for sale. It contains 8 Ashtakas and the supplements, containing Pani in Unadi, and Fit Sutras, the Rig Vidhana and the Parishita. The work is excellently done by the aid of the best of the Pandits to be secured this day. The price fixed is Rs. 50 per copy. It is four or five times lower than the price of the English edition of Dr. Max Müller, which I can say is not so good as ours."

In a few days I will have ready the 2nd edition (much improved) of the Rig Veda Samhita and the 1st edition of the Aitareya Brahmana of the Rig Veda.

We have been publishing works of great Sadhus in Marathi and Hindi. The new English translation of the Yoga Sutras and its Bhashya by Bhoja, and also of the Hatta Pradipika, will shortly be out, also the English translation of the 12 Upanishads with Sankarabhashya."

We bespeak for Mr. Tookaram's books all the personal influence and helpful services that every friend of the Society can exercise.

SAD LOSSES.

Pandit Gopi Nath, President of the Lahore Branch of the Theosophical Society, and General Secretary of the North East of India Section of the Theosophical Society, writes to the Recording Secretary, under date April 27, as follows:—

"I have to express our Society's extreme regret at the death of three members during the last few months, namely:

Babu Kanai Lal Pal.

Lela Sewa Ram, B. A. (Barrister-at-Law.)

Mr. Garu Datt, M. A."

We, at Head-quarters, add our sincere regret for these unfortunate losses to those expressed by our worthy brothers of the Lahore Theosophical Society.

"POURQUOI JE DEVINS THEOSOPHE."

Madame Camille Lemaitre, Member of the Freethought Society of Saint Florentin and Fellow of the Theosophical Society, has brought out an excellent translation under the above title of Mrs. Besant's "Why I became a Theosophist?" We understand that this valuable pamphlet is having a great success in France as elsewhere. It is eminently calculated to influence those who, like Mrs. Besant herself, are of a naturally religious mind, but who, disgusted with the absurdities of exoteric religion, have managed with a great deal of effort to reason themselves out of all recognition of a universe now hidden from our senses and consciousness. In Theosophy Mrs. Besant seems to have found a peace of mind which neither religion, with its "you must believe!" nor irreligion, with its "you must not believe!" could afford her; for Theosophy is so catholic and so tolerant, that it permits each of its devotees to build his temple after his own design, so long as the main rules of Theosophic architecture are observed.

THE "BHAGAVAT" IN TELEGU.

The second edition of the Telegu version of the Bagavat Gita was long since exhausted, but Mr. C. Ramiah Garu, the author, promises Col. Olcott to immediately bring out a third edition of 2,000 copies. There is frequent call for the book, and it is to be hoped that Mr. Ramiah will not forget his promise amid the untiring duties of his office at Kallastry.

REQUIEM TO C. F. P.

We all must part! This is a world of change:
Nothing endures; but caught on Life's great Wheel,
Old worlds evane, and stars both new and strange
Ascend the heaven of time for good or ill!
Though forms may fade and pass like garments new,
To feed the moth of Time and fall at length to dust,
What rocks it if our hearts be good and true,
Our ways sincere, our minds both wise and just?
Light out of darkness ordereth all things well;
Ignorance is dying with its sting of stings;
Truth will alone endure, though Heaven and Hell
Pass out of memory with all man-made things!

S—.

JAPAN.

The news from Japan continues cheering. It is to be deplored that no capable man is available to send there as our representative, to help our Japanese brethren to organize the splendid work they have undertaken. It is also a vast pity that more care has not been taken in their choice of

Western correspondents and agents. They should have consulted Parliamentary Blue Books before putting the care of their national religious interests into the hands of strangers.

KEELY'S NEW MIRACLE.

Mr. Keely has, it seems, "long since quit working at the motor," but a few days ago he gave a wonderful exhibition at New York before Professor Leidy, President of the Philadelphia Academy of Natural Sciences, and three or four others. Mr. Keely's show was an exhibition of an alleged new force, the sympathetic vibration, about which more or less has already been written. The "sympathetic transmitter" is thus described in the Philadelphia *Inquirer* by a witness of the experiments:—

There was a cupboard about thirty inches high, on which stood a cylinder of what looked like bronze, fitted with a concentric series of upright tubes, one half inch in diameter, also of the same metal, surrounded at its base with a series of graduated horizontal rods, solid and evidently of some resonant metal, and capped by a bell-shaped metal cup, in which appeared to be several tuning forks about four inches long, set parallel to each other. The cupboard door was open. Inside it appeared a curious-looking harp and a glass ball, to which Keely put his ear every now and then to see whether he had hit the proper 'sympathetic chord' on the resonant rods and on the harp-like instrument.

In front of the cylinder above mentioned was a brass spindle, which was set in motion by a cord wound around it and suddenly pulled. The cylinder was connected by a 'silver and platinum' wire to a copper weight on which was placed a metal dish, and in the dish a magnetic needle. When the spindle had been set spinning, says the reporter:—

Mr. Keely began striking the strings of the harp, and tentatively seeking with the other hand a responsive chord among the resonant rods on top of the cupboard. When what he called "B flat" was touched on both rod and harp-string, the magnetic needle gave a shiver, distinctly visible to everybody, and began slowly to revolve from left to right. In a half minute it was going so fast as to be almost invisible. Keely didn't go near to it, but sat by the cupboard with his hands in his pockets. The spindle revolved all the while, and the echoes of the note came from the cupboard.

Mr. Keely said that the force already generated was sufficient to keep the needle revolving at the rate of 120 revolutions a second for fourteen weeks.

When the observers had done admiring this production of motive force out of nothing, Mr. Keely took two glass jars filled with water. In one he put a hollow copper globe loaded with nails, weighing altogether five pounds and six ounces, and in the other three brass balls of somewhat less weight. Wire connections were made from the brass tops of these glass jars to the cylinder on his motive apparatus. The spindle was whirled again and Keely again sounded the harp and the resonant bars. From this point the report continues:—

"What are you doing now?" asked Dr. Leidy.

"I am trying," said Keely, "to get the mass chord of that copper sphere full of nails." The search for the mass chord continued on the "harp" and the resonant rods. A deep, clear note resounded from both at the same time, and at the instant it broke on the ear the heavy copper globe quivered as it lay at the bottom of the water, rolled over, and reluctantly, as it were, abandoning the ties by which gravity held it to the bottom of the jar, floated, at first slowly and then more swiftly and steadily, to the top of the jar, against which it impinged with an audible concussion. Dr. Leidy was asked this question:

"Doctor, is it true that this unknown force, or what is here maintained as such, has actually before our eyes overcome the force of gravity with which we are all familiar?" And the answer, slowly, deliberately, was: "I see no escape from that conclusion."

In a similar manner the three brass balls were made to rise to the surface and then descend half way and remain stationary at that point. There was more of the same sort, including the transmission of the force by a silk thread from one room to another.

When it was all over Dr. Leidy seems to have given the alleged discovery a rather startling endorsement. Here is the concluding sentence (quoting him) of the *Inquirer's* letter:—

"You may announce to the world, on my authority, that John E. W. Keely has discovered a new and wonderful force."

It can however do no harm to remember that years ago Keely had machines running for exhibition by the force of his motor, that no practical application of it has ever been made, and that he himself now says that he has long quit working at it.—*Hartford Courant*.

THE KARMA OF ANIMALS.

Brother K. P. Mukherjee of Berhampore writes:—

"In answer to the question whether animals are subject to the Law of Karma; I reply:—

This is the question now-a-days asked by many a thoughtful member of our Society. The question is raised by the fact that we see around us almost daily a number of dumb creatures suffering from various causes, and we cannot reasonably suppose that all this sufferings on their part are unmerited, and have, in consequence, to be recompensed in Devachan (in case they have caused by man, but such cannot be the case when their sufferings are or other physical causes.

Well then, if it be granted that these poor beasts do suffer, and that it cannot in every instance be unmerited, they are then virtually subject to the Law of Karma. But how can Karma act when the beasts are wholly irresponsible (as they apparently are) for what they do? Their sufferings must therefore be on account of their Karma in some previous births—this is a logical necessity.

In the "Secret Doctrine," Vol. I, pages 174 to 183, you will find the whole Monadic Host of our Chain divided into three great classes, of which the third, "the laggards," will not reach the human stage during this round, "by reason of kosmic impediments," save one exception—the "dumb races" or apes—"whose monads will be liberated and pass into the astral human forms (or the highest elementals) of the Sixth and the Seventh Races, and then into the lowest human forms in the fifth Round."

It will be seen from the above that the apes and other beasts are but future men and are subject to the Law of Karma. This is, I think, in perfect accord with the teachings of our Shastras.

But are all animals so? Certainly not; and I do not think the nervous systems of all animals are sufficiently developed to enable us to conclude that they can feel pain just as we or the beasts do."

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1890.

HEAD-QUARTERS.

We have an almost empty house again at Adyar: Dr. Daly and Mr. Dhammapala have returned to duty in Ceylon; Mr. Fawcett, exhausted, almost, by unremitting labour upon his forthcoming Lectures and by the heat—which has surpassed that of the last decade—has gone for a brief change; Madame A. K., also vanquished by the heat, has returned to Europe after a visit of a year and a half; and Mr. Harte will soon be off to Bengal for an inspection tour. At night, when "Ananda" and Gopalachariu have left their offices, I shall then be alone in this vast house.

TRANSFER OF T. S. ACCOUNTS.

Mr. S. E. Gopalachariu, F. T. S., formally took over the office of Recording Secretary and Treasurer T. S., *pro tem.* from Mr. T. Vijia Raghava Charlu, F. T. S., on the 13th May. After verifying the accounts, securities and cash, from the date of the last audit by Dewan Bahadur R. Raghunatha Row (28th December 1888); he made in the ledger the following entry, which is published for the information of whom it may concern:—

"Examined and found correct, after comparing with Postal Savings' Bank's books Government Promissory Notes and Cash, and I hereby certify that I have received from Mr. T. Vijia Raghava Charlu all necessary vouchers to verify the above account, and the following sums, viz:—

In 4 per cent. Promissory Notes of the Government of India, Rupees Twenty-one thousand only.

In Savings' Bank Deposits, as per Pass Books, Rupees Two thousand three hundred and fifteen, and annas fifteen only.

In Cash, Rupees One hundred and sixty-six, annas twelve and pies seven.

Total, Rupees Twenty-three thousand four hundred and eighty-two, annas eleven, and pies seven.*

(Signed) S. E. GOPALACHARIU,
Accountant, Theosophical Society.

ADYAR, 10th May 1890.

In presence of

(Signed) H. S. OLCOTT, P. T. S.

A SPECIAL REQUEST.

With strange pertinacity, many persons continue to misdirect their letters and remittances to Head-quarters, thus making confusion. It is now most earnestly requested that the following rules shall be observed:—

1. Letters and cash which concern the *Theosophist* business office, viz., subscriptions to the Magazine, orders for books and other publications, and advertisements, are to be addressed "The Manager, *Theosophist* Office, Adyar, Madras."

2. Correspondence of all kinds about the public business of our Branches, the joining of the Society by outsiders, the formation of new Branches, changes of postal addresses, applications for Society documents, and all other non-confidential matters, are to be addressed to "The Recording Secretary of the Theosophical Society, Adyar, Madras."

* This includes, besides the Permanent Fund, the Anniversary Convention, Subba Row Medal, Head-quarters, &c. funds.

3. All private and confidential correspondence about the Society in general; all, from Asiatic countries, about H. P. B.'s "Esoteric Section;" and all money intended for the Society's use, should be addressed to the President Founder.

4. All MSS., books, press-cuttings, and letters intended for publication or editorial reply, should invariably be addressed to "The Editor of the *Theosophist*, Adyar, Madras." H. S. O.

THE SUBBA ROW MEDAL.

The Convention of 1888 awarded the T. Subba Row Medal for that year to H. P. Blavatsky, for the series of essays in *Lucifer* on the "Esoteric Character of the Gospels." My absence in Europe, Ceylon and Japan, during the past year, prevented my giving effect to the vote in question, but since my return from London the matter was taken up with other arrears, and, a design being furnished to the School of Arts, the Superintendent, Mr. Havell, had the medal made in pure gold, and it was sent to Madame Blavatsky by a recent Overland Mail.

THE POWELL MEMORIAL TABLETS.

The Madras School of Arts has also completed two beautiful tablets in brass to commemorate the services of the late Charles Francis Powell—one for Head-quarters, the other for the Ambalamudram Theosophical Society. Above the inscription appears the seal of our Society, and around the whole is an artistic band of repoussé work. Each plaque is mounted upon a slab of rosewood. The inscriptions read respectively thus: "In Memory of Charles Francis Powell, F. T. S., of the Executive Staff of the Theosophical Society, who died on duty at Ambalamudram, Southern India, February 8th, 1890;" and "In loving memory of Charles Francis Powell, F. T. S., an American by birth, a Hindu in sympathy—who here departed this life, February 8th, 1890. This Tablet is erected by the Ambalamudram Theosophical Society, of which he was the founder and guide." I commend this warm expression of brotherly love to the consideration of certain indiscreet friends of Mr. Powell.

A GIFT OF REAL ESTATE.

A member of the Madras T. S., formerly of a country Branch, and one of the most honest and loyal men in our Society, recently purchased at auction for Rs. 500, through Mr. T. Vija Raghava Charlu as his agent, a house and ground in the little village of Urur, which adjoins the Head-quarters estate, and has presented it to the Theosophical Society. It will serve for quarters for one or more of the Hindu members of the Staff.

MORE MANUSCRIPTS.

Our new Recording Secretary, Mr. S. E. Gopala Charlu, following the example of his uncle, our late Pandit, has presented to the Adyar Library 179 ancient palm-leaf MSS. They formerly belonged to his maternal grandfather, the late Velamur Srinivasa Charya, and are mainly treatises upon Visishtadwaitic Philosophy, in all its Sub-divisions, and Vedic works, more especially in connection with Samaveda. The Library now contains over 600 MSS. works engraved on palm leaves.

THE LIBRARY.

Dr. Henry Pratt, the erudite scholar and literateur, has sent us £10 as his annual subscription towards the upkeep of the Adyar Library. Many other wealthy Theosophists have—not.

THE COMMISSIONERS' APPEAL.

The President has, at their own request, relieved his Commissioners, Dewan Bahadur R. Raghunath Row and Mr. R. Harte, from any further responsibility for money received for the support of Head-quarters in response to their "Appeal" to the Fellows. Any future remittances addressed to the Commissioners will be taken charge of directly by the Assistant Treasurer. The following is a full list of donations received in consequence of this appeal (some of which have been already acknowledged in the *Theosophist*), and the Commissioners request that any donor whose name does not appear on the list will kindly inform the President, in order that the error may be rectified, and if necessary the remittance traced. Where the donor notified his desire that no acknowledgment should be made in the *Theosophist*, initials only are given. It remains only for the President to thank those whose names appear below, on behalf of the Society and of the Head-quarters. [Foreign moneys are entered at current rates of exchange.]

PAID SUBSCRIPTIONS.

INDIA.

	RS.	A.	P.		RS.	A.	P.
D. B. (Ragunathgani)	2	0	0	B. Subroya Modeliar (Chenna-	1	0	0
G. C. B. (Ramakrishnapore)	10	0	0	patnam)	1	0	0
A. B. L. (Arrah)	1	0	0	K. N. B. (Bulandshaha)	1	0	0
Benares Branch by Upendra	50	0	0	K. N. C. (Do.)	1	0	0
Nath Basu	10	0	0	B. N. S. (Gya)	14	0	0
A. Nanjundappa	1	0	0	Secretary Surat T. S.	3	0	0
P. H. M. (Nadiad)	14	0	0	P. N. M. (Jalpurguri)	2	0	0
Major Genl. H. R. Morgan,	12	0	0	(Do.)	2	0	0
(Dooty)	2	0	0	G. C. B. (Do.)	1	0	0
Jehangir Sorabji (Warangal)	2	0	0	R. K. C. (Do.)	1	0	0
Ishan Chander Dev (Dehra Dun)	3	0	0	B. B. B. (Do.)	5	0	0
R. Anantaram Iyer (Tinnevely)	1	0	0	C. Vatharniam Pillai	2	0	0
S. Ramachandra Sastrial	1	0	0	J. D. Karoni (Bombay)	20	0	0
S. R. Ramakristniah	1	0	0	P. D. (Bombay)	3	0	0
T. A. Anantaram Iyer	3	0	0	P. Nanjunda Naidu	3	0	0
C. Vatharniam Pillay (Rangoon)	25	0	0	D. J. Medhora (Ahmedabad)	10	0	0
Anantaram Ghosh	25	0	0	Shehriar D. Patel (Poona)	1	0	0
P. R. Mehta (Bombay)	25	0	0	K. P. Ghosh (Barisal)	1	0	0
H. K. Mazundar	4	0	0	D. N. M. (Moradabad)	1	8	0
C. K. Mazundar	12	0	0	K. P. (Moradabad)	2	0	0
J. K. D. (Bombay)	2	0	0	C. S. Ramanujam Chetty	1	0	0
R. Morgan (Manantodd)	2	0	0	G. N. Sudarsana Charry (Madras)	2	0	0
P. S. Ramasawmy Iyer	4	0	0	C. S. Ramanujam Chetty (Madras)			
A. S. Row (Sivaganga)							

AMERICA.

AMERICA.

Martin Ennis (<i>Nebraska</i>)	...	\$ 1.50	John Loyd	...	5 12 0
Hannah R. Phillips (<i>N. Y.</i>)	...	\$ 1.00	"Satwa Lodge"	...	5 12 0
L. M. Barton (<i>Wash. State</i>)	...	\$ 2.00	Elizabeth Hughes	...	2 14 0
Emma H. Cloftin	...	\$ 4.87	A. N. Seymour (<i>Hartford</i>)	...	15 0 0
Miss Esther Phillips (<i>N. Y.</i>)	...	\$ 1.00	E. W. Parker (<i>U. S. A.</i>) (<i>Hart-</i>	...	15 0 0
Miss Lily A. Long	...	\$ 3.00	ford)	...	15 0 0
			A. Fullerton (<i>U. S. A.</i>)	...	
Total... \$ 13.37 = Rs.	39 2 0		Mrs. A. K. Bottsford	...	\$ 2.00
H. Bowman (<i>San Fran</i>)	28 10 0		Mrs. Dr. J. W. Moleese	...	\$ 1.00
Mrs. G. S. Brocklesby (<i>Hartford</i>)	14 2 0		Miss Annie Moleese	...	\$ 1.00
S. E. C. (<i>Hartford</i>)	14 2 0		Mrs. E. S. Wadham	...	\$ 1.00
Mrs. M. A. S. N. (<i>Hartford</i>)	14 2 0		Dr. J. A. Anderson	...	\$ 5.00
M. J. S. H. (<i>Hartford</i>)	14 2 0		E. B. Rambo	...	\$ 5.00
F. L. M. (<i>Brooklyn</i>)	72 0 0				
F. G. Gleason (<i>Chicago</i>)	28 9 6		Total...	\$ 15.00	
L. P. McC. (<i>San Fran</i>)	7 9 0		W. L. D. (<i>Muskegon</i>)	...	14 12 0
Franklin Saunders	14 2 0		Mrs. Mary Stubbs & } (<i>San Jose</i>)	14 8 0	
Paul W. and friend (<i>San Fran</i>)	36 12 0		Mr. Henry Heaver	72 0 0	
Elliott Williams	5 10 0		A. Fullerton (<i>N. Y.</i>)	14 6 6	
A. N. S. (<i>Hartford</i>)	14 2 0		J. J. L. Houston (<i>Phila</i>)	5 0 6	
A. W. Goodrich (<i>P. A.</i>)	2 13 0		L. D. Burland (<i>N. Y.</i>)	14 6 0	
O. K. Kramer (<i>N. Y.</i>)	5 10 0		John Roessler	14 9 0	
Mrs. Ida Patch	14 5 0		A. Fullerton (<i>N. Y.</i>)	14 5 0	
H. C. Little	28 10 0		Miss Louisa A. Off. (<i>Los Angeles</i>)	14 5 0	
Dr. M. L. Gahan	14 5 0		Mrs. Mary J. Robbins	14 5 0	
Prof. Carpenter	2 14 0		Arthur J. Sharpley. (<i>Texas</i>)	3 0 0	

GREAT BRITAIN.

London Lodge T. S. (through	145	0	0	Miss Simpson (Scotland)	3	9	0
Mr. A. P. Sinnett	14	5	0	J. W. Brodie Innes (Scotland)	4	2	0
Lord Pollington, (Surrey)	73	0	0	Miss E. A. Bowring (London)	14	5	0
The Honble Mrs. Malcolm	1	7	0	Mrs. Norderling (Folkestone)	6	15	0
(Tenby)				Mrs. C. A. Passingham	14	2	0
S. De. J. (Halifax)				(Exmouth)			

	AUSTRALIA.	Rs.	A.	P.
W. H. Newlands (Australia)	...	14	2	0
W. Gaulton	...	7	1	0
J. Green	...	3	9	0
	GERMANY.			
Mrs. Mary Gebbard	...	14	0	0
	SWEDEN.			
W. Harnquist (Stockholm)	...	23	9	0

The Assistant Treasurer of the Theosophical Society has received, up to date, either directly or through Dr. Daji, General Secretary of the Central Section, the sum of Rs. 474 out of a total of Rs. 751 subscribed for the Head-quarters at the Bombay Conference of 1889. He begs that those donors who have not done so will, without delay, remit to him at Adyar the amount of their respective subscriptions. He begs to thank Brother Daji for the trouble he has taken to collect the amount received; and he will, as a reminder, publish in the next *Theosophist* the names of those who of Rs. 400 to 500 (£ 28 to £ 35) is needed, per month, for the up-keep of Head-quarters: the sum including travelling-expenses of the President and Staff, repairs and constructions of buildings, and the care of the estate, besides ordinary office and house expenses.

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

AMERICAN SECTION.

The Assistant Treasurer begs to acknowledge, with thanks, the receipt of the following sums through Mr. William Q. Judge, General Secretary American Section T. S.:

George Falkenstein ...	...	...	\$ 2.00
W. C. Temple ...	...	...	\$ 5.00
G. P. Olmstead ...	...	...	\$ 6.00
Alexander Fullerton...	...	...	\$ 10.00

Total \$ 23.00 or Rs. 60 11 7.
S. E. GOPALACHARLU,
Asst. Treasurer, T. S.

ADYAR, 22nd June 1890.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

NEW YORK, May 2nd 1890.

To the Secretary Theosophical Society,

Adyar, Madras, India.

DEAR SIR AND BROTHER:

With the consent of the Executive Committee I have issued Charters to the following new Branches of the Theosophical Society:—Muskegon T. S., Muskegon, Mich.; Sakti T. S., Los Angeles, Calif.; Upasana T. S., San Diego, Calif.; Triangle T. S., Alameda, Calif.; Eureka T. S., Sacramento, Calif.; Dana T. S., Sioux City, Iowa; and Amrita T. S., Lincoln, Neb.

The Branches now number 38.

Very truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

THE ANNUAL CONVENTION OF THE AMERICAN SECTION T. S.

The Convention was called to order in the Assembly Room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected temporary Chairman, and Elliott B. Page Asst. Secy. On a ballot Dr. Buck was elected permanent Chairman of the Convention. The delegates and proxies were received, and all T. S. Branches in U. S. were represented except two.

Many members were present from distant parts of the country who were not delegates to the Convention. They all showed the greatest interest in the matter, and many of them were new members taken into the Society since the last Convention. One of the Delegates, Dr. Anderson, came

especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Bro. A. B. Griggs, President of the Boston T. S., brought with him the new branch pamphlet, which is an excellent model for other Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest.

Bro. Bertram Keightley was received as Delegate from England and representative of H. P. Blavatsky. An Auditing Committee was appointed, and a General Committee on Resolutions, the first being Dr. La Pierre, W. S. Wing, and Geo. E. Wright; the second, Bros. Griggs, Sexton, La Pierre, Knoche, and Mrs. Thirds. The General Secretary then read his Report, which was accepted. The General Secretary then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, Ireland, Liverpool, and West of England. A communication from the Brooklyn T. S. was read, in which it was suggested that the Convention adopt a series of subjects for discussion by T. S. Branches. At this point the hour of adjournment for lunch was reached. A resolution was passed directing that the foreign letters be printed in the Report of the Convention. There were about 100 persons present, all being members of the Convention. The meeting then adjourned to meet at 3 P. M.

AFTERNOON SESSION.

The Convention re-assembled at 3 P. M., with Dr. Buck in the chair.

The following papers were reported:

Address by Dr. Buck, Letter from H. P. Blavatsky, Address by Mrs. Phelan, "Matter and Spirit" by Dr. Anderson, Address by B. Keightley. A very large and intelligent audience was present, completely filling the room. Dr. Buck read his address, in which he showed that the world had never done anything for theosophy, but that the latter, being the manifestation of divinity in man and thus at the bottom of all the great world religions, had done everything for the world. It was listened to by all with the greatest attention.

A communication was read by Bro. B. Keightley from H. P. Blavatsky, the tone of which was that the key-note for the Society should be Unity—Solidarity, and that with those no man or body of men can in any way harm the movement. The moment Mr. Keightley rose, he was received with enthusiastic applause.

Mrs. M. M. Phelon of the Ramayana T. S., Chicago, then read a paper entitled "The Narrow Path." Dr. Buck then asked that Mr. Judge speak on Karma and Reincarnation, and, the audience calling for him, he explained them at length. The Convention at 5.40 adjourned till 7.30, when other papers were to be heard.

EVENING SESSION.

About 150 of the delegates and members reassembled, and proceedings began by an excellent paper from Dr. Anderson of San Francisco, entitled "Materialism, Agnosticism, and Theosophy." Bro. A. B. Griggs moved the following Resolutions, which were carried unanimously:—

Resolved,—That this Convention deplores the absence, as it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the Cause of Theosophy and its workers in America.

Resolved,—That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

Resolved,—That the substance of these Resolutions be at once tabled to Madame Blavatsky by the General Secretary.

Bro. B. Keightley then read a paper upon Practical Theosophy in Daily Life, particularly intended for members.

After the adjournment at 9 o'clock, about 50 members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

The evening session was continued until 10-15 p. m. and then adjourned until 9-30 Monday.

SECOND DAY, APRIL 28.

The Delegates re-assembled at 9-45. Dr. Buck took the Chair. The Chairman read a paper on the *Pursuit of Pleasure*. The following papers were then read by title, there not being time to read them in full: *Self is the Lord of Self*, from California; *Theosophy a Promoter of Altruism*, by Mary B. Horton; *Reincarnation*, by Ch. L. H. Michelsen; *Hints to Students of Theosophy*, by Dr. T. Docking; and *What think Ye of Christ*, by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A Committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Col. Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Bro. Griggs then presented the new pamphlet of the Boston T. S., which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session and elected the following members of Council for a year. Gen. A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, Jno. M. Wheeler, Dr. R. J. Nunn, Geo. M. Stearns, A. O. Robinson, Geo. E. Wright, Dr. Buck, Jno. H. Scottford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Whyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for Wm. Q. Judge as Gen. Secy and Treas. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and Gen. A. Doubleday.

An animated talk arose here upon Bro. Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled, but so many wanted Chicago that it was adopted. The question of a Delegate to India arose, and Bro. S. Thomas stated that he would perhaps go there, and the Convention directed the Ex. Com. to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p. m. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown. The three sessions were fully attended, and there were meetings during recess in the rooms of various members. In one, two sessions of the Esoteric Section took place, being crowded each time. The Chicago newspapers reported each Convention meeting in full, and the *Inter-Ocean* had a column of editorial upon the matter headed *Theosophy and Theosophists*, in which it said that which was good only. One sentence was: "Only grounds as reasonable and as logical as its own will serve as the basis of opposition; and they who are inclined to look upon Theosophists as in some way allied to the atheist, the infidel, and the materialist, will at least have to combat them differently;" and another, "It [Theosophy] may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy."

"BRANCH WORK" AND AMERICA.

It is much to be wished that Indians had some of the "go" of our American brethren. Here is an extract from a circular just issued by Mr. Judge in New York. The fact is that in the West people have learned to think for themselves, and to examine all questions from every stand-point in order to arrive at a knowledge about them. In the Branch meetings the members compare ideas with each other, and no process so effectually gets rid of prejudice and ignorance. Self-examination is not to be compared in real efficacy with the criticism and arguments to which one's ideas are subjected in a meeting of intelligent, sympathetic and outspoken people; for self-examination implies sitting in judgment on oneself; and, since no man is free from his own prejudices, or wiser than himself, self-examination, except

in matters connected with the innermost life of the individual, is not unlike trying to "pull oneself up by one's bootstraps." The following is the extract in question:—

"The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting, are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be three-fold; 1st, to greatly extend the range of the best and newest Theosophical thought; 2nd, to supply weak Branches with interesting matter for instruction and debate; 3rd, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

"Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his aids can spare from the constantly increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable."

Mr. Judge has rapidly developed executive capacity, and I warmly thank him for several very kind appeals, recently made, for a more generous support of Head-quarters.

THE "PATH" PICTURES.

Mr. Judge gives his readers in the May *Path* a reproduction in monochrome of a photograph taken of Col. Olcott in 1884, at Elberfeld, Germany, and considered by many the best of the many likenesses taken of him. It is a pity that the accompanying biographical notice of a life that has teemed with striking and dramatic incidents, should have been so meagre. In preceding numbers of the *Path* appeared a portrait of Madame Blavatsky and a view of the front of the principal Head-quarters building, as it appeared before the recent alterations were made. The North, or Adyar River, front is far nobler in mass and outline than the Southern. Some day we may be able to give a view of it to our readers.

R. H.

A MISTAKE.

Says the *Indian Mirror*:—

A correspondent writes from Matara: "Our Native Buddhist population here were rejoiced to learn that Mrs. Anne Besant and Madame Blavatsky and several eminent English and American Theosophists are to visit Ceylon and Matara in next November. They are sure to receive an ovation in our little old town of Matara. There are many rich noble Buddhist ladies in Matara. One of them presented the 'Three Pitakas,' and their commentaries, in Pali language, to Colonel Olcott some time ago for the Adyar Library. The above present was valued at three thousand and odd rupees. So we expect that Anne Besant and Madame Blavatsky are sure to receive a right royal reception at the hand of these Buddhist ladies, and we are confident that they are sure to receive some costly presents of Pali books, &c., as a memento of their visit to Lanka."

As stated last month, Madame Blavatsky's physician peremptorily forbids her risking the journey out here, and warns her that she might die at sea if she should attempt it this year. But I have better hopes as regards Mrs. Besant and perhaps one or two others. The greatest obstacle in the way is the lack of money: she earns her living as she goes along, and I am unable to defray her expenses in view of the poor pecuniary support given our Head-quarters. If she came here and lectured she would deal a staggering blow to materialism. The London correspondent of the (Allahabad) *Morning Post* writes of her as follows:—

"It has always been my idea that women cannot speak, when speaking means an unstimulated flow of eloquence extending over an hour, never wandering from the point, yet not partaking of the nature of a disputative argument. Now I am converted into unreserved admiration for our sex. I heard Mrs. Annie Besant, the

Socialist, speak on Theosophy, and was much impressed by her power, the easy mastery of her subject, the restrained strength showing in the quietude with which she represented all sides of it, and the impassioned eloquence she reserved for her own especial view. When Mrs. Besant abandoned mystery and the gorgeous East to tell us of the East End of London, which she knows so well, and where she is so well known, the interest became painfully real. Two or three women had tears in their eyes, everyone was moved, and had a collection been made on the spot she would have realised a round sum towards the alleviation of the miseries she so touchingly described, and perhaps even a few ornaments would have been taken off and sacrificed to this good purpose. Mrs. Besant was one of those who spoke to the masses assembled in Hyde Park the Sunday before last; and I can imagine that her deep beautiful voice would ring out grandly in the open air under strong excitement. She has a fine face; her hair, which is cut short, is almost white; and she wore a dark brown woollen dress, high to her throat, with long sleeves."

She is indeed a splendid speaker.

H. S. O.

MR. BRADLAUGH.

The *Indian Nation* says:—

"A contemporary announces that Mr. Bradlaugh is likely to be converted to Theosophy. If he should accept that creed, he would certainly enhance his popularity with a certain class of natives of India. Many little things go to affect a man's popularity. Religion is not, of course, a little thing, "But it should certainly be of little account in judging of one's political views."

The above paragraph, or its equivalent, is going the rounds of the Indian press. It has no present basis whatever as to its main statement. Mr. Bradlaugh has never shown any disposition to accept Theosophy or join our Society. His mind is iconoclastic and not at all spiritual or mystical. In this he is not in the least like his old colleague, Mrs. Besant, who is a natural mystic and a woman of sweet intuition. If Mr. Bradlaugh should ever cast in his lot with us, it is far more likely to be brought about by the reading of such cool, hard logic and crushing analysis of the untenable bases of materialistic philosophy as Mr. Fawcett's, than by the most brilliant writing of the Author of "Isis Unveiled" and "The Secret Doctrine," which threw a flood of light into the mind of Annie Besant. His is a mind of iron and granite; one to be left alone to digest its own difficulties.

The "certain class" meant by the *Indian Nation* writer is virtually the whole educated class of India.

O.

DEATH OF MR. E. D. WALKER.

It is with a feeling of deep sadness that we have to report the premature death of Mr. E. D. Walker of New York, author of that grand book "Re-incarnation." The following paragraph, from the *May Path*, gives all the information we have received about the sad event:—

"We greatly regret to announce the death by accidental drowning of E. D. Walker, F. T. S., author of one of our most invaluable works, *Re-incarnation*, and a member of the Aryan Theosophical Society, New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on *Karma*.

"That Mr. Walker was a young man of unusual ability, need not be told to any reader of "Re-incarnation," and those who knew him personally were puzzled which to admire most,—his gentle, lovable nature, or his strong will and great industry. While holding a laborious and responsible position in the great publishing house of Harper Brothers (as one of the Editors of *Harper's Weekly*), he found time not only to write a standard work on Re-incarnation and to make a study of Eastern philosophy, but also to make himself master of various branches of knowledge. Whatever he thought he ought to do he did, and whatever he thought he ought to learn he learned. For instance, he said to himself, "I ought to know French and German," and he set himself in earnest to learn them, so that, thanks to his excellent memory and great power of attention, he made himself a thorough master of those languages in a wonderfully short time. His loss is a very sad one. Strange are the ways of Karma!"

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijiya Raghava Chari, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1890.

HEAD-QUARTERS' OFFICIAL ORDERS.

I.

To secure a better management of the Society's affairs throughout Europe, than I can give from this distance, I do hereby depute to my co-Founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official groups in Spain, Russia and other Continental countries, for the consolidation of the whole into one Section, to be designated as the European Section of the Theosophical Society; and to take the general supervision over and have as full management of the same as I could myself. Provided,

1. That the formation of the said Section shall be agreed to by three-fourths of the whole number of Branches and non-official groups.

2. That the Constitution of the said Section shall fully recognize the three declared Objects of the Theosophical Society, and no By-Laws be enacted in violation of the same.

3. That the said European Section shall have complete autonomy, to the same extent as the American Section.

Branches receiving copies of this Order are requested to put themselves in official correspondence with Madame Blavatsky.

ADYAR, 9th July 1890.

H. S. OLCOTT, P. T. S.

II.

The following resolution of the Council of the British Section of July 2nd 1890 is hereby cancelled, as contrary to the constitution and by-laws of the Theosophical Society, a usurpation of the Presidential prerogative, and beyond the competence of any Section or other fragment of the Society to enact.

ADYAR, 29th July 1890.

H. S. OLCOTT, P. T. S.

Extract from Minutes of the British Section T. S.

"At a meeting of the Council of the British Section held on July 2nd 1890 at 17, Lansdowne Road, London W, summoned for the special purpose of considering the advisability of vesting permanently the Presidential authority for the whole of Europe in H. P. Blavatsky, it was unanimously resolved that this should be done from this date, and that the British Section should unite herewith with the Continental Lodges for this purpose, and that the Head-quarters of the Society in London should in future be the Head-quarters for all administrative purposes for the whole of Europe.

W. R. OLD, Genl. Secy."

THE FOUNDERS' GROUP PICTURE.

Gratification seems to have been felt by our subscribers generally at the present of the Founders' Group pictures with last month's *Theosophist*. Some kind things have also been said by the Indian press. The *South of India Observer*, published at Ootacamund, in the Nilgiris, remarks:—

"With the July number is presented to the subscribers of the *Theosophist*, two excellent monochromes of the Founders of the Theosophical Society, Madame Blavatsky and Colonel Olcott. Both are true likenesses, and the pictures are well developed, being taken in London. The former looks as she sits at her writing desk and weaves into her vigorous prose the thoughts and visions she sees in the astral light. The latter wears the look of repose, begotten of an experience of many lands and many people."

Among others is the following, which is copied from the *Amrita Bazar Patrika*, of July 10th, on account of the important admission this most influential journal makes as to the result of our work in India:—

"The present number of the *Theosophist* contains a monochrome picture of Madame Blavatsky and Col. Olcott. To this Russian woman and American man India owes the revival of her ancient philosophy and religion. Before they came, almost all men educated in Western science and literature had become practically non-Hindus. On their arrival most men of this class have again adopted the philosophy and religion of their forefathers. They talk of miracles being performed by this Russian and American. We cannot conceive of a greater miracle than this conversion of a vast continent without apparently any serious efforts on their part. We regret to learn that Madame is ill, but her disciples do not believe that she can be taken away from them without her consent."

Few persons can say that they have represented a cause so grand, so convincing and irresistible, that within the brief space of a dozen years it has changed the minds and won the allegiance of the educated class among more than a sixth of the world's population. There is something majestic beyond description in the idea, and we would be fools indeed if we did not realise in the results of our work in India, Ceylon and Japan, to say nothing of Europe and America, that our lives could by no possibility have been devoted to any labour that would compare with that of the Theosophical movement. Years ago, the late Reverend Philip Smith, one of the chiefs of the Oxford Mission, confessed that we had revived Buddhism and re-infused life into Hinduism. So, too, Parsi writers have kindly said that Theosophy was helping their people to appreciate Zoroastrianism; and, unless all signs fail, it is possible that before we two old people pass out into the silence, where only the secret of human life is to be learnt, the Western nations may admit that even Christianity became imbued with life and a soul, when its holy books were read with the key that the Secret Doctrine alone affords.

VISITORS TO HEAD-QUARTERS.

The Visitors' Register in the Adyar Library shows that during the past twelvemonth 527 persons visited us and recorded their names and comments. Among these were many distinguished men—of social rank, official position in many different countries, and in the world of letters, science, etc. Their recorded impressions about the Library and the Head-Quarters are, without an exception, appreciative and friendly. During the first half of the present year 248 names have been registered.

THE ADYAR LECTURES.

The second lecture of the weekly course was delivered July 26th by Mr. Richard Harte, upon the now popular subject of "Hypnotism." It was, in Mr. Fawcett's and my opinion, the ablest compilation of the subject hitherto made. As for the audience, the close attention they paid throughout was a high compliment to the speaker. Next month we shall find place for a résumé: all possible space being this month devoted to Mr. Fawcett, in view of the great interest of his theme, and the historical importance which the event is likely to have in the future. For the same reason thirty pages of interesting matter which was standing in type have been kept over for next month. Among them, the promised article on Mrs. Watts Hughes' magical "Sound-flowers."

FINANCIAL.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of July 1890:—

HEAD-QUARTERS FUND.

* R. J. B. (Nagpur).....	Rs. 2 0 0
Rai B. P. Basu Bahadur.....	" 10 0 0
Babus Nivaran Chandra Gupta and Brojo Mohun Tripathi (Ranchi).....	" 2 0 0
Francis Ware.....	" 100 0 0

* Name not legibly written.

Mr. E. Rambo. (San Francisco).....	(£ 3)...	Rs. 36 14 9
"An English F. T. S." thro' Countess Wachtmeister(£ 5)...	" 61 8 7	
Thro' Mr. W. Q. Judge (U. S. A.).....		
Franklin Saunders.....	\$ 2'00	
Franklin Schoonmacher.....	\$ 2'50	
C. M'Kenny.....	\$ 2'00	
Miss H. R. Philips.....	\$ 1'00	
Dr. M. J. Gahan.....	\$ 2'50	
W. C. Temple.....	\$ 5'00	
Miss M. Fortescue.....	\$ 1'25	
John Smith.....	\$ 10'00	
D. J. Hunter.....	\$ 1'00	
A. O. Robinson.....	\$ 2'00	
Albert Targe.....	\$ 1'00	
"A New York F. T. S.".....	\$ 469'75	

\$ 500'00 or Rs. 1,230 12 4

Pandurang Janardan..... " 1 0 0

LIBRARY FUND.

Rai Bahadur R. Surya Row Naidu (Masulipatam).....	Rs. 15 0 0
Mr. C. Sambia Chettyar (Madras).....	" 5 0 0

The following sums, promised in the Bombay Conference held in December last, were duly received direct from the donors:—

Babu Norendro Nath Sen.....	Rs. 25 0 0
Babu Upendra Nath Basu (Benares).....	" 25 0 0
Mr. J. Srinivasa Row, (Goody).....	" 10 0 0

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

TREASURER'S NOTICE.

The following individuals and Branches have not yet paid subscriptions promised by them at the December Conference in Bombay, as indicated in the appended list. The Treasurer requests that, in view of the constant necessities of Head-quarters, they will kindly send him the sums specified without any further delay.

Nagpore Branch Rs. 15; Rai Bahadur S. Subramanya Iyer 50; Tookaram Tatyra Rs. 25; "B. W." Rs. 25; Dewan Bahadur R. Raghunath Row Rs. 24; Krishna Branch Rs. 10; Martandrao Babaji Rs. 10; Dr. Pandurang Gopal Rs. 10; N. B. Atreya Rs. 10; Budrudin Kur Rs. 10; P. Casava Pillay Rs. 10; Meerut Branch Rs. 5; Dr. Fakirji Rutonjee Rs. 4; Kalikanta Sen Rs. 5; A. D. Ezekiel Rs. 5; Pandit Tummaraju Rs. 5; M. Trimbak Lal Rs. 5.

S. E. GOPALACHARLU,
Assistant Treasurer.

MR. T. SUBBA ROW'S DEATH.

Letters of condolence and copies of resolutions adopted by our Branches have been coming in throughout the whole of last month. Lack of space prevents our giving them to the reader as we should have liked to do. Would it not be the most practical way to prove the affection in which his memory is held among us, to enlarge the Subbarow Medal Fund (now amounting to only Rs. 600), so that the income would enable us to either give an additional medal annually, or contribute something towards the support of the Adyar Library, or publish some valuable book of the kind which the fund was meant to help to bring out? Subscriptions towards this object will be gladly received by the Treasurer and duly acknowledged in these pages.

THE NEW LONDON HEAD-QUARTERS.

Visitors to London must now seek H. P. B. and her staff at our new Head-quarters, 19, Avenue Road, St. John's Wood, N. W., where by this time they are fairly settled. The new Hall, which has been mentioned in our London correspondence as building, was completed in time for the meeting of the

Blavatsky Lodge T. S. Mr. C. F. Wright sends me a description of the opening function. "The room was crammed," he says, "and we had to turn away nearly 50 people; allowing each, however, to have a peep inside for a moment. The meeting began at 8-30 p. m., and by 9 o'clock there was absolutely no more standing room. We managed, by making the overflow stand all along the walls, to crowd in 250 persons; and it seems we are likely to have meetings up to 200 always now. We had four speakers at this inaugural meeting—Mrs. Besant, A. P. Sinnett, Mrs. Woolff (of America) and Bertram Keightley, all of whom spoke excellently, particularly Annie Besant and B. K., the former as Chairman concluding the meeting with an unusually brilliant address. Mr. Matchell, F. T. S., has painted a considerable part of the ceiling with mystical sketches, among them the 12 signs of the Zodiac. The room is otherwise most beautifully adorned with mirrors, Oriental hangings and Japanese ornaments." Mr. Wright's news about H. P. B. is later even than that of our London correspondent. She was, when he wrote, much better than she had been before for some time. She did not speak at the meeting, however, though present. With H. P. B. nothing goes as with ordinary folk. I have seen her several times apparently dying, and yet there would come a change within the next twenty-four hours and the crisis would be tided over. Still, that she is now in a very critical condition is beyond dispute. Die, she will not, until her work is finished.

CEYLON.

No official report has been received since Dr. Daly's return to the Island, but from other sources we learn that he is actively at work, appealing to the people to help our work, encouraging the opening of Buddhist schools, pointing out their shortcomings, and urging them to live the lives of true Buddhists. At a recent Saturday meeting of the Women's Educational Society, in Colombo, he broached the subject of starting a journal for the benefit of Sinhalese women,—a scheme that we had fully discussed together at the Head-quarters and were entirely agreed upon. The local *Times of Ceylon* prints a letter from a correspondent, who says that at the meeting in question

"It was resolved that measures be adopted to start a new venture in the shape of a journal for the Sinhalese women of Ceylon. Dr. Bowles Daly was present and addressed the meeting on the subject. I understand that early steps will be taken to launch the journal, which the Society contemplates calling "The Sanghamitta." It will be in the Sinhalese language, and edited, managed and worked by a staff of Sinhalese ladies, under the leadership and supervision of Dr. Daly. Col. Olcott as chief adviser of the Women's Educational Society has full sympathy with the proposed venture and has promised his aid."

Another correspondent says:—

"The magazine will be devoted, among other things, to matters concerning the female sex, such as health, dress, household duties, female education, &c. It is interesting to note that among the members of the Women's Educational Society there are some exceptionally good lady speakers (Sinhalese), and with lady editors and managers of journals, the Sinhalese women are shewing laudable powers of mental development. By the way, I understand that an English lady now residing at London, and a graduate from Newnham, is seriously contemplating coming down to Ceylon to work with the W. E. S. to elevate the condition of the Sinhalese women."

This movement among the Sinhalese women has been conducted very quietly, without resort of clap-trap or sensationalism, yet it is among the most notable of our times. Never until now have the women of Ceylon organized for any public purpose or mounted a public platform, yet the ladies who are heading this have shown a dignity and moral force, and displayed oratorical talents which would be creditable to their sex in any Western country.

Among the charitable projects that Dr. Daly has brought to public notice, is that of providing a small Buddhist shrine for the unfortunate inmates of the Leper Asylum.

Following in the wake of all his Theosophical Society colleagues who have

had to do with the Sinhalese, Dr. Daly has embraced Buddhism. He is the second Anglican priest to do so, Rev. C. W. Leadbeater having been the first. The following is copied from the report in the *Times of Ceylon*:—

"Last night (17th) the Head-quarters of the Theosophical Society at the Pettah was crowded with a large Buddhist audience, to witness and take part in the ceremony of the conversion of Dr. Bowles Daly to Buddhism. Shortly before the public meeting commenced the High Priest Sumangala, assisted by some other members of the priesthood, catechised the candidate in the tenets of Buddhism. The Board having found that the candidate would prove himself a conscientious and sincere follower of the great Philosopher, Dr. Daly was apprised that the High Priest would give him Pansil and that they would declare him a member of the Buddhist Church. Accordingly the assembled monks and the candidate left the *sanctum sanctorum* and came downstairs to the Public Hall, where there was an expectant crowd. Mr. Boutjens introduced Dr. Daly to the audience in a few words, and the High Priest following him said that his task to-day was a very pleasing one, that of giving Pansil to Dr. Daly, a gentleman of no mean attainments and position. This was not the first European whom he had had the pleasure of initiating but many others too before, in this very same place. Buddhism was now being inquired into by the thinking world, and it was gaining adherents from the West. Dr. Daly was one of them and he would now proceed to perform the ceremony. Dr. Daly then begged of the High Priest to admit him a member of the Buddhist Faith. The whole audience then stood up and the High Priest gave "Pansil" to Dr. Daly. With the repetition of the last stanza of the Pansil, the new member was vociferously cheered. Dr. Daly then addressed the meeting at length."

JAPAN.

Mr. J. Sawano, the Japanese Imperial Commissioner who recently made an agricultural tour of inspection in Southern India, writes from Kioto a very kind letter. Since his return home the Government has kept him busy lecturing upon scientific agricultural topics, with illustrations derived from his observations in Europe, America and India. "Your name," he writes, "has appeared in nearly all the Japanese papers, in connection with your kind treatment of our Commission and the help you gave us to gather useful information in India. Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or on the place only to be with you and able to devote part of their time to acquiring knowledge." It is delightful to feel that the Society's work has aroused such deep sympathy among those excellent people of far away Nippon. It augurs well for their future relations with us.

THE CAUSE OF THE MAGHS.

Our excellent and unselfish Buddhist brother, Babu K. C. Chowdry, of Rangoon, who has been indefatigably striving to improve the moral and spiritual condition of his people, the Maghs of Eastern Bengal, is now at Bangkok, to beseech H. M. the King of Siam and his royal brother, the Sangha Rajah, to help them with the means to support some Buddhist monks and open religious schools. We sincerely wish him complete success in his undertaking.

THE HINDU NOBLE COLLEGE.

At the request of Mr. A. Sankariah, F. T. S., Dewan Peishkar (Under Minister) of Cochin State, I went to Trichinopoly on the 29th June, and presided the next day at a public meeting to celebrate the inauguration of his commendable scheme for the foundation of a Nobles' College, where the sons of princely and aristocratic families of the Madras Presidency may be educated. These young persons have until now been sadly neglected in this respect. In the Bombay and other Presidencies there are such "Rajkumar" colleges, under Government direction, but none here. The result is that these children of luxury and power are too generally suffered to grow up ignorant, absurdly vain, puffed up with conceit, and given to every kind of ignoble pleasure. Each petty court is filled with lazy panderers and sycophants

and the revenues of the State squandered in trivialities and spendthrift extravagance. Mr. Sankariah is a kind and patriotic man, and his whole life has been spent in Native courts, where he was compelled to witness the abuses he saw could only be cured by properly bringing up the young scions of royalty on the lines of true manhood and usefulness. His present step was taken under necessary assurances of future support, though the necessary endowments are not as yet forthcoming.

I had the gratification of addressing an overflowing audience in the Trichinopoly Town Hall on the occasion under notice, and on the 30th spoke again in the ancient temple of Ganesha on the picturesque rocky hill familiar to every visitor to Trichinopoly. From the correspondence of the *Hindu*, the following account of the first day's proceedings is copied:

"A public meeting was held at 5-15 P.M. on Sunday, the 29th instant. Col. Olcott, President of the Theosophical Society, took the chair. Among others were present Messrs. A. Sankariah, Dewan Peishkar, S. Krishnama Chariyar, B. A., Public Prosecutor, Cochin, S. T. Rangaswami Aiyar, B.A., B.L., and G. Sessa Aiyangar, and others. The students present on the occasion were about 200 in number. Mr. Sankariah read an address about the proposed opening of the Hindu Noble or Rajkumar College at Trichinopoly from the 1st July next. Col. Olcott delivered an interesting and impressive lecture on the H. N. R. College. The College is to be located in the upper portion of the house No. 7, Mal Agharam, Fort. Mr. S. T. Rangaswami Aiyar, B.A., B.L., High Court Vakil, and Chairman, Trichinopoly Municipality, is to be the Honorary Principal, H. N. R. College, and Mr. Ramachandriah, retired educationist, to be the Honorary Secretary of the College. The Hindu students of birth and good behaviour will be admitted as pupils of the College. Yakadesi, full-moon, new-moon, Sundays, are the holidays for H. N. R. College. Mr. Ramachandriah thanked the Chairman, Messrs. Sankariah and Rangaswami Aiyar. The proceedings were brought to a close at 7-15 P.M."

Want of space prevents my printing Mr. Sankariah's documents and the speeches in the two meetings.

THE SANMARGA SABHA.

Brother R. Jagannathiah writes that Rai Bahadur A. Sabapathi Moodeliar, F. T. S., has paid Rs. 1,000 to the Sanmarga Sabha at Bellary, of which he (Bro. Jagannathiah) is the Founder and President.

THE BUDDHA GYA PILGRIMAGE.

Frequent inquiries having been made by Buddhist friends as to the best time to visit Buddha Gya, I have asked for and received the following information. The most favorable time is the Cold Season—from October (*Kartick*) to February (*Palgun*). March and April are less favorable, yet not entirely bad. The worst time of year is the Rainy Season—Mid-June to September 30th. The temperature in the Hot Season is something to remember—as I know by experience. Gya is situated in a basin surrounded by treeless hills, which reflect the torrid sunshine, like the burning mirror of Archimedes, and shut off the breezes. Add to this an atmosphere muddy with swarming mosquitoes, and then wisely regulate your piety so as to make the pilgrimage in the right months. There are no rest-houses or choultries in Gya for Buddhist pilgrims, though there are plenty for caste Hindus. But at Buddha Gya itself, just opposite the great *Stupa* of the Master, there is a small choultry, built by H. M. the King of Siam, the key of which—if I remember aright—may be had of the Abbot (Mohunt) of the adjoining Jain temple. This dignitary—if he be the same one I met when there—is a very kind and hospitable person, and ready to give shelter and food to all Buddhist pilgrims. The language of the country is Bengali, but Hindustani is very current, and with English one can get on anywhere in India. From either the Calcutta or Bombay side, Gya may be reached by railway. Pilgrims from Burma, Ceylon, Siam, Singapore, China or Japan should go by sea to Calcutta and thence by rail. The prices of tickets from Calcutta are: Second Class, Rs. 18-8-3; Third Class, Rs. 9-4-3. Bombay to Gya, Second Class Rs. 37-7-9; Third Class, Rs. 18-14-3.

"ANNIHILATION."

The following elucidations of the paragraph headed "Annihilation" in the Supplement of April last have been sent us for publication by Pandit T. Venkatarama Iyengar, the Secretary of the Ootacamund Branch, as adopted at a meeting at which these notes were drawn up. They should be read with the paragraph in the April Supplement:

"By soul, in our first question, we meant individual spirit.

By individuality, in our second question, we meant the state of inconceivable happiness in Moksha of the spirit.

Our theory is that the spirit or individuality is never created, and that the spirit is incarnated in different spheres of existence by the effect of Karma, which we hold to be eternal.

By annihilation we meant complete extinction of the individual spirit into the universal, and as regards Pralaya we certainly meant the Mahapralaya.

We never meant that mere syllogistic reason, unaided by intuition, is our sole guide, and we have also said that full scope should also be given to possibilities of thought, which means to the operation of intuition.

We exercise an independent opinion when authorities disagree, and it is only this that we meant by "reason."

PANDIT T. VENKATARAMA IYENGAR,
Secy., Toda Betta T. S.

A FAIR ESTIMATE.

The following is from the London *Society Times*:—

"The idea is being forced upon the attention of scholars, that all the great world religions have been derived from this one primal source, the Great Wisdom Religion, a Secret Doctrine of the Initiates. Many names have been given at different periods of the world's history to this body of occult knowledge, the key to which was kept a profound secret by its custodians, those, viz., who through initiation had earned a right to its deepest mysteries. Sages, philosophers, adepts, and mystics in all ages have drawn upon this Secret Doctrine for their knowledge and inspiration; have hinted as plainly as they dared, at its more recondite secrets and transcendental knowledge.

The nineteenth century has witnessed a great revival of knowledge and science, and it is not to be wondered at that, among other things, this Secret Doctrine should once more emerge from the obscurity into which it was thrown by the superstition, ignorance, and fanaticism of the Middle Ages, and the influence of ecclesiastical religion.

The element of super-naturalism is fast disappearing under the influence of modern scientific generalisations, and any doctrine or teaching which presents itself for acceptance among the readers and thinkers of to-day, must undergo this first test, as to whether it can stand in line with the law of the conservation of energy, and the ordered sequence of cause and effect which we discover in every domain of natural phenomena.

Now, not only is this the fundamental claim of the various tenets of the Secret Doctrine itself, so far as it has been presented to the world up to the present time, but if it can be proved fully and indisputably that a transcendental knowledge of man's nature has always existed in the world—so far at all events as we have any historical records,—and that all the great religions and philosophies are but echoes or reflections of these occult doctrines, overlaid and perverted in most instances by ages of superstition and ignorance; then the revival of this knowledge will clear away entirely that element of supernaturalism in religion, which is the great cause of the total rejection of all religious doctrines by the intelligent thinkers of the present day. But it will do more than this. In freeing religion from its supernatural element, its work will be constructive of a new and surer basis for the practice of religion as a matter of conduct instead of belief.

For if its claims are verified, it will be seen that all the great reformers the world has ever known—drawing upon this Secret Doctrine for the truths they taught—were simply endeavouring to lead men by way of the fundamental laws of human brotherhood and love, into that higher knowledge to which only those may lay claim who have renounced all thought of selfish profit or reward. This religion, in its doctrinal aspect, will become scientific, and in its practical aspect will mean universal brotherhood.

We have two sources to which we may look for light on this subject. We may study it in the writings and researches of men who have investigated the ancient lore, and disclosed the hidden meaning of monuments, hieroglyphics, and manuscripts

which were not accessible, or translatable, fifty years ago. From these we shall get much light as to the existence in all ages of this Secret Doctrine, but perhaps not much light as to the Doctrine itself. But we need not be left in the dark as to the latter, for a great revival has already commenced, and once more this Occult Wisdom is presented to the world for its acceptance; presented in a fuller and more complete form, to accord with the requirements of modern thought and research, than has ever been done before.

This new revival of occult knowledge has been called by the name of Theosophy; a name, indeed, by which it has been known in some of its forms for many centuries. That which is embodied in modern Theosophical teachings claims to be so much of this occult knowledge as it would be safe to teach to the world in general at the present time, in an age when self-interest is the dominant power, and every device and contrivance which man can invent is used to construct weapons of slaughter and destruction. Yet though it is only a few who will grasp the real meaning and key which will open to them the deepest secrets of nature, only the few who will win their right to these secrets, by their self-sacrifice for the good of humanity, still much will be accomplished on intellectual and moral grounds by an understanding of some of the principles and doctrines which Theosophy now presents to the world."

NOSOGRAPHY.

If it be true that our characters and destinies are written not only in the hand but in every part of our body, why should not the nose be as good an indicator as any other? At all events "Nosography" may spring up into a fashionable "occult" study some day soon, under some new name "Nesomancy," perhaps, or "Nososophy." Here is what the *Hindu Patriot* says about this interesting topic in a recent issue:—

"Reading character by the Nose:—Nosography (says a writer learned in the science) reveals the character, habits and inclinations of people by a simple inspection of noses. According to this system the nose should be as long as possible, as this is a sign of merit, power, and genius. A straight nose denotes a just, serious, firm and energetic mind; the Roman nose a propensity for adventure; and a wide nose, with open nostrils, is a mark of great sensuality. A cleft nose shows benevolence. The curved, fleshy nose is a mark of dominion and cruelty. The curved thin nose, on the contrary, is a mark of a brilliant mind, but vain and disposed to be ironical; it is the nose of a dreamer, a poet or a critic. If the line of the nose is re-entrant—that is, if the nose is turned up—it denotes that its owner has a weak mind, sometimes coarse, and generally playful, pleasant, and frolicsome. A pale nose denotes egotism, envy and heartlessness. The quick, passionate, sanguine man has a strongly colored nose of uniform shade. And we know many people will turn up their noses at all this."

THE TREATMENT OF LEPROSY.

Father Müller, S. J., of St. Aloysius College, Mangalore, writes to the *Indian Daily News* that he has treated several cases of leprosy with success, using Count Mattei's specifics. Some were very bad cases, and the cure of none occupied more than three months: while the cost was never more than ten rupees. He gives the following accounts of the treatment:—For two weeks take *scrofuloso*, one-third dilution, in the morning, and *canceroso*, one-fifth dilution, in the evening—ten drops every five minutes if possible; for this treatment is the most efficacious. If, however, this is not convenient, a teaspoonful may be taken every quarter of an hour, or half a tablespoonful every half-hour, or a tablespoonful every hour. This treatment at first seems to increase the disease, but the aggravation is only temporary. After two weeks, besides the above interior treatment, baths of *canceroso* 5 must be taken twice a week. Take a tub or other vessel large enough to immerse the whole body, fill it with lukewarm water, then melt 60 globules of *canceroso* 5 in a cup of water, and mix it well with the water in the tub. Immerse the whole body for about fifteen minutes in the tub. After the third or fourth bath the wounds generally begin to close and the white spots and nodosities to disappear. This is all the treatment required.—*Madras Mail*.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1890.

MR. HARTE'S TOUR.

The Calcutta papers notice very favourably the several lectures that Mr. Harte has given in the Indian Metropolis. His admirable discourse on Hypnotism has been reported *verbatim* by the *Indian Mirror*, and the same paper, in its issue of the 19th August, says of another:

"Mr. Harte delivered an interesting lecture on "Theosophy in the West" in the Corinthian Theatre on last Saturday evening, in which he described in an able manner the formation of the Society in New York, the religious situation at that time in America, the purpose of the Society, its objects, and the views of the early Theosophists on the subjects of religion and philosophy; after which he dwelt on the present condition of Theosophy in America and Europe. Babu Norendro Nath Sen was in the chair. Mr. Harte is likely to deliver another lecture on his return to Calcutta from the Mofussil a few weeks hence."

T. SUBBA ROW'S WORKS.

The friends of the gifted Mr. T. Subba Row, B. A., B. L., have asked me to collect into one volume and edit his theosophical writings, and the family have sent me the following authorization:—

NOTICE.

"The family of the late T. Subba Row, B. A., B. L., hereby give full authority to Col. H. S. Olcott, P. T. S., to collect and publish in book-form all his writings upon literary, philosophical and religious subjects.

(Signed) D. TIMMA RAJU,
For the Family.

COCONADA, 13th August 1890.

If I find that there is a sufficient demand to warrant Mr. Tookaram Tatya's Fund in undertaking the cost of publication, I shall be willing to do the work at leisure moments. Persons wishing to subscribe to such a work, will, therefore, kindly send in their names to either Mr. Tookaram Tatya, 17, Tamarind Lane, Fort, Bombay, or the Manager of the *Theosophist*. The writings are not so voluminous, I should say, as to make the cost above Rs. 2, even with the four Bhagavad Gita Lectures included. However, the price must be left unsettled for the present.

BOMBAY CONFERENCE SUBSCRIPTIONS.

The following subscriptions, promised at the recent Bombay Conference, were received during the month of August, and are acknowledged with thanks:—

Rai Bahadur Subramanya Iyer (Madras)	Rs.	50	0	0
Dewan Bahadur R. Raghunath Rowji (Madras)	"	24	0	0
Tukaram Tatya, Esq. (Bombay)	"	25	0	0
Budrudin Kur, Esq. (Bombay)	"	10	0	0
M. R. Ry. P. Kesava Pillay (Goody)	"	10	0	0
Dr. Fakirji Ruttonjee	"	4	0	0

The following sums were received direct from the donors in the month April, but by an oversight were not acknowledged in the *Theosophist*:—

Mr. A. D. Ezekiel (Poona)	Rs.	5	0	0
Dr. Pandurang Gopal (Bombay)	"	10	0	0
T. S. Sankara Narayana Iyer	"	2	0	0

HEAD-QUARTERS FUND.

The following donations, &c., received during the month of August, are also acknowledged with thanks:—

Mr. Paul Webersinn (*California*)..... \$ 5.00
His Friend..... \$ 5.00

Mr. D. D. Jessawala (*Bombay*)..... \$ 10.00 = Rs. 24 10 0
" A. F. H. (*Hongkong*)..... 60s. " 10 0 0
" M. M. Shroff (*Bombay*)..... " 36 15 0
" R. S. Pandiyaji (*Madras*)..... " 5 0 0
" " " " " 1 0 0

Thro' Mr. W. Q. Judge:—
Diploma Fees for 66 Members..... \$ 33.00
Charter Fees, Vyasa T. S..... \$ 5.00
" " Lotus T. S..... \$ 5.00

Donations:—
Mr. E. A. Hill..... \$ 2.50
" B. L. Scannell..... \$ 5.00
" T. B. Prater..... \$ 2.00
Miss M. K. Glanner..... \$ 5.00
Mrs. K. M. Tileston..... \$ 1.00
" M. T. Robbins..... \$ 5.00
" Ida R. Patch..... \$ 5.00

Total ... \$ 68.50 or £13-19-11 = 158 3 6
Madame H. de Neufville (*Amsterdam*)..... £ 2 0 0 = 24 7 0

SUBBA ROW MEDAL FUND.

Rao Saib Iswari Persad, F. T. S., Assistant Engineer,
through the Secretary, Nagpore Branch..... Rs. 21 0 0

LIBRARY FUND.

M. R. Ry. C. Sambia Chettyar (*Madras*)..... Rs. 5 0 0
" R. S. Pandiyaji (")..... " 1 0 0

S. E. GOPALACHARLU,
Assistant Treasurer, T. S.

August 25th.

BAD ADVICE.

The British Section—unwittingly, of course,—adopted, at its meeting of the 2nd August, a resolution, *nemine dissentiente*, which is tantamount to advising me to commit a felony! As they had no money to spare for Head-quarters, the Secretary was "directed to ask Colonel Olcott to devote some part of the Permanent Fund to meet the deficiency at Adyar." Now the Permanent Fund is in my keeping as the Society's Trustee; and the condition specified was that only its annual increment should be used for current expenses. The Penal Code deals sharply with breaches of trust—as the gentlemen who proposed and seconded the Resolution in question would find out if they came as near as I am to the High Court of Madras and tried their own prescription. They have easy access to first-rate legal talent in our British Branches, and they should have consulted it before giving me such very bad advice. I have the right to strip the *Theosophist* office bare to meet those chronic "deficiencies" and never hesitate to do it, for its little cash-chest is private property. But, being a tolerably honest man, I shall leave the Permanent Fund alone.

COOCH BEHAR.

The brilliant young Maharajah of Cooch Behar, son-in-law of the late renowned Keshub Chandra Sen, and A. D. C. to H. R. H. the Prince of Wales, recently asked and obtained my permission to organize a Branch T. S. at his capital. He has been an F. T. S. for several years, but not until now an active one. The following telegram, reporting the result, will be read with interest by all who know what great favorites he and his charming Maharanees are with Her Majesty, the crowned Mother of India:

From H. H. The Maharaja of Cooch Behar:—
To the President Founder of the Theosophical Society.

"Members join me in thanking you for opportunity granting me permission to organize society. Successfully started to-day."
Dated at Cooch Behar, 6th August 1890.

CEYLON.

Dr. Daly has not favoured the Head-quarters with any official report last month; but I see he is actively at work in the Central Province. Messrs. Dhammapala and Abraham Perera (a *putta* Buddhist, though he does bear a Portuguese Catholic name) are with him.

Mr. A. Chakravarti, F. T. S., an Iyengar Brahmin of high family in Madras, returning home via Colombo, from the Cirencester Agricultural College, where he has recently graduated with distinction, publicly professed Buddhism at our Colombo Head-quarters. Of course, no persuasion whatever was used to make him change his religion, the Buddhists having ever held Brahmins in the highest respect.

AMERICAN SECTION.

An annual meeting of the Pranava Theosophical Society of St. Louis (U. S. A.) was held on the 6th July for election of officers, and the following were elected to serve for the following year:—Seth Wheaton, *President*; Thomas Nolan, *Vice-President*; Wm. Throckmorton, *Secretary*.

From the latest communications received from America, it appears that two Branches—Vyasa and Lotus Theosophical Societies—have been formed, but no further information is forthcoming.

From the General Committee of the Pacific Slope Theosophical Branches, we have received a package of the cheap tracts upon Theosophical subjects that are being widely circulated by them. For such practical theosophy I have great respect.

THE POWELL TABLET.

The artistic memorial tablet to the late C. F. Powell has been properly mounted on a slab of cedar wood and hung in the Adyar Library. The one prepared for the Ambalamudram Theosophical Society is also hung in the local Public Reading Room of that village, and its beauty excites general admiration. Over Powell's ashes I have raised a mound of flowers.

MR. SUBBA ROW'S PORTRAIT.

With the consent of the family and to oblige friends, the Manager of the *Theosophist* has had some copies struck off of the life-like photograph taken by Mr. Nicholas sometime ago. This is not the one in which he was photographed along with H. P. B., but a much superior one. Copies are available at the usual price of cabinet portraits—Rs. 1-8-0.

GREECE.

It is pleasant to know that the unflagging devotion of the President and Secretary of our Corfu Branch (the "Ionian Theosophical Society"), Signor Pasquale Menelao, and Mr. Otho Alexander, is being rewarded by a revived interest in Theosophy in the classical land of Homer. Mr. Alexander writes about a recently admitted member that he is of an extraordinary talent, 19 years of age, a law student in the University of Athens; he is besides a student of Philosophy, General Literature, Chemistry, Physiology, Mathematics and Astronomy. He is a very clever lecturer, and has already distinguished himself by recent contributions to the best Greek periodicals. A native of Cephallonia, one of the Ionian Islands, he is a natural Theosophist, and means to devote his rare talents to the spread of the noble ethical ideas which the word Theosophy represents. Such men as these, of whatsoever race or religion, are most important gains for our movement; they will be the standard-bearers of the future after we, their elders, have finished our work.

The tendency of Theosophists to show their interest in social reform by organizing adjunct groups and societies devoted to specified altruistic objects, is once more exemplified. Mr. Alexander sends me the by-laws of a Philanthropic (Truth-loving) Society recently founded in Athens by Mr. Plato E. Draculy, F. T. S. Membership is confined to persons between 20 and 30 years of age. The aim is assuredly laudable, and I hope it may be

fully realised. Greece needs it as badly as India, which is saying a good deal. I have a sort of prescriptive right to be interested in Grecian affairs, as in 1854 or 55, I was offered the professorship of agriculture in the Athens University. Perhaps the predestined evolution of the Theosophical Society, twenty years later, compelled me to decline the proffered honor?

Our readers may remember a note we printed some months ago about certain young men of *Samyassa*, who, after hearing the eloquent discourses of a travelling *Samyassa*, pledged themselves to speak the truth on certain designated days, and to try to gradually teach themselves to avoid lying altogether! The Athens society's by-laws will be interesting reading to those gentlemen: they are as follows:—

Translation.

162079 SOCIETY OF THE FRIENDS OF TRUTH!

The princess of all virtues is truth.

The beginning of wisdom is to speak truth.

REGULATIONS, OR BYE-LAWS.

1. This Society has been formed for the purpose of creating the habit of telling the truth on every occasion.
2. Every member of the Society is supposed to aim at the formation of this habit. He therefore undertakes to speak at all times and everywhere the pure truth.
3. As this is a difficult thing in every day-life, this Society shall enforce the following method in order to facilitate the task.
4. Each member keeps a diary of all the occasions on which he either was compelled to tell a lie or succeeded to tell the truth amid difficulties.
5. In the weekly meetings of the Society each member reads a summary of his diary, and then follows a discussion as to how in future lies could be avoided and truth spoken in spite of all difficulties.
6. The meeting is never to last longer than one hundred minutes. The duration of every speech is limited to five minutes. Three members constitute a quorum.
7. For further information write to the Secretary of the Society, 17 Caning's Square—Athens.

The Secretary,

(Signed) B. DONDOUKIS.

If there could be some guarantee that the diaries would be records of fact, the plan proposed might work. But we live in a time of shams, hypocrisy and lies, and our Philaethians start heavily handicapped.

THEOSOPHY FOR CHILDREN.

Every parent in our Society must have felt the need of a class of literature adapted to the comprehension of children. Sometime ago I asked a dear lady Theosophist in Scotland, whose maternal instinct is strong and child-government sensible, to prepare me some little books of that sort. Meanwhile, I am glad to learn that the same idea has struck Mr. Judge, and that one of the most honored lady members of our Society in America, Mrs. J. Campbell Ver Planck, has undertaken to write a series of child-books. From practical tests I tried in Ceylon with school-children, I am thoroughly convinced that nothing is easier than to teach the young the basic theories of Indian and Buddhist philosophy, *viz.*, Karma and Re-incarnation. I tried it first at Galle one day when I was distributing the school prizes; and I could not help thinking,—and saying to the audience—how immeasurably better adapted the doctrine of Karma was to arousing and strengthening the moral nature of a child, than those Christian dogmas which I was taught in a Presbyterian Sunday School and which my childish sense of justice revolted at.

A CORRECTION.

In page 156, Supplement to the *Theosophist* for August, under the heading "The Sanmarga Sabha," third line, omit the words, "and President" after "Founder," Rai Bahadur A. Sabhapati Mudaliar being the President of the Sabha.

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